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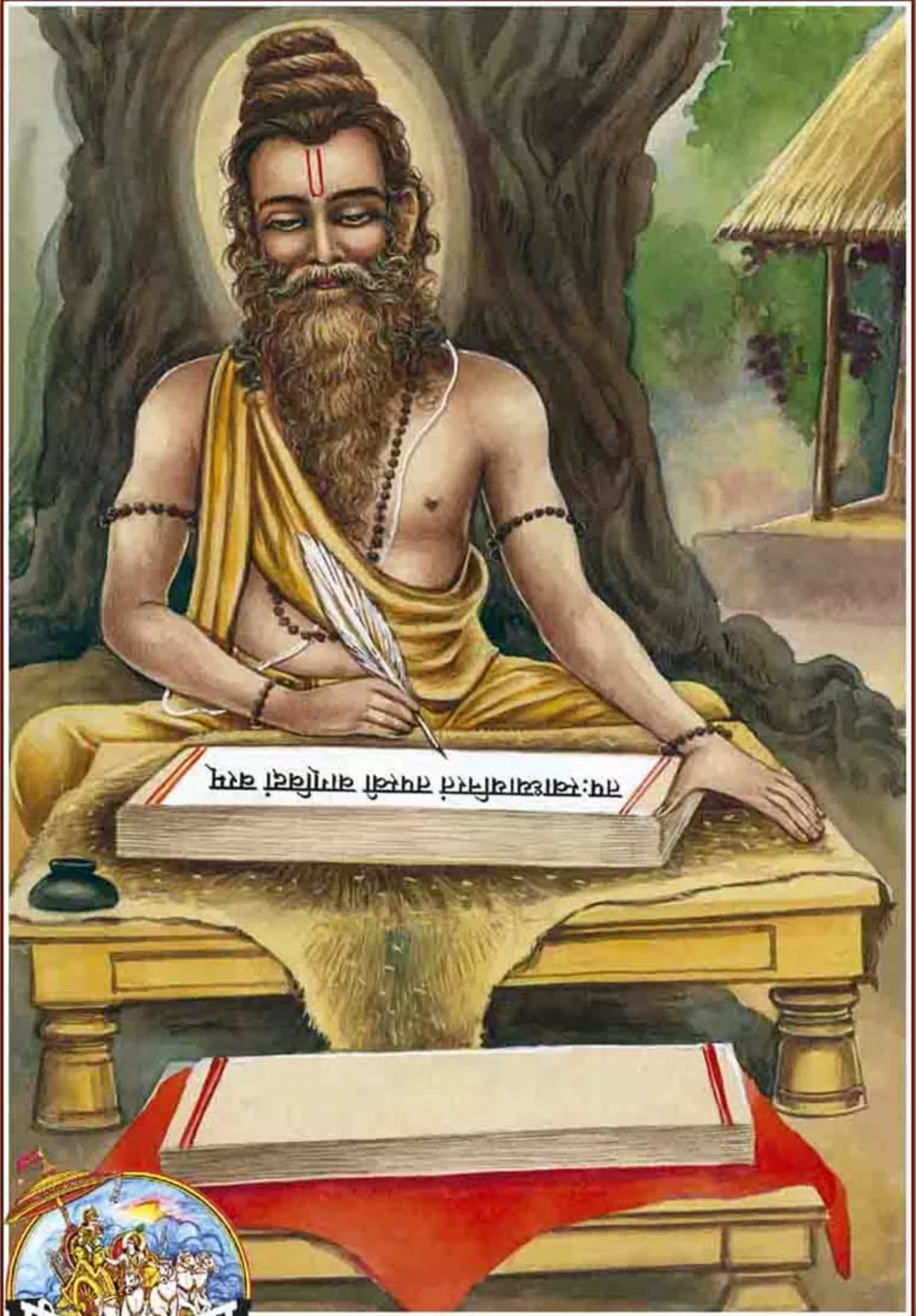
Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and English Translation)

Part—I

Gita Press, Gorakhpur, India

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Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and Translation into English)

Part-I

[Bālakāṇḍa, Ayodhyākāṇḍa, Araṇyakāṇḍa and Kiṣkindhākāṇḍa]

(REVISED EDITION)

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव॥

Gita Press, Gorakhpur, India

Publisher's Note

The Vālmīki-Rāmāyaṇa is read all over India with great reverence and love as it contains the most authentic story of Lord Śrī Rāma, one of the two most popular incarnations, viz., Śrī Rāma and Śrī Kṛṣṇa, who lived amongst us thousands of years ago and have left an indelible impression on our lives. It is as fresh today as it was during the time of Vālmīki, a contemporary of Śrī Rāma. It is one of the world's most remarkable classics and excels all in its moral appeal. It is full of lessons for all and deserves to be read with interest and benefit by all lovers of sublime literature. It is noted for its poetic excellences and is the oldest specimen of epic poetry. An authentic and readable translation of this world-renowned book was published in Hindi, the national language of India, some years ago after critically editing the text with the help of different recensions, and is very widely read all over the Hindi-speaking States and adjacent areas in India as also abroad.

For the benefit of those who cannot read Hindi and at the same time who are not so well-versed in Sanskrit as to understand and appreciate original Sanskrit text, an accurate and faithful English translation of this sacred text by scholarly translators has been got done by the Gita Press. Some years ago, we had published the entire narrative of Vālmīki-Rāmāyaṇa in English in serials under the caption of Vālmīki-Rāmāyaṇa in three Annual Numbers of our English monthly journal 'Kalyana-Kalpataru'. After that, as an independent work, we published the Vālmīki-Rāmāyaṇa in three volumes—Part one containing Bālakāṇḍa and Ayodhyākāṇḍa, Part two containing Araṇyakāṇḍa, Kiṣkindhākāṇḍa and Sundarakāṇḍa; Part three containing Yuddhakāṇḍa and Uttarakāṇḍa. But since we received a number of suggestions from our readers to reduce the number of volumes as much as possible, we are publishing it in two volumes—Volume one containing Bālakāṇḍa to Kiṣkindhākāṇḍa and volume two, Sundarakāṇḍa to Uttarakāṇḍa. In doing so, convenience of the readers was the main consideration and at the same time the book has been saved from being unmanagably bulky.

Although great care has been taken in translating and printing these books, typographical and other errors may have crept in and we crave the indulgence of our kind readers to bear with us. In our translation we have tried to reproduce the meaning of the original as accurately as possible so as to enable the readers to follow the text word by word, and have made it as close as possible, preserving even the grammatical peculiarities of the original and translating even indeclinables like च, खलु, वै, हि, ह, नु and so on, which cannot be called redundant in the work of a Ṛṣi. We leave it to our learned readers, who are conversant with both the languages, to judge how far we have succeeded in the work we have undertaken. In the end, we dedicate our humble effort to the Almighty Lord Śrī Rāma, who has sustained us throughout in His abundant grace and enabled us to bring out these volumes.

We thankfully acknowledge and appreciate the services rendered by Śrī J. P. Agarwal, former Controller of Examinations, Kurukshetra University, in meticulously preparing the present Revised Edition.

—Publisher

Procedure of reading the full Vālmīki-Rāmāyaṇa in Nine days

Devotees have been advised to undertake a full nine-day reading of Śrīmad Vālmīki-Rāmāyaṇa from the 5th to the 13th of the bright half of any of the three months, Caitra, Māgha and Kārtika[1] of the Hindu calendar. The Vālmīki-Rāmāyaṇa should be read at some holy spot or place of pilgrimage, in a temple or at one's own residence in the presence of an image of Lord Viṣṇu or the sacred Śālagrāma stone (which is regarded as a symbol of Lord Viṣṇu) and the sacred basil plant. The ground on which the Rāmāyaṇa is to be read should as far as possible be purified by being cleared, swept clean and plastered with cowdung etc., and also decorated with flags and buntings and covered with a canopy. The pavilion under which the reading is to take place should be sixteen square cubits in area and in the centre of it should be raised an altar with a figure of Sarvatobhadra formed on it. There should be other altars, sacrificial pits and altars of sand too under the pavilion. In the south-western portion of the pavilion should be placed a seat for the reader and another for the principal hearer in front of the former. A seat for the book should also be placed in front of the reader. Arrangements should be made for seating the other hearers too. The seat for the reader should be higher than that intended for the principal hearer, while the seat for the book should be higher even than that for the reader.[2]

After going through the expiatory rites and finishing one's daily devotions an image of Śrī Rāma should be installed or the presence of Śrī Sītā-Rāma alongwith Their entourage, viz., Lakṣmaṇa, Bharata, Śatrughna, Hanumān and others should be mentally invoked on the book itself. Then a water-pot endowed with all accessories such as the leaves of five holy trees, viz., the mango, the peepul (the Indian fig-tree), the banyan tree, the Parkaṭa and the Udumbara tree, should be installed as a symbol of various deities including Varuṇa (the god of water). And after reading benedictory verses and offering worship to Lord Gaṇeśa, Vaṭuka Bhairava[3], Kṣetrapāla (a spirit believed to preside over fields), the Yoginīs[4], the sixteen Mātṛkās or divine mothers[5], the

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1. चैत्रे माघे कार्तिके च सिते पक्षे च वाचयेत्।
नवाहं सुमहापुण्यं श्रोतव्यं च प्रयत्नतः॥
पञ्चम्या दिनमारभ्य रामायणकथामृतम्।
नवाहश्रवणेनैव सर्वपापैः प्रमुच्यते॥
(रामसेवाग्रन्थ)

2. श्रोतृभ्यश्च तथा वक्तुर्व्यासाद् ग्रन्थस्य चोच्चता।
(Ibid)

3. An attendant of Lord Śiva credited with the form of a lad and devoted to His divine Consort (Pārvatī).

4. Semi-divine females endowed with supernatural powers created by Goddess Durgā and attending on Her or on Lord Śiva.

5. The sixteen divine mothers are: Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Swadhā, Swāhā, Śānti, Puṣṭi, Dhṛti, Tuṣṭi, Ātmadevatā and Kuladevatā.

Navagrahas[1], the sacred Tulasī (basil) plant, the five Lokapālas[2] (deities presiding over the world), the ten Dikpālas[3] (deities presiding over the ten directions), and so on, and going through the rite known as Nāndīśrāddha (in which worship is offered to a class of manes known by the name of Nāndīmukha), worship should be offered to Lord Śrī Rāma with His divine entourage.

After mentioning the time and place of the reading, as well as one's Gotra (family name) and name, the following Saṅkalpa (or expression of one's mental resolve) should be read before commencing the Pūjā mentioned above—

ॐ भूर्भुवः स्वरोम्। ममोपात्तदुरितक्षयपूर्वकं श्रीसीतारामप्रीत्यर्थं श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेत-श्रीरामचन्द्रप्रसादसिद्ध्यर्थं श्रीरामचन्द्रप्रसादेन सर्वाभीष्टसिद्ध्यर्थं च श्रीरामचन्द्रपूजनमहं करिष्ये, श्रीवाल्मीकीयरामायणस्य पारायणं च करिष्ये, तदङ्गभूतं कलशस्थापनं स्वस्त्ययनपाठं गणपतिपूजनं वटुकक्षेत्रपालयोगिनीमातृकानवग्रह-तुलसीलोकपालदिक्पालादिपूजनं चाहं करिष्ये।

"For winning the pleasure of Śrī Sītā-Rāma through the eradication of (all the) sins incurred by me and securing the grace of Lord Śrī Rāmacandra accompanied by Śrī Sītā, Lakṣmaṇa, Bharata, Śatrughna and Hanumān, and for achieving all my desired objects through Their grace I shall offer worship to Śrī Rāmacandra and read the whole of Śrīmad Vālmīki-Rāmāyaṇa and, as something auxiliary to it, instal a water-pot, recite benedictory verses, offer worship to Lord Gaṇeśa, Vaṭuka Bhairava, Kṣetrapāla, the Yoginīs, the Mātṛkās, the Navagrahas, the Tulasī plant, the Lokapālas, Dikpālas and so on."

While commencing the worship salutations should be offered to the Lord under the following sixteen names—

ॐ अच्युताय नमः, ॐ अनन्ताय नमः, ॐ गोविन्दाय नमः, ॐ नारायणाय नमः, ॐ मधुसूदनाय नमः, ॐ हृषीकेशाय नमः, ॐ माधवाय नमः, ॐ त्रिविक्रमाय नमः, ॐ दामोदराय नमः, ॐ मुकुन्दाय नमः, ॐ वामनाय नमः, ॐ पद्मनाभाय नमः, ॐ केशवाय नमः, ॐ विष्णवे नमः, ॐ श्रीधराय नमः, ॐ श्रीसीतारामाभ्यां नमः।

The Lord should first of all be visualized after uttering the formula:

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेतं श्रीरामचन्द्रं ध्यायामि—

Their presence should next be invoked after uttering the formula:

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेतं श्रीरामचन्द्रं आवाहयामि।

A seat, water to wash their feet and hands with, water for bath, water to rinse their mouths with, raiment, a sacred thread and ornaments, sandal-paste mixed with saffron and camphor, grains of rice (for decorating the forehead with), a wreath, of flowers for adorning the neck with, incense to perfume the air, light, offerings of food and fruits, betel leaves seasoned with catechu, lime, areca-nuts, cardamom seeds etc., waving of lights by burning camphor, a canopy, a pair of whisks flowers placed in the hollow of one's joined palms and other royal paraphernalia, circumambulation from left to right and

1. The deities presiding over the nine principal heavenly bodies believed to control the destinies of living beings, viz., the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.

2. The five Lokapālas are: Lord Gaṇeśa, Goddess Durgā, Vāyu or the wind-god, Dyu or the deity presiding over the heavens and the Aświnīs or the twin-gods who are recognized as physicians to the gods.

3. The ten Dikpālas are: Indra, Yama, Varuṇa and Kubera presiding over the eastern, southern, western and northern quarters respectively, Agni (the god of fire), the ogre Nirṛti, Vāyu (the wind-god) and Īśāna presiding over the four intermediate points, Brahmā presiding over the upper region and Śeṣa or the serpent-god presiding over the lower region.

salutations respectively should be offered to Śrī Rāma and His entourage after uttering the following formulas—

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेताय श्रीरामचन्द्राय नमः—रत्नसिंहासनं समर्पयामि।
” ” ” पाद्यं समर्पयामि।
” ” ” अर्घ्यं समर्पयामि।
” ” ” स्नानीयं समर्पयामि।
” ” ” आचमनीयं समर्पयामि।
” ” ” वस्त्रं समर्पयामि।
” ” ” यज्ञोपवीताभरणं समर्पयामि।
” ” ” गन्धान् समर्पयामि।
” ” ” अक्षतान् समर्पयामि।
” ” ” पुष्पाणि समर्पयामि।
” ” ” धूपमाघ्रापयामि।
” ” ” दीपं दर्शयामि।
” ” ” नैवेद्यं फलानि च समर्पयामि।
” ” ” ताम्बूलं समर्पयामि।
” ” ” कर्पूरनीराजनं समर्पयामि।
” ” ” छत्रचामरादि समर्पयामि।
” ” ” पुष्पाञ्जलिं समर्पयामि।
” ” ” प्रदक्षिणानमस्कारान् समर्पयामि।

Worship should then be offered to the copy of Śrīmad Vālmīki-Rāmāyaṇa with sandal-paste, flowers as well as a garland, incense, light and food respectively after uttering the following verses—

ॐ सदा श्रवणमात्रेण पापिनां सद्गतिप्रदे।
शुभे रामकथे तुभ्यं गन्धमद्य समर्पये॥
—इति गन्धं समर्पयामि।

“I offer you sandal-paste today, O Story of Śrī Rāma, capable (as you are) of bestowing a happy futurity even on sinners!”

ॐ बालादिसप्तकाण्डेन सर्वलोकसुखप्रद।
रामायण महोदार पुष्पं तेऽद्य समर्पये॥
—इति पुष्पाणि पुष्पमालां च समर्पयामि।

“I offer you flowers (as well as a garland), O munificent Rāmāyaṇa, conferring (as you do) happiness on all men by your seven Kāṇḍas (divisions), the Bālakāṇḍa etc.!”

ॐ यस्यैकश्लोकपाठस्य फलं सर्वफलाधिकम्।
तस्मै रामायणायाद्य दशाङ्गं धूपमर्पये॥
—इति धूपमाघ्रापयामि।

“I offer incense constituted of ten ingredients today to the celebrated Rāmāyaṇa, the reward of reading even a single verse of which surpasses all (other) rewards.”

ॐ यस्य लोके प्रणेतारो वाल्मीक्यादिमहर्षयः।
तस्मै रामचरित्राय घृतदीपं समर्पये॥
—इति दीपं दर्शयामि।

"I offer light fed with ghee to the celebrated story of Śrī Rāma, which has been written by eminent Ṛṣis like Vālmīki."

ॐ श्रूयते ब्रह्मणो लोके शतकोटिप्रविस्तरम्।
रूपं रामायणस्यास्य तस्मै नैवेद्यमर्पये॥
—इति नैवेद्यं समर्पयामि।

"The bulk of this (very) Rāmāyaṇa is heard of as extending to a hundred crore couplets in Brahmaloka (the realm of Brahmā, the creator). I offer it food."

At the end of the Pūjā lights should be waved round the book by burning camphor and, after going clockwise round it, flowers placed in the hollow of one's joined palms should be offered to it. Then, falling prostrate before the book, salutation should be offered to it by reading the following couplets—

वाल्मीकिगिरिसम्भूता रागसागरगामिनी।
पुनाति भुवनं पुण्या रामायणमहानदी॥
श्लोकसारसमाकीर्णं सर्गकल्लोलसंकुलम्।
काण्डग्राहमहामीनं वन्दे रामायणार्णवम्॥

"The great and holy river in the form of the Rāmāyaṇa, which has descended from the mountain in the form of Sage Vālmīki and flows to the ocean embodied as Śrī Rāma, purifies the world (with its contact). I bow down to the ocean in the form of the Rāmāyaṇa, which has verses for its water, cantos for its billows and the Kāṇḍas or books for its alligators and large fish."

After offering worship to gods and the Brāhmaṇas the following Nyāsas should be gone through. According to the work known by the name of 'Anuṣṭhāna-Prakāśa', if one is unable to read the entire Rāmāyaṇa, one may read any of the Kāṇḍas according to the desire by which one is actuated. For example, it lays down that a man seeking a son should read the Bālakāṇḍa and a seeker of wealth should read the Ayodhyākāṇḍa. Similarly one seeking to recover a lost kingdom should read the Kiṣkindhākāṇḍa, people actuated by all sorts of desires are called upon to read the Sundarakāṇḍa, while a man seeking to exterminate his foes should read the Yuddhakāṇḍa. According to the Bṛhaddharma-Purāṇa, the Rāmāyaṇa can be read from other interested motives too. A reference to the view of that Purāṇa as well as to the modes of Nyāsa enjoined in it will be made later on.

ॐ अस्य श्रीवाल्मीकिरामायणमहामन्त्रस्य भगवान् वाल्मीकिर्ऋषिः। अनुष्टुप् छन्दः। श्रीरामः परमात्मा देवता। अभयं सर्वभूतेभ्य इति बीजम्। अङ्गुल्यग्रेण तान् हन्यामिति शक्तिः। एतदस्त्रबलं दिव्यमिति कीलकम्। भगवान्नारायणो देव इति तत्त्वम्। धर्मात्मा सत्यसंधश्चेत्यस्त्रम्। पुरुषार्थचतुष्टयसिद्ध्यर्थं पाठे विनियोगः।

ॐ श्रीं रां आपदामपहर्तारमित्यङ्गुष्ठाभ्यां नमः।
ॐ ह्रीं रीं दातारमिति तर्जनीभ्यां नमः। ॐ रों रूं सर्वसम्पदामिति मध्यमाभ्यां नमः।
ॐ श्रीं रैं लोकाभिराममित्यनामिकाभ्यां नमः। ॐ श्रीं रौं श्रीराममिति कनिष्ठिकाभ्यां नमः।
ॐ रौं रः भूयो भूयो नमाम्यहमिति करतलकरपृष्ठाभ्यां नमः।

Hṛdayādi-Nyāsa should be similarly gone through while uttering the same Mantras as above.

The following couplet should then be read while taking one's right hand round one's head clockwise by way of Digbandha (ensuring safety in all directions)—

ब्रह्मा स्वयम्भूर्भगवान् देवाश्चैव तपस्विनः।
सिद्धिं दिशन्तु मे सर्वे देवाः सर्षिगणास्त्विह॥

—इति दिग्बन्धः।

One should then meditate on Śrī Rāma and His entourage seated on a lotus according to the following verse—

वामे भूमिसुता पुरस्तु हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोर्वाय्वादिकोणेषु च।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम्॥

* * *

आपदामपहर्तारं दातारं सर्वसम्पदाम्।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम्॥

"Sītā (Daughter of Goddess Earth) is seated to the left (of Śrī Rāma), Hanumān in front, Lakṣmaṇa (son of Sumitrā) at the back, Śatrughna and Bharata on the petals on the two sides (to the left and right), Sugrīva, Vibhīṣaṇa, Crown prince Aṅgada (son of Tārā) and Jāmbavān at the four intermediate points (viz., north-west, north-east, south-east and south-west) respectively; while in the centre (of the lotus) I worship Śrī Rāma of a cerulean hue, possessing the soft lustre of a blue lotus."

The following couplet is used as a Sampuṭa-Mantra and repeated at the beginning as well as at the end of every single verse of the Rāmāyaṇa for achieving all one's desired ends—

आपदामपहर्तारं दातारं सर्वसम्पदाम्।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम्॥

"I salute again and again Śrī Rāma, the Delight of the whole world, the Reliever of sufferings and the Bestower of all riches."

After uttering the following Maṅgalācaraṇa* (prayers by way of an auspicious introduction for the attainment of success) one should start reading the Rāmāyaṇa—

MEDITATION ON LORD GAṆEŚA

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये॥ १॥
वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम्॥ २॥

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* According to the Bṛhaddharma-Purāṇa the following 'Kavaca' (the reading of which serves as a protective armour against all evils) should be read before the Maṅgalācaraṇa. The Kavaca must be read at least on the first day if not everyday—

ॐ नमोऽष्टादशतत्त्वरूपाय रामायणाय महामन्त्रस्वरूपाय। मा निषादेति मूलं शिरोऽवतु। अनुक्रमिणकाबीजं मुखमवतु। ऋष्यशृङ्गोपाख्यानं ऋषिः जिह्वामवतु। जानकीलाभोऽनुष्टुप्छन्दोऽवतु गलम्। केकय्याज्ञा देवता हृदयमवतु। सीतालक्ष्मणानुगमनश्रीरामहर्षाः प्रमाणं जठरमवतु। भगवद्भक्तिः शक्तिरवतु मे मध्यम्। शक्तिमान् धर्मो मुनीनां पालनं ममोरू रक्षतु। मारीचवचनं प्रतिपालनमवतु पादौ। सुग्रीवमैत्रमर्थोऽवतु स्तनौ। निर्णयो हनुमच्चेष्टावतु बाहू। कर्ता सम्पातिपक्षोद्गमोऽवतु स्कन्धौ। प्रयोजनं विभीषणराज्यं ग्रीवां ममावतु। रावणवधः स्वरूपमवतु कर्णौ। सीतोद्धारो लक्ष्मणमवतु नासिके। अमोघस्तवसंस्तवोऽवतु जीवात्मानम्। नयः काललक्ष्मणसंवादोऽवतु नाभिम्। आचरणीयं श्रीरामादिधर्मं सर्वाङ्गं ममावतु। इति रामायणकवचम्।

(बृहद्धर्मपुराणम्, पूर्वखण्डम्, २५वाँ अध्याय)

"In order to put an end to all obstacles one should meditate on Lord Gaṇeśa, who is clad in white robes, is clothed with a moon-like splendour, is endowed with four arms and (always) wears a cheerful aspect. I bow down to Lord Gaṇeśa (adorned with the head of an elephant), by saluting whom at the beginning of every undertaking gods headed by Brahmā (the lord of Goddess Saraswatī) got accomplished of purpose."

SALUTATIONS TO ONE'S PRECEPTOR

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः॥
अखण्डमण्डलाकारं व्याप्तं येन चराचरम्।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः॥

"The preceptor is Brahmā (the creator); the preceptor is Lord Viṣṇu (the Protector of the universe) and the preceptor is Lord Śiva (the supreme Lord). The preceptor is the Supreme Brahma personified. Hail to the aforesaid Guru! Hail to the aforesaid preceptor, by whom that ultimate end has been revealed to me by which stands perva ed the entire universe consisting of the mobile and immobile creation and extending in the form of an indivisible sphere."

MEDITATION ON SARASWATĪ

दोर्भिर्युक्ता चतुर्भिः स्फटिकमणिमयीमक्षमालां दधाना
हस्तेनैकेन पद्मं सितमपि च शुकं पुस्तकं चापरेण।
भासा कुन्देन्दुशङ्खस्फटिकमणिनिभा भासमानासमाना
सा मे वाग्देवतेयं निवसतु वदने सर्वदा सुप्रसन्ना॥

"May that goddess of speech abide at all times, highly pleased, in my organ of speech, who, endowed (as she is) with four arms, holds in one a rosary of Rudrākṣa-like beads made of crystal, a white lotus in another, a parrot in the third and a book in the fourth, who resembles (in hue) a Kunda (jasmine) flower, the moon, the conch and crystal, shines with splendour and is without parallel (in beauty and grace)."

SALUTATIONS TO SAGE VĀLMĪKI

कूजन्तं राम रामेति मधुरं मधुराक्षरम्।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम्॥
यः पिबन् सततं रामचरितामृतसागरम्।
अतृप्तस्तं मुनिं वन्दे प्राचेतसमकल्मषम्॥

"I salute Sage Vālmīki, conceived (by the poets) as a cuckoo melodiously singing the sweet syllables 'Rāma! Rāma!!' while perched on a bough of the tree of poetry. I bow to the sinless Sage Vālmīki (son of Varuṇa, the god presiding over water), who, though incessantly drinking of the ocean of nectar in the shape of Śrī Rāma's narrative, remains unsated."

SALUTATIONS TO HANUMĀN

गोष्पदीकृतवारीशं मशकीकृतराक्षसम्।
रामायणमहामालारत्नं वन्देऽनिलात्मजम्॥
अञ्जनानन्दनं वीरं जानकीशोकनाशनम्।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम्॥

उल्लङ्घ्य सिन्धोः सलिलं सलीलं
यः शोकवह्निं जनकात्मजायाः।
आदाय तेनैव ददाह लङ्कां
नमामि तं प्राञ्जलिराञ्जनेयम्॥
आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम्।
पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम्॥
यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।
बाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम्॥
मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठम्।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शिरसा नमामि॥

"I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Laṅkā) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great necklace of (the story of) the Rāmāyaṇa. I bow down to the heroic Hanumān (a ruler of monkeys), the delight of Añjanā (his mother), who dispelled the grief of Sītā (Janaka's Daughter), made short work of Akṣa (son of Rāvaṇa, the demon king of Laṅkā) and proved a source of terror to Laṅkā. I bow down with joined palms to the celebrated Hanumān (son of Añjanā), who, having leapt across the water of the sea (parting the land of Bhāratavarṣa from Laṅkā, which is now identified with the Laccadive Islands) as a matter of sport and, picking up the fire of grief of Sītā (Janaka's Daughter) burnt Laṅkā with that very fire. I contemplate on the son of Añjanā, the delight of the wind-god, who has a bloodred-face, is endowed with a personality charming as a mountain of gold and who has taken up his abode at the foot of a Pārijāta tree (one of the five kinds of celestial tree credited with the virtue of granting one's desire). Bow to Hanumān (son of the wind-god), the destroyer of ogres, who is present with his palms joined above his head and with his eyes flooded with tears (of joy) wherever the names and praises of the Lord of the Raghus are being sung. I bow my head to Hanumān (son of the wind-god), a leader of the army of monkeys and the foremost of those endowed with intelligence, who is swift as thought, (nay) who equals the wind-god in speed and has mastered his senses, and who played the role of an envoy of Śrī Rāma (in delivering His message to Sītā and ascertaining the strength of Rāvaṇa, who had stolen Her away)."

MEDITATION ON ŚRĪ RĀMA AND HIS ENTOURAGE

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे
मध्येपुष्पकमासने मणिमये वीरासने संस्थितम्।
अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं
व्याख्यातं भरतादिभिः परिवृतं रामं भजे श्यामलम्॥
वामे भूमिसुता पुरस्तु हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोर्वाय्वादिकोणेषु च।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम्॥

“I adore Śrī Rāma,who is dark-brown (of complexion) and is comfortably seated alongwith Sītā (a princess of the Videha territory) in the posture of a warrior (with one knee touching the ground) on a throne of gems as the centre of the aerial car Puṣpaka under an extensive pavilion of gold at the front of a celestial (wish-yielding) tree, surrounded by Bharata and others, with Hanumān (son of the wind-god) propounding in front of Śrī Rāma before the hermits the highest truth (already) expounded (by others). To His left is seated Sītā (Daughter of Goddess Earth); facing Him sits Hanumān and at His back Lakṣmaṇa (son of Sumitrā); Śatrughna and Bharata are seated on His two sides, while in the corners between every two quarters (viz., north-west, north-east, south-east and south-west) are seated Sugrīva (the ruler of monkeys), Vibhīṣaṇa (the ogre king of Laṅkā), Crown prince Aṅgada (son of Tārā) and Jāmbavān (the lord of bears) respectively; and in the centre I worship Śrī Rāma,who is cerulean of hue and is endowed with the soft lustre of a blue lotus.”

SALUTATIONS TO ŚRĪ RĀMA’S ENTOURAGE

रामं रामानुजं सीतां भरतं भरतानुजम्।
सुग्रीवं वायुसूनुं च प्रणमामि पुनः पुनः॥
नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः॥

“I respectfully bow down again and again to Śrī Rāma; His younger brother (Lakṣmaṇa), Sītā, Bharata and His younger brother (Śatrughna), Sugrīva and Hanumān (son of the wind-god). Hail to Śrī Rāma, accompanied by Lakṣmaṇa as well as to that godlike lady, Janaka’s Daughter! Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god! Hail to the moon-god, the sun-god and the troops of the wind-god!”

SALUTATIONS TO ŚRĪMAD RĀMĀYAṆA

चरितं रघुनाथस्य शतकोटिप्रविस्तरम्।
एकैकमक्षरं पुंसां महापातकनाशनम्॥
वाल्मीकिगिरिसम्भूता रामाम्भोनिधिसंगता।
श्रीमद्रामायणी गङ्गा पुनाति भुवनत्रयम्॥
वाल्मीकेर्मुनिसिंहस्य कवितावनचारिणः।
शृण्वन् रामकथानादं को न याति परां गतिम्॥

“The story of Śrī Rāma (the Protector of the Raghus) extends to a hundred crore couplets. Every single letter of this (vast book) destroys the major sins of people (going through it). The holy Gaṅgā in the form of the glorious Rāmāyaṇa which has descended from the mountain in the form of Sage Vālmīki and flows to the ocean embodied as Śrī Rāma, purifies (all) the three worlds (with its contact). Hearing the roar, in the form of Śrī Rāma’s narrative, of Vālmīki, the lion among sages, roaming in the forest of poetry, who would not attain to the highest goal?”

Once the reader has started reading the Rāmāyaṇa he should not pause before the end of any canto. If he does so he should resume reading it from the very canto which he has left unfinished. The reading should be carried on at a moderate pitch, distinctly, with

reverence and love. It is not desirable to read it in a singing-voice, shaking one's head, hurriedly and unintelligently. At the close of day one should pause at the following places—

1st day	Pause 1	at the end of Canto	6 of	Ayodhyākāṇḍa
2nd day	Pause 2	- do -	” 80 of	- do -
3rd day	Pause 3	- do -	” 20 of	Araṇyakāṇḍa
4th day	Pause 4	- do -	” 46 of	Kiṣkindhākāṇḍa
5th day	Pause 5	- do -	” 47 of	Sundarakāṇḍa
6th day	Pause 6	- do -	” 50 of	Yuddhakāṇḍa
7th day	Pause 7	- do -	” 99 of	Yuddhakāṇḍa
8th day	Pause 8	at the end of Canto	36 of	Uttarakāṇḍa
9th day	Pause 9	- do -	” 111 of	- do - followed by a second reading of the Ist Canto of Yuddhakāṇḍa*.

There are other places also where one should pause. According to another scheme the Uttarakāṇḍa is omitted while reading the Rāmāyaṇa. The places where one should pause according to this scheme are noted below:—

1st day	Pause 1	at the end of Canto	77 of	Bālakāṇḍa
2nd day	Pause 2	- do -	” 60 of	Ayodhyākāṇḍa
3rd day	Pause 3	- do -	” 119 of	- do -
4th day	Pause 4	- do -	” 68 of	Araṇyakāṇḍa
5th day	Pause 5	- do -	” 49 of	Kiṣkindhākāṇḍa
6th day	Pause 6	- do -	” 50 of	Sundarakāṇḍa
7th day	Pause 7	- do -	” 50 of	Yuddhakāṇḍa
8th day	Pause 8	- do -	” 111 of	- do -
9th day	Pause 9	- do -	” 128 of	- do -

At the conclusion of the reading everyday the following benedictory verses should be read:

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु॥
काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः॥
अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः।
अधनाः सधनाः सन्तु जीवन्तु शरदां शतम्॥

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* प्रथमे तु अयोध्यायाः षट्सर्गान्ते शुभा स्थितिः। तस्यैवाशीतिसर्गान्ते द्वितीये दिवसे स्थितिः॥
तथा विंशतिसर्गान्ते चारण्यस्य तृतीयके। दिने चतुर्थे षट्चत्वारिंशत्सर्गे कथास्थितिः॥
किष्किन्धाख्यस्य काण्डस्य पाठविद्भिरुदाहृता। सुसप्तचत्वारिंशत्के सर्गान्ते सुन्दरे स्थितिम्॥
पञ्चमे दिवसे कुर्यादथ षष्ठे तथोच्यते। युद्धकाण्डस्य पञ्चाशत्सर्गान्ते विमला स्थितिः॥
एकोनशतसंख्याके सर्गान्ते सप्तमे दिने। युद्धस्यैव तु काण्डस्य विश्रामः सम्प्रकीर्तितः॥
तथा चोत्तरकाण्डस्य षट्त्रिंशत्सर्गपूरणे। अष्टमे दिवसे कृत्वा स्थितिं च नवमे दिने॥
शेषं समाप्य युद्धस्य चान्त्यं सर्गं पुनः पठेत्। रामराज्यकथा यस्मिन् सर्ववाञ्छितदायिनी॥
एवं पाठक्रमः पूर्वैराचार्यैश्च विनिर्मितः।

(अनुष्ठानप्रकाश)

चरितं रघुनाथस्य शतकोटिप्रविस्तरम्।
एकैकमक्षरं प्रोक्तं महापातकनाशनम्॥
शृण्वन् रामायणं भक्त्या यः पादं पदमेव वा।
स याति ब्रह्मणः स्थानं ब्रह्मणा पूज्यते सदा॥
रामाय रामभद्राय रामचन्द्राय वेधसे।
रघुनाथाय नाथाय सीतायाः पतये नमः॥
यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते।
वृत्रनाशे समभवत् तत् ते भवतु मङ्गलम्॥
यन्मङ्गलं सुपर्णस्य विनताकल्पयत् पुरा।
अमृतं प्रार्थयानस्य तत्ते भवतु मङ्गलम्॥
मङ्गलं कोसलेन्द्राय महनीयगुणात्मने।
चक्रवर्तितनूजाय सार्वभौमाय मङ्गलम्॥
अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत्।
अदितिर्मङ्गलं प्रादात् तत् ते भवतु मङ्गलम्॥
त्रीन् विक्रमान् प्रक्रमतो विष्णोरमिततेजसः।
यदासीन्मङ्गलं राम तत्ते भवतु मङ्गलम्॥
ऋषयः सागरा द्वीपा वेदा लोका दिशश्च ते।
मङ्गलानि महाबाहो दिशन्तु तव सर्वदा॥
कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वा प्रकृतिस्वभावात्।
करोमि यद् यत् सकलं परस्मै
नारायणायेति समर्पये तत्॥

"Let all be well with (all) created beings. Let (all) the rulers of the earth protect the earth following the righteous path. Let prosperity ever attend on the cows and the Brāhmaṇas (members of the priestly class). Let all the people be happy. Let the rain-god pour showers in time. Let the earth be adorned with crops. Let this land be free from agitation and let the Brāhmaṇas be rid of (all) fear. May those without a son be blessed with a son and may those with a son be blessed with a grandson. May those who are destitute become rich and live for a (whole) century. The story of Śrī Rāma (the Protector of the Raghus) extends to a hundred crore couplets. Every single letter of this (vast book) destroys the major sins of people (going through it). He who listens with devotion to a single foot of a verse or even to a single word of Śrīmad Rāmāyaṇa ascends (after death) to the realm of Brahmā (the creator) and is always honoured by the latter. Hail to Lord Śrī Rāma, the blessed Rāma, the moon-like Rāma, the Maker and Controller of the universe, the Protector of the Raghus, the Spouse of Sītā! Let that good luck attend on You, which fell to the lot of Indra, (the thousand-eyed god)—who is greeted by all the gods—on the occasion of the destruction of the demon Vṛtra. Let that benediction descend on You, which Vinatā (mother of Garuḍa) bestowed on Garuḍa (the king of birds and the carrier of Lord Viṣṇu) when the latter went out in search for nectar. Good luck to the Ruler of the territory of Kosala, an ocean of laudable virtues, son of a universal monarch! Good luck to the Ruler of the entire globe ! Let that benediction go to You, which Aditi (the mother of Indra) bestowed on Indra (the wielder of a thunderbolt) when the latter destroyed the demons on the occasion of churning the ocean for drawing out nectar. Let that good luck attend on You, which fell to the lot of Lord Viṣṇu—who is endowed with immense energy—

while He was taking three strides (to measure all the three worlds). Let (all) the seasons, the (four) oceans (supposed to encircle the earth), (all) the (seven) Dwīpas (principal divisions of the earth), (the deities presiding over) the (four) Vedas and the (three) Lokas as well as the (four) quarters scatter blessings on You on all occasions, O mighty-armed Śrī Rāma! Whatever I do with my body, tongue, mind or senses, reason or intellect or by force of my inherited nature, I consecrate all as an offering to the supreme Lord Nārāyaṇa."

The way in which Nyāsas should be gone through before commencing the reading of individual Kāṇḍas from different interested motive is given below for each Kāṇḍa separately*:

VINIYOGA OF THE BĀLAKĀṆḌA

ॐ अस्य श्रीबालकाण्डमहामन्त्रस्य ऋष्यशृङ्ग ऋषिः। अनुष्टुप् छन्दः। दाशरथिः परमात्मा देवता। रां बीजम्। नमः शक्तिः। रामायेति कीलकम्। श्रीरामप्रीत्यर्थे बालकाण्डपारायणे विनियोगः।

ṚṢYĀDINYĀSA

ॐ ऋष्यशृङ्गऋषये नमः शिरसि। ॐ अनुष्टप्छन्दसे नमः मुखे। ॐ दाशरथिपरमात्मदेवतायै नमः हृदि। ॐ रां बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ रामाय कीलकाय नमः सर्वाङ्गे।

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* The Bṛhaddharma-Purāṇa specifies as follows the purposes for which a reading of the various Kāṇḍas should be undertaken separately:

अनावृष्टिर्महापीडाग्रहपीडाप्रपीडिताः ।
आदिकाण्डं पठेयुर्ये ते मुच्यन्ते ततो भयात्॥
पुत्रजन्मविवाहादौ गुरुदर्शन एव च।
पठेच्च शृणुयाच्चैव द्वितीयं काण्डमुत्तमम्॥
वने राजकुले वह्निजलपीडायुतो नरः।
पठेदारण्यकं काण्डं शृणुयाद् वा स मङ्गली॥
मित्रलाभे तथा नष्टद्रव्यस्य च गवेषणे।
श्रुत्वा पठित्वा कैष्किन्ध्यं काण्डं तत्तत् फलं लभेत्॥
श्राद्धेषु देवकार्येषु पठेत् सुन्दरकाण्डकम्।
शत्रोर्जये समुत्साहे जनवादे विगर्हिते॥
लङ्काकाण्डं पठेत् किं वा शृणुयात् स सुखी भवेत्।
यः पठेच्छृणुयाद् वापि काण्डमभ्युदयोत्तरम्।
आनन्दकार्ये यात्रायां स जयी परतोऽत्र च॥
मोक्षार्थी लभते मोक्षं भक्त्यर्थी भक्तिमेव च।
ज्ञानार्थी लभते ज्ञानं ब्रह्मतत्त्वोपलम्भकम्॥

"Those who, when hit hard by drought, acute pain or the evil influence of planets, read the Bālakāṇḍa are rid of such fear. On the occasion of the birth of a son, a wedding etc., or at the sight of one's preceptor one should read or listen to the excellent Ayodhyākāṇḍa (Book Two). A man who reads or listens to the Araṇya-kāṇḍa when hit by fire or water while living in a forest (as an anchorite or as an exile) or when summoned to a king's court (or a court of justice) becomes happy. Listening to or reading the Kiṣkindhākāṇḍa for securing a friend or in the course of a search for lost property, the hearer or reader attains his object. One should read the Sundarakāṇḍa in the course of a Śrāddha (a ceremony performed in honour of the departed spirit of a deceased relative on his or her death anniversary and on other occasions) or in the course of rites intended to propitiate a deity or deities. He who reads or listens to the Laṅkākāṇḍa (Yuddhakāṇḍa) for the subjugation of an enemy, in the course of a war-effort and in the event of an abominable scandal becomes happy. He who reads or even listens to the Uttarakāṇḍa, (the book dealing with the events following Śrī Rāma's success in Laṅkā) during an act of rejoicing or before a journey or expedition attains victory here as well as hereafter. Nay, a seeker of Mokṣa (Liberation) attains Liberation, a seeker of Devotion secures even Devotion, a seeker of Wisdom attains Wisdom that enables one to realize the truth about Brahma (the Absolute)." (Bṛhaddharma-Purāṇa, Pūrva-Khaṇḍa xxvi. 9—15)

KARANYĀSA

ॐ सुप्रसन्नाय अङ्गुष्ठाभ्यां नमः। ॐ शान्तमनसे तर्जनीभ्यां नमः। ॐ सत्यसंधाय मध्यमाभ्यां नमः। ॐ जितेन्द्रियाय अनामिकाभ्यां नमः। ॐ धर्मज्ञाय नयसारज्ञाय कनिष्ठिकाभ्यां नमः। ॐ राज्ञे दाशरथये जयिने करतलकरपृष्ठाभ्यां नमः।

After performing Hṛdayādinyāsa with these very Mantras one should meditate according to the following verse:

श्रीराममाश्रितजनामरभूरुहेश-
मानन्दशुद्धमखिलामरवन्दिताङ्घ्रिम् ।
सीताङ्गनासुमिलितं सततं सुमित्रा-
पुत्रान्वितं धृतधनुश्शरमादिदेवम्॥

"I worship Śrī Rāma, the primal deity, the foremost wish-yielding tree (lit., a celestial tree) for people dependent on Him, who is Joy personified and immaculate, whose feet are adored even by the immortals, who is constantly united with His (divine) Consort, Sītā, and accompanied by Lakṣmaṇa (son of Sumitrā) and who holds a bow and an arrow in His hands."

ॐ सुप्रसन्नः शान्तमनाः सत्यसंधो जितेन्द्रियः।
धर्मज्ञो नयसारज्ञो राजा दाशरथिर्जयी॥

"The victorious King Rāma (son of Daśaratha), who is denoted by the mystic syllable 'OṀ', is exceedingly cheerful, tranquil of mind and true to His promise. He keeps his senses under control, knows what is right and is a master of the essence of polity."

One should worship Lord Śrī Rāma while uttering the foregoing Mantra and should read the Bālakāṇḍa repeating the word "Rāma" or this very verse at the beginning and end of each single verse. By doing so one can expect to secure the appeasement of evil stars, riddance from the fear of Ītis* (unforeseen calamities) and the birth of a male progeny.

THE VINIYOGA AND NYĀSAS PERTAINING TO THE AYODHYĀKĀṆḌA

ॐ अस्य श्रीअयोध्याकाण्डमहामन्त्रस्य भगवान् वसिष्ठ ऋषिः। अनुष्टुप् छन्दः। भरतो दाशरथिः परमात्मा देवता। भं बीजम्। नमः शक्तिः। भरतायेति कीलकम्। मम भरतप्रसादसिद्ध्यर्थमयोध्याकाण्डपारायणे विनियोगः। ॐ वसिष्ठऋषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमः मुखे। ॐ दाशरथिभरतपरमात्मदेवतायै नमः हृदि। ॐ भं बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ भरताय कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ भरताय नमस्तस्मै अङ्गुष्ठाभ्यां नमः। ॐ सारज्ञाय तर्जनीभ्यां नमः। ॐ महात्मने मध्यमाभ्यां नमः। ॐ तापसाय अनामिकाभ्यां नमः। ॐ अतिशान्ताय कनिष्ठिकाभ्यां नमः। ॐ शत्रुघ्नसहिताय च करतलकरपृष्ठाभ्यां नमः।

After going through the Hṛdayādinyāsa with these very Mantras one should meditate according to the following verse:

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* The six Ītis or unforeseen calamities are—

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः। अत्यासन्नाश्च राजानः षडेता ईतयः स्मृता॥

"Excessive rainfall, drought, a swarm of rats, locusts and parrots and hostile kings arrived very nearer the six unforeseen calamitiles."

श्रीरामपादद्वयपादुकान्त-
संसक्तचित्तं कमलायताक्षम्।
श्यामं प्रसन्नवदनं कमलावदात-
शत्रुघ्नयुक्तमनिशं भरतं नमामि॥

"I ever bow down to Bharata, who has his mind fixed on the edges of the pair of wooden sandals used by Śrī Rāma, who has eyes large as a pair of lotuses, who is dark-brown of complexion and wears a cheerful aspect and is accompanied by Śatrughna, who is white as a lotus."

भरताय नमस्तस्मै सारज्ञाय महात्मने।
तापसायातिशान्ताय शत्रुघ्नसहिताय च॥

"Hail to that high-souled ascetic, Bharata, who knows what is essential, is extremely quiet and is (ever) accompanied by Śatrughna." One should offer worship to Bharata with the usual five articles of worship (viz.,) sandal-paste, flowers, incense, light and food) while uttering the foregoing Mantra. A seeker of riches may read the Bālakāṇḍa while uttering the foregoing Mantra before as well as at the end of each single verse of this book.

THE VINIYOGA AND ṚṢYĀDINYĀSA ETC., PERTAINING TO THE ARAṆYAKĀ ṆḌA

ॐ अस्य श्रीमदरण्यकाण्डमहामन्त्रस्य भगवानृषिः। अनुष्टुप् छन्दः। महेन्द्रो देवता। ईं बीजम्। नमः शक्तिः। इन्द्रायेति कीलकम्। इन्द्रप्रसादसिद्ध्यर्थे अरण्यकाण्डपारायणे जपे विनियोगः। ॐ भगवदृषये नमः शिरसि। ॐ अनुष्टप्छन्दसे नमः मुखे। ॐ महेन्द्रदेवतायै नमः हृदि। ॐ ईं बीजाय नमः गुह्ये। ॐ नमःशक्तये नमः पादयोः। ॐ इन्द्राय कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ सहस्रनयनाय अङ्गुष्ठाभ्यां नमः। ॐ देवाय तर्जनीभ्यां नमः। ॐ सर्वदेवनमस्कृताय मध्यमाभ्यां नमः। ॐ दिव्यवज्रधराय अनामिकाभ्यां नमः। ॐ महेन्द्राय कनिष्ठिकाभ्यां नमः। ॐ शचीपतये करतलकरपृष्ठाभ्यां नमः।

After going through the Hṛdayādinyāsa with this very Mantra one should meditate according to the following verse:

शचीपतिं सर्वसुरेशवन्द्यं
सर्वार्त्तिहन्तारमचिन्त्यशक्तिम् ।
श्रीरामसेवानिरतं महान्तं
वन्दे महेन्द्रं धृतवज्रमीड्यम्॥

"I salute the exalted and mighty Indra (the lord of paradise) of inconceivable energy, the spouse of Śacī and the dispeller of all afflictions, who is worth extolling and worthy of adoration for all the rulers of gods, who is (ever) devoted to the service of Śrī Rāma and wields the thunderbolt." Then, while uttering the following Mantra, one should offer worship to Indra and may read the Araṇyakāṇḍa uttering it before as well as the end of every single verse of this book for recovery of lost property and other such purposes:

सहस्रनयनं देवं सर्वदेवनमस्कृतम्।
दिव्यवज्रधरं वन्दे महेन्द्रं च शचीपतिम्॥

"I salute the mighty god, Indra, the spouse of Śacī, who is endowed with a thousand eyes, is adored by all gods and wields the heavenly thunderbolt."

THE VINIYOGA AND ṚṢYĀDINYĀSA PERTAINING TO THE KIṢKINDHĀKĀṆḌA

ॐ अस्य श्रीकिष्किन्धाकाण्डमहामन्त्रस्य भगवान् ऋषिः। अनुष्टुप् छन्दः। सुग्रीवो देवता। सुं बीजम्। नमः शक्तिः। सुग्रीवेति कीलकम्। मम सुग्रीवप्रसादसिद्ध्यर्थं किष्किन्धाकाण्डपारायणे विनियोगः। ॐ भगवदृषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमः मुखे। ॐ सुग्रीवदेवतायै नमः हृदये। ॐ सुं बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ सुग्रीवाय कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ सुग्रीवाय अङ्गुष्ठाभ्यां नमः। ॐ सूर्यतनयाय तर्जनीभ्यां नमः। ॐ सर्ववानरपुंगवाय मध्यमाभ्यां नमः। ॐ बलवते अनामिकाभ्यां नमः। ॐ राघवसखाय कनिष्ठिकाभ्यां नमः। ॐ वशी राज्यं प्रयच्छतु इति करतलकरपृष्ठाभ्यां नमः।

After going through Hṛdayādinyāsa with the same Mantra one should meditate according to the following verse:

सुग्रीवमर्कतनयं कपिवर्यलवन्द्य-
मारोपिताच्युतपदाम्बुजमादरेण ।
पाणिप्रहारकुशलं बलपौरुषाढ्य
माशास्यदास्यनिपुणं हृदि भावयामि॥

"I invoke in my heart Sugrīva, son of the sun-god, worthy of adoration (even) for the foremost of monkeys, who has installed with reverence in his heart the lotus-feet of the infallible Lord Śrī Rāma, who is adept in slapping with his hands, rich in strength and virility and skilled in the service of his beloved master (Śrī Rāma)."

Then, offering worship to Sugrīva with the sacred text "सुं सुग्रीवाय नमः" or the following verse:

सुग्रीवः सूर्यतनयः सर्ववानरपुंगवः।
बलवान् राघवसखा वशी राज्यं प्रयच्छतु॥

"May Sugrīva, son of the sun-god, the foremost of all the monkeys, the mighty friend of Śrī Rāma (a scion of Raghu) and a master of his self, confer sovereignty on me."—the reader may, if he chooses, read the Kiṣkindhākāṇḍa uttering the foregoing verse before and at the end of every single verse of that book.

THE VINIYOGA AND ṚṢYĀDINYĀSA OF THE SUNDARAKĀṆḌA

ॐ अस्य श्रीमत्सुन्दरकाण्डमहामन्त्रस्य भगवान् हनुमान् ऋषिः। अनुष्टुप् छन्दः। श्रीजगन्माता सीता देवता। श्रीं बीजम्। स्वाहा शक्तिः। सीतायै कीलकम्। सीताप्रसादसिद्ध्यर्थं सुन्दरकाण्डपारायणे विनियोगः। ॐ भगवद्धनुमदृषये नमः शिरसि। ॐ अनुष्टुपछन्दसे नमः मुखे। ॐ श्रीजगन्मातृसीतादेवतायै नमः हृदि। ॐ श्रीं बीजाय नमः गुह्ये। ॐ स्वाहाशक्तये नमः पादयोः। ॐ सीतायै कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ सीतायै अङ्गुष्ठाभ्यां नमः। ॐ विदेहराजसुतायै तर्जनीभ्यां नमः। ॐ रामसुन्दर्यै मध्यमाभ्यां नमः। ॐ हनुमता समाश्रितायै अनामिकाभ्यां नमः। ॐ भूमिसुतायै कनिष्ठिकाभ्यां नमः। ॐ शरणं भजे करतलकरपृष्ठाभ्यां नमः।

Then, going through Hṛdayādinyāsa etc., with the same Mantras, one should meditate according to the following verse:

सीतामुदारचरितां विधिसाम्बविष्णु-
वन्द्यां त्रिलोकजननीं शतकल्पवल्लीम्।
हैमैरनेकमणिरञ्जितकोटिभागै-
र्भूषाचयैरनुदिनं सहितां नमामि॥

"I bow to Sītā of noble conduct, worthy of being saluted (even) by Brahmā (the creator) as well as by Lords Śiva and Viṣṇu, the Mother of all the three worlds (heaven, earth and the intermediate region), who embodies in Herself hundreds of heavenly creepers capable of granting the desires of those seeking their shade, and remains adorned all day long with heaps of gold ornaments whose edges are rendered picturesque with numerous gems."

The special procedure recommended for reading the Sundarakāṇḍa is that, starting with the first canto on the first day, one should go on increasing the number of cantos to be read by one every day and stop reading on the eleventh day. On the twelfth day the reader should read the first ten cantos over again after finishing the last two cantos left unread the previous day; on the 13th day he should read 13 cantos more and so on. In this way by going through the text thrice in the course of 20 days one can expect to achieve one's desired end. According to another scheme one should read five cantos daily. On the 14th day one should finish the last three cantos left on the previous day and the first two cantos over again and so on. The Mantra to be repeated before and after every single verse is ''श्रीसीतायै नमः''.*

THE VINIYOGA AND ṚṢYĀDINYĀSA ETC., PERTAINING TO THE YUDDHAKĀṆḌA

ॐ अस्य श्रीयुद्धकाण्डमहामन्त्रस्य विभीषण ऋषिः। अनुष्टुप् छन्दः। विधाता देवता। बं बीजम्। नमः शक्तिः। विधातेति कीलकम्। श्रीधातृप्रसादसिद्ध्यर्थं युद्धकाण्डपारायणे विनियोगः। ॐ विभीषणऋषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमःमुखे। ॐ विधातृदेवतायै नमः हृदि। ॐ बं बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ विधातेति कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ विधात्रे अङ्गुष्ठाभ्यां नमः। ॐ महादेवाय तर्जनीभ्यां नमः। ॐ भक्तानामभयप्रदाय मध्यमाभ्यां नमः। ॐ सर्वदेवप्रीतिकराय अनामिकाभ्यां नमः। ॐ भगवत्प्रियाय कनिष्ठिकाभ्यां नमः। ॐ ईश्वराय करतलकरपृष्ठाभ्यां नमः।

After going through Hṛdayādinyāsa with the same Mantras one should meditate according to the following verse:

देवं विधातारमनन्तवीर्यं
भक्ताभयं श्रीपरमादिदेवम्।
सर्वामरप्रीतिकरं प्रशान्तं
वन्दे सदा भूतपतिं सुभूतिम्॥

"I salute everyday the god Brahmā (the creator), the glorious and the highest primal

* As an alternative the following verse can also be repeated at the beginning as well as at the end of every verse:

रामभद्र महेष्वास रघुवीर नृपोत्तम। भो दशास्यान्तकास्माकं रक्षां देहि श्रियं च ते॥

"O blessed Śrī Rāma, wielding a mighty bow, O Hero of Raghu's race, O Jewel among kings, O Destroyer of Rāvaṇa (the ten-headed monster), (pray) grant us Your protection as well as Your fortune."

deity, who is endowed with infinite virility and who ensures safety to his devotees, who brings delight to all the immortals, is perfectly tranquil and the ruler of (all) created beings and possesses abundant affluence."

Then, offering worship to the creator with the fivefold traditional equipage uttering the following verse:

विधातारं महादेवं भक्तानामभयप्रदम्।
सर्वदेवप्रीतिकरं भगवत्प्रियमीश्वरम्॥

"I salute Brahmā (the creator), the supreme deity, who confers security on his devotees, brings joy to all the gods and is a lover of the Lord and the ruler of all."—the reader may, if he chooses, read the Yuddhakāṇḍa uttering this very text at the beginning as well as at the end of every single verse. This ensures victory over the enemy and brings an end to ignominy.

It is also enjoined that the whole of the Rāmāyaṇa should be read in the course of 27 days beginning from the day on which the constellation Punarvasu is in the ascendant and ending on the day when the asterisk Ārdrā is in the ascendant. A nine-day reading of the Vālmīki-Rāmāyaṇa is also undertaken during the first nine days of the bright half of Caitra or Āświna popularly known by the name of Navarātra.

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OṀ

The Vālmīki-Rāmāyaṇa

Bālakāṇḍa

Book One

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श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

बालकाण्डम्

Śrīmad Vālmīki-Rāmāyaṇa

Book One

(Bālakāṇḍa)

प्रथमः सर्गः

Canto I

The celestial sage Nārada narrates to Vālmīki the Story of Śrī Rāma in a nutshell

ॐ तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम्।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम्॥ १॥

The ascetic Vālmīki put the following question direct to Nārada, the chief of hermits, nay, the foremost of those skilled in expression, who remains ever engaged in askesis and self-study—the study of the Vedas : (1)

को न्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः॥ २॥

"Who can possibly be full of virtues in this world at present? Nay, who is possessed of prowess and knows what is right? Who is conscious of services done, truthful of speech and firm of resolve? (2)

चारित्रेण च को युक्तः सर्वभूतेषु को हितः।
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः॥ ३॥

"Who is possessed of right conduct and who is friendly to all living beings? Who is a man of knowledge? Nay, who is powerful and who has a singularly lovable appearance? (3)

आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे॥ ४॥

"Who has subdued his self? Who has conquered anger? Who is possessed of splendour and who is above fault-finding, and whom do the very gods dread when his wrath has been (apparently) provoked in battle? (4)

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे।
महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम्॥ ५॥

"I wish to hear this; for there is a great curiosity in my mind about it, while you are capable of knowing such a man, O eminent seer !" (5)

श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेर्नारदो वचः।
श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत्॥ ६॥

Hearing this appeal of Vālmīki, the sage Nārada, who possessed knowledge of the three worlds, said, "Listen !" and greatly delighted, addressed the following words : (6)

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः।
मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नरः॥ ७॥

"I shall duly consider and tell you of such a hero. Be pleased to hear from me of the man endowed with the manifold and

rare virtues that have been described by you. (7)

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः।
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी॥ ८॥

"There is one descended in the line of Ikṣwāku, and known by the name of 'Rāma'. He has fully controlled his mind, is very powerful, radiant and resolute and has brought his senses under control. (8)

बुद्धिमान् नीतिमान् वाग्मी श्रीमाञ्छत्रुनिबर्हणः।
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः॥ ९॥

"He is intelligent, sagacious, eloquent, glorious and an exterminator of foes. He is distinguished with broad shoulders, powerful arms, a neck shaped as a conch and a stout chin. (9)

महोरस्को महेष्वासो गूढजत्रुररिंदमः।
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः॥ १०॥

"He is marked with a broad chest, a mighty bow and a collar-bone covered with flesh, and is capable of subduing his foes. His unusually long arms extend right upto his knees. He has a well-formed head, a shapely forehead and a charming gait. (10)

समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान्।
पीनवक्षा विशालाक्षो लक्ष्मीवाञ्छुभलक्षणः॥ ११॥

"He is of medium stature, neither very tall nor very short, has well-proportioned limbs, has a shining complexion, is mighty, has a rounded chest, large eyes, is full of splendour and has auspicious marks on his body. (11)

धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः।
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान्॥ १२॥

"He knows the secret of virtue, and is true to his promise and intent on the good of the people. He is illustrious, full of wisdom, pure in his dealings, a man of self-control and concentrated mind. (12)

प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता॥ १३॥

"He is a supporter of the creation like Brahmā, the lord of created beings, affluent, the slayer of his enemies, a protector of living beings and a staunch defender of faith. (13)

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता।
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः॥ १४॥

"He is a vindicator of his own virtue and the protector of his own people. He knows the truth of the Vedas and the six sciences (grammar etc.) auxiliary to them and is a past master in archery. (14)

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान्।
सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः॥ १५॥

"He knows the real meaning of all the scriptures, is possessed of a sharp memory and quick wit. He is popular in all the worlds, is pious, high-minded and shrewd. (15)

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः।
आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः॥ १६॥

"He is always sought by the righteous even as the ocean is by rivers. He is noble, nay, alike to all and always wears a pleasing countenance. (16)

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः।
समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव॥ १७॥

"He is endowed with all excellences and enhances the delight of his mother, Kausalyā. He vies with the ocean in profundity and compares with the Himālaya in point of firmness. (17)

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः।
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः॥ १८॥

"He is a replica of Lord Viṣṇu in prowess and is pleasing of aspect as the moon. In (show of) anger, he resembles the destructive fire at the end of creation and is a counterpart of Mother Earth in forbearance. (18)

धनदेन समस्त्यागे सत्ये धर्म इवापरः।
तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम्॥ १९॥
ज्येष्ठं ज्येष्ठगुणैर्युक्तं प्रियं दशरथः सुतम्।
प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया॥ २०॥

यौवराज्येन संयोक्तुमैच्छत् प्रीत्या महीपतिः।
तस्याभिषेकसम्भारान् दृष्ट्वा भार्याथ कैकयी॥ २१॥
पूर्वं दत्तवरा देवी वरमेनमयाचत।
विवासनं च रामस्य भरतस्याभिषेचनम्॥ २२॥

"He equals Kubera (the god of riches, the bestower of wealth) in liberality and is another Dharma, the god of piety, as it were, in point of truthfulness.

"With intent to gratify the people, the king, Emperor Daśaratha, lovingly sought to invest with the office of Regent his beloved son, Śrī Rāma, who possessed unfailing prowess and was adorned with the aforesaid qualities, who was not only the eldest of his four sons in point of age, but was also endowed with the highest virtues and devoted to the interests of the people. Witnessing the preparations in connection with the installation of Śrī Rāma, the illustrious Queen Kaikeyī, the youngest of the three principal consorts of Emperor Daśaratha, who had been granted a boon by Emperor on a former occasion (in recognition of her oustanding personal courage and service to her husband on the field of battle) however, asked of him in lieu of the promised boon the exile of Śrī Rāma and the installation of Bharata, her own son. (19—22)

स सत्यवचनाद् राजा धर्मपाशेन संयतः।
विवासयामास सुतं रामं दशरथः प्रियम्॥ २३॥

"Bound as he was by the tie of duty in the form of his plighted word, due to his ever speaking the truth, King Daśaratha exiled his beloved son, Rāma. (23)

स जगाम वनं वीरः प्रतिज्ञामनुपालयन्।
पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात्॥ २४॥

"In obedience to his father's command in the form of the boon granted by him in favour of Kaikeyī and with a view to pleasing Kaikeyī (his stepmother), the heroic Rāma retired to the woods in order to implement the pledge of his father. (24)

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह।
स्नेहाद् विनयसम्पन्नः सुमित्रानन्दवर्धनः॥ २५॥
भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन्।
रामस्य दयिता भार्या नित्यं प्राणसमा हिता॥ २६॥
जनकस्य कुले जाता देवमायेव निर्मिता।
सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः॥ २७॥
सीताप्यनुगता रामं शशिनं रोहिणी यथा।
पौरैरनुगतो दूरं पित्रा दशरथेन च॥ २८॥

"His loving younger brother, Lakṣmaṇa—who enhanced the delight of his own mother, Sumitrā, the younger of the two other principal consorts of Emperor Daśaratha and who was not only adorned with modesty but a favourite of his brother Śrī Rāma—followed his aforesaid brother out of affection as the latter set out on his journey to the forest, thus testifying to his amicable relationship. Śrī Rāma's wedded spouse, Sītā, (so-called because she was unearthed from the track of a ploughshare)—who was dear to him as life and was ever friendly to him, who, though not born in the ordinary way from a mother's womb, was taken as descended in the line of Janaka (a king of Mithilā, Sīradhwaja by name, Janaka being his family title), was endowed with all auspicious marks on her person and was a veritable jewel among women and who looked like the Lord's own wonderful potency manifested by the Lord Himself—also accompanied Śrī Rāma as Rohiṇī (the spouse of the moon-god, also a constellation of that name, follows the moon-god). Nay, he was followed afar by the citizens of Ayodhyā as well as by his aged father, Daśaratha. (25—28)

शृङ्गवेरपुरे सूतं गङ्गाकूले व्यसर्जयत्।
गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम्॥ २९॥
गुहेन सहितो रामो लक्ष्मणेन च सीतया।
ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः॥ ३०॥
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात्।
रम्यमावसथं कृत्वा रममाणा वने त्रयः॥ ३१॥
देवगन्धर्वसंकाशास्तत्र ते न्यवसन् सुखम्।
चित्रकूटं गते रामे पुत्रशोकातुरस्तदा॥ ३२॥
राजा दशरथः स्वर्गं जगाम विलपन् सुतम्।
गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः॥ ३३॥

नियुज्यमानो राज्याय नैच्छद् राज्यं महाबलः।
स जगाम वनं वीरो रामपादप्रसादकः॥ ३४॥

"Meeting his beloved Guha, the chief of the Niṣādas (a mixed tribe sprung from a Brāhmaṇa through a Śūdra woman), at Śṛṅgaverapura on the bank of the Gaṅgā, Śrī Rāma, who was virtue-incarnate, accompanied by Guha, Lakṣmaṇa and Sītā, sent away the charioteer back to Ayodhyā. Going from forest to forest, and crossing streams contaning deep water, they saw the sage Bharadwāja at Prayāga and, dismissing Guha there, later on reached Citrakūṭa according to the instructions of sage Bharadwāja and, erecting a lovely cottage, the three sojourned happily there sporting in the woods like gods and Gandharvas (celestial musicians). Śrī Rāma having proceeded to Citrakūṭa on foot as reported by the charioteer, who had since returned to Ayodhyā, Emperor Daśaratha forthwith gave up the ghost and ascended to heaven bewailing his son, stricken as he was with grief at his separation from the latter. Though being urged to accept the throne by the Brāhmaṇas headed by sage Vasiṣṭha (the family priest and preceptor of the kings of Ayodhyā), on the king having departed to the other world, Bharata, who was very powerful, did not covet the throne. He proceeded to the forest in order to please the venerable Rāma and persuade him to return to Ayodhyā and accept his father's throne. (29—34)

गत्वा तु स महात्मानं रामं सत्यपराक्रमम्।
अयाचद् भ्रातरं राममार्यभावपुरस्कृतः॥ ३५॥

"Approaching the high-souled Rāma of unfailing prowess, Bharata, rich in noble sentiments, actually implored Śrī Rāma, his elder brother, accordingly. (35)

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत्।
रामोऽपि परमोदारः सुमुखः सुमहायशाः॥ ३६॥
न चैच्छत् पितुरादेशाद् राज्यं रामो महाबलः।
पादुके चास्य राज्याय न्यासं दत्त्वा पुनः पुनः॥ ३७॥
निवर्तयामास ततो भरतं भरताग्रजः।
स काममनवाप्यैव रामपादावुपस्पृशन्॥ ३८॥

"He addressed the following words to Śrī Rāma: 'Let you alone be the ruler, since you know what is right.' In deference to his father's decree (boon conferring the throne of Ayodhyā on Bharata) Śrī Rāma too, who was supremely magnanimous and enjoyed a very great renown, and who always wore a gracious aspect, did not hanker for the kingdom. Nay, handing over to Bharata his own pair of wooden sandals as his token of love and urging Bharata to rule over the kingdom, Śrī Rāma, Bharata's elder brother, who was possessed of great might, persuaded him to return from Citrakūṭa by repeated importunities. Without realizing his ambition (of seeing Śrī Rāma back in Ayodhyā and crowning him king), Bharata returned to Ayodhyā, touching the feet of Śrī Rāma and taking leave of him. (36—38)

नन्दिग्रामेऽकरोद् राज्यं रामागमनकाङ्क्षया।
ते तु भरते श्रीमान् सत्यसंधो जितेन्द्रियः॥ ३९॥
रामस्तु पुनरालक्ष्य नागरस्य जनस्य च।
तत्रागमनमेकाग्रो दण्डकान् प्रविवेश ह॥ ४०॥

"Longing for the return of Śrī Rāma, he ruled over the kingdom while living at Nandigrāma, a lonely retreat fourteen miles away from Ayodhyā. When Bharata, however, had left, the glorious Śrī Rāma of unfailing vow, who had conquered his senses and was intent on one object, viz., that of implementing the pledge of his father, entered the Daṇḍaka forest, they say, anticipating the renewed visit of the people of Ayodhyā to that region (of Citrakūṭa). (39-40)

प्रविश्य तु महारण्यं रामो राजीवलोचनः।
विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह॥ ४१॥
सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा।
अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम्॥ ४२॥
खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ।
वसतस्तस्य रामस्य वने वनचरैः सह॥ ४३॥
ऋषयोऽभ्यागमन् सर्वे वधायासुररक्षसाम्।
स तेषां प्रतिशुश्राव राक्षसानां तदा वने॥ ४४॥

प्रतिज्ञातश्च रामेण वधः संयति रक्षसाम्।
ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम्॥ ४५॥

"Entering the great forest of Daṇḍaka and having despatched the ogre Virādha, the lotus-eyed Rāma saw one after another the sages Śarabhaṅga and Sutīkṣṇa as well as Agastya and his brother (Idhmavāhana). Nay, at the instance of Agastya himself he accepted with supreme delight a bow, a sword, a pair of quivers containing an inexhaustible stock of arrows, all bestowed upon the sage by Indra, the lord of paradise. While the aforesaid Rāma was sojourning in the forest with foresters, all the seers dwelling in the forest called on him with a request to make short work of the demons and ogres haunting the forest. In the presence of those seers dwelling in the forest of Daṇḍaka and glorious as fire, Śrī Rāma then vowed to kill the ogres in that forest. Nay, the destruction of the ogres in an encounter was solemnly promised by Rāma. (41—45)

तेन तत्रैव वसता जनस्थाननिवासिनी।
विरूपिता शूर्पणखा राक्षसी कामरूपिणी॥ ४६॥

"The ogress Śūrpaṇakhā (so called because the monstress possessed nails as big as a winnowing fan), who dwelt in Janasthāna (a portion of the Daṇḍaka forest) and was capable of assuming any form at will, was disfigured by Śrī Rāma (by having her nose and ears lopped off by Lakṣmaṇa) while living in that very forest. (46)

ततः शूर्पणखावाक्यादुद्युक्तान् सर्वराक्षसान्।
खरं त्रिशिरसं चैव दूषणं चैव राक्षसम्॥ ४७॥
निजघान रणे रामस्तेषां चैव पदानुगान्।
वने तस्मिन् निवसता जनस्थाननिवासिनाम्॥ ४८॥
रक्षसां निहतान्यासन् सहस्राणि चतुर्दश।
ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः॥ ४९॥
सहायं वरयामास मारीचं नाम राक्षसम्।
वार्यमाणः सुबहुशो मारीचेन स रावणः॥ ५०॥
न विरोधो बलवता क्षमो रावण तेन ते।
अनादृत्य तु तद्वाक्यं रावणः कालचोदितः॥ ५१॥
जगाम सहमारीचस्तस्याश्रमपदं तदा।
तेन मायाविना दूरमपवाह्य नृपात्मजौ॥ ५२॥
जहार भार्यां रामस्य गृध्रं हत्वा जटायुषम्।
गृध्रं च निहतं दृष्ट्वा हृतां श्रुत्वा च मैथिलीम्॥ ५३॥
राघवः शोकसंतप्तो विललापाकुलेन्द्रियः।
ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम्॥ ५४॥
मार्गमाणो वने सीतां राक्षसं संददर्श ह।
कबन्धं नाम रूपेण विकृतं घोरदर्शनम्॥ ५५॥

"Śrī Rāma then killed on the field of battle all the ogres that came prepared for an encounter at the instigation of Śūrpaṇakhā, including their leaders Khara, Triśirā and the ogre Dūṣaṇa as also their followers. No less than fourteen thousand of ogres dwelling in Janasthāna were made short work of by Rāma while sojourning in that forest. Stupefied through anger to hear of the destruction of his kinsmen, Rāvaṇa, the king of Laṅkā, sought the help of a fellow-ogre (one of the two sons of the ogress Tāḍakā), Mārīca by name. Though repeatedly discouraged by Mārīca saying, "It is not advisable for you to make enemies with that powerful prince, Śrī Rāma, O Rāvaṇa !" yet turning a deaf ear to his advice and impelled by death, the aforesaid Rāvaṇa, who made people scream (in terror wherever he went out on expedition) then proceeded to the site of Rāma's hermitage alongwith Mārīca. Having caused the two princes, Śrī Rāma and Lakṣmaṇa, to be removed afar from the hermitage by the wily Mārīca, he abducted Śrī Rāma's spouse, Sītā, fatally wounding the vulture, Jaṭāyu, who tried to intercept him and thereby deliver Sītā from his clutches. Now tormented with grief to perceive the vulture mortally wounded and to hear from it of Sītā (the princess of Mithilā, the capital of King Janaka) having been forcibly carried away by Rāvaṇa, Śrī Rāma (a scion of Raghu) loudly wailed, his mind agitated through perturbation. Then, having cremated the vulture Jaṭāyu and hunting up Sītā in the forest in that very state of grief, Śrī Rāma came across an ogre, Kabandha by name, who was deformed of body and terrible to look at : so the tradition goes. (47—55)

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः।
स चास्य कथयामास शबरीं धर्मचारिणीम्॥ ५६॥
श्रमणां धर्मनिपुणामभिगच्छेति राघव।
सोऽभ्यगच्छन्महातेजाः शबरीं शत्रुसूदनः॥ ५७॥

"Having made short work of him, the mighty-armed prince cremated him too and the demon regained his original form of a Gandharva and ascended to heaven. Nay, while rising to heaven he said to Śrī Rāma, 'Seek, O Rāma (a scion of Raghu), Śabarī, a pious hermitess, who is well-versed in the principles of righteousness.' The highly glorious Rāma, the destroyer of his foes, accordingly approached Śabarī. (56-57)

शबर्या पूजितः सम्यग् रामो दशरथात्मजः।
पम्पातीरे हनुमता सङ्गतो वानरेण ह॥ ५८॥

"Duly worshipped by Śabarī, Śrī Rāma, son of Daśaratha, came into contact with the monkey chief, Hanumān, on the bank of the Pampā lake : so the tradition goes.(58)

हनुमद्वचनाच्चैव सुग्रीवेण समागतः।
सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः॥ ५९॥
आदितस्तद् यथा वृत्तं सीतायाश्च विशेषतः।
सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः॥ ६०॥
चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम्।
ततो वानरराजेन वैरानुकथनं प्रति॥ ६१॥
रामायावेदितं सर्वं प्रणयाद् दुःखितेन च।
प्रतिज्ञातं च रामेण तदा वालिवधं प्रति॥ ६२॥

"At the intercession of Hanumān specifically, he further made friends with Sugrīva. Nay, to Sugrīva the exceedingly powerful Rāma duly narrated from the very beginning (his very birth) the whole of his popular story and the well-known story of Sītā, his consort, in particular. Pleased to hear the whole narrative of Śrī Rāma, the monkey chief, Sugrīva, too made friendship with Śrī Rāma in the presence of the sacred fire as a witness*. Nay, in response to an inquiry made by Śrī Rāma with regard to his enmity with his own elder brother, Vālī, the whole incident was then related by Sugrīva, the ruler of the monkeys, afflicted as he was, to Śrī Rāma and lovingly by made an alliance with him based on mutual trust. A vow was taken by Śrī Rāma that very moment to the effect that Vālī would be killed by him. (59—62)

वालिनश्च बलं तत्र कथयामास वानरः।
सुग्रीवः शङ्कितश्चासीन्नित्यं वीर्येण राघवे॥ ६३॥

"And, there on Mount Ṛṣyamūka the monkey chief described to Śrī Rāma the unique strength of Vālī, his elder brother, since Sugrīva was full of misgivings concerning Śrī Rāma (a scion of Raghu) in the matter of prowess vis-a-vis his opponent, Vālī. (63)

राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम्।
दर्शयामास सुग्रीवो महापर्वतसंनिभम्॥ ६४॥

"In order to make Śrī Rāma aware of Vālī's strength, Sugrīva actually showed to him the exceptionally tall skeleton of the demon, Dundubhi, killed by Vālī, which looked like a big mountain and which had been disdainfully kicked away to a long distance by Vālī. (64)

उत्स्मयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः।
पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम्॥ ६५॥

"Smiling at this and gazing on the skeleton, the mighty-armed Śrī Rāma, who possessed extraordinary strength, hurled it with his toe to a distance of full eighty miles. (65)

बिभेद च पुनस्तालान् सप्तैकेन महेषुणा।
गिरिं रसातलं चैव जनयन् प्रत्ययं तदा॥ ६६॥

"Nay, in order to inspire confidence in the mind of Sugrīva, Śrī Rāma further pierced on that very occasion with a single mighty shaft one after another as many as seven palmyra trees standing in a line adjacent to one another, a hillock standing by as well as Rasātala (the sixth subterranean

* It has been customary among the Hindus to contract friendships—more especially matrimonial alliances—in the presence of the sacred fire as a witness with a view to solemnizing them.

plane including the five preceding ones viz., Atala, Vitala, Sutala, Talātala and Mahātala). (66)

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः।
किष्किन्धां रामसहितो जगाम च गुहां तदा॥ ६७॥

"Reassured by the latter feat and accompanied by Śrī Rāma, that great monkey, Sugrīva, then marched at once with a mind full of delight to Kiṣkindhā (the capital of Vālī), situated cave-like in the midst of mountains. (67)

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः।
तेन नादेन महता निर्जगाम हरीश्वरः॥ ६८॥

"Then roared Sugrīva, the monkey chief, who was tawny as gold in appearance. Distracted by that great unusual roar, Vālī, the king of the monkeys, sallied forth to meet Sugrīva. (68)

अनुमान्य तदा तारां सुग्रीवेण समागतः।
निजघान च तत्रैनं शरेणैकेन राघवः॥ ६९॥

"Reassuring Tārā, his devoted and sagacious wife, who discouraged him by pleading that Sugrīva had since secured the alliance of Śrī Rāma and as such could no longer be conquered, he then closed with Sugrīva and in the course of that very encounter Śrī Rāma (the celebrated scion of Raghu) disposed of Vālī with a single arrow. (69)

ततः सुग्रीववचनाद्धत्वा वालिनमाहवे।
सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत्॥ ७०॥

"Having thus killed Vālī on the field of battle at the instance of Sugrīva, Śrī Rāma (a scion of Raghu) then installed Sugrīva himself on Vālī's throne. (70)

स च सर्वान् समानीय वानरान् वानरर्षभः।
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम्॥ ७१॥

"Bringing together all the monkeys, the said Sugrīva, the jewel among the monkeys, too despatched them in all directions, keen as he was to have Sītā (the daughter of Janaka) traced out. (71)

ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् बली।
शतयोजनविस्तीर्णं पुप्लुवे लवणार्णवम्॥ ७२॥

"Then, according to the counsel of Sampāti, the vulture king, who could see Sītā in Laṅkā from that distance, the mighty Hanumān leapt across the brackish sea, eight hundred miles broad, that parted the mainland of India from Laṅkā. (72)

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम्।
ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम्॥ ७३॥

"Duly reaching the city of Laṅkā, ruled over by the demon king, Rāvaṇa, he found there Sītā confined in a grove of Aśoka trees, contemplating on the feet of Śrī Rāma. (73)

निवेदयित्वाभिज्ञानं प्रवृत्तिं विनिवेद्य च।
समाश्वास्य च वैदेहीं मर्दयामास तोरणम्॥ ७४॥

"Presenting to her the souvenir in the shape of a signet-ring handed over to him by Śrī Rāma and relating the news about Śrī Rāma's alliance with Sugrīva and the latter's installation on the throne of Kiṣkindhā after Vālī, his elder brother and mortal enemy, had been got rid of by Śrī Rāma and having consoled Sītā, the daughter of King Janaka, with the assurance that her consort would shortly come and rescue her after disposing of the tyrannical Rāvaṇa, Hanumān demolished the outer gate of the orchard. (74)

पञ्च सेनाग्रगान् हत्वा सप्त मन्त्रिसुतानपि।
शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत्॥ ७५॥

"Having made short work of five army-commanders (Piṅgalanetra and others) as also seven sons of ministers (Jambumālī and so on), and crushed the gallant Akṣa (a son of Rāvaṇa), he allowed himself to be bound under the spell of a Brahmāstra or missile presided over by Brahmā, the creator, and discharged by Rāvaṇa's heir-apparent, Meghanāda. (75)

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद् वरात्।
मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया॥ ७६॥

"Though knowing himself as released by the aforesaid missile in consequence of a boon granted by Brahmā to the effect that after undergoing bondage for about a couple of hours, the missile associated with his name being infallible, he would be rid of it, the hero, Hanumān, who was keen to meet Rāvaṇa, deliberately bore with those ogres who carried him in bondage to Rāvaṇa. (76)

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम्।
रामाय प्रियमाख्यातुं पुनरायान्महाकपिः॥ ७७॥

"Having set on fire the city of Laṅkā barring the abode of Sītā, the princess of Mithilā, alone, the great monkey Hanumān, then came back by the same route to Kiṣkindhā to break the delightful news, of Sītā having been found, to Śrī Rāma. (77)

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम्।
न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वतः॥ ७८॥

"Approaching the high-souled Śrī Rāma and going round him clockwise as a mark of respect, Hanumān, who was possessed of infinite intelligence, submitted to him that Sītā had been seen by him in reality. (78)

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः।
समुद्रं क्षोभयामास शरैरादित्यसंनिभैः॥ ७९॥

"Moving to the shore of the Indian ocean in the extreme south, accompanied by Sugrīva, Śrī Rāma then shook the ocean to its lowest depths (in Pātāla, the nethermost subterranean plane) by his arrows glorious as the sun (on the latter not responding to allow passage to the army of monkeys, that sought to march across it in order to reach Laṅkā in their bid to recover Sītā). (79)

दर्शयामास चात्मानं समुद्रः सरितां पतिः।
समुद्रवचनाच्चैव नलं सेतुमकारयत्॥ ८०॥

"At this, Ocean, the lord of the rivers, not only revealed himself in person to Śrī Rāma but also apologized to him for his refractoriness and only at the intercession of Ocean, Śrī Rāma caused Nala to build a bridge across the sea. (80)

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे।
रामः सीतामनुप्राप्य परां व्रीडामुपागमत्॥ ८१॥

"Reaching the city of Laṅkā by the bridge and killing Rāvaṇa in a combat, Śrī Rāma experienced a sense of great shame on getting back Sītā (who had remained so long at the grove of a demon in Laṅkā and could be easily pronounced by critics as polluted). (81)

तामुवाच ततो रामः परुषं जनसंसदि।
अमृष्यमाणा सा सीता विवेश ज्वलनं सती॥ ८२॥

"Śrī Rāma then spoke harsh words to her in the assembly of monkeys and others. Resenting them, the aforesaid Sītā, chaste as she was, entered fire. (82)

ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषाम्।
कर्मणा तेन महता त्रैलोक्यं सचराचरम्॥ ८३॥
सदेवर्षिगणं तुष्टं राघवस्य महात्मनः।
बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैवतैः॥ ८४॥

"Coming to know Sītā as sinless from the words of the fire-god, who testified to her chastity, Śrī Rāma thereupon accepted her. All the three worlds, comprising the animate and inanimate creation, alongwith the hosts of gods and Ṛṣis were pleased with that remarkable feat of the high-souled Rāma in the shape of the overthrow of Rāvaṇa and the deliverance of Sītā. Honoured by all the gods, Śrī Rāma thereupon looked extremely delighted. (83-84)

अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम्।
कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह॥ ८५॥

"Nay, having installed Vibhīṣaṇa, the chief of the ogres, on the throne of Laṅkā, Śrī Rāma felt accomplished of purpose and, rid of anxiety, greatly rejoiced : so the tradition goes. (85)

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान्।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः॥ ८६॥

"Having received a boon to the effect that all the combatants that had fought on the side of Śrī Rāma and fallen in battle be restored to life, from the gods, who came in

their aerial cars to felicitate Śrī Rāma on his victory, that had brought solace to all the three worlds and aroused as though from sleep, the monkeys fallen in battle, Śrī Rāma flew to Ayodhyā in the aerial car known by the name of 'Puṣpaka' that had been snatched by Rāvaṇa from his half-brother, Kubera, the god of riches, accompanied by his relations, Sītā and Lakṣmaṇa and friends, Vibhīṣaṇa, Sugrīva and others. (86)

भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः।
भरतस्यान्तिके रामो हनूमन्तं व्यसर्जयत्॥ ८७॥

"Reaching the hermitage of the sage Bharadwāja in the vicinity of Prayāga, Śrī Rāma of unfailing prowess despatched Hanūmān in advance to the presence of Bharata in order to apprise him of his safe return lest he should be taken unawares. (87)

पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा।
पुष्पकं तत् समारुह्य नन्दिग्रामं ययौ तदा॥ ८८॥

"Narrating past history (the circumstances that had led to his exile in the forest) and boarding the celebrated Puṣpaka once more, he then flew to Nandigrāma (then a part of Ayodhyā), accompanied by Sugrīva and others. (88)

नन्दिग्रामे जटां हित्वा भ्रातृभिः सहितोऽनघः।
रामः सीतामनुप्राप्य राज्यं पुनरवाप्तवान्॥ ८९॥

"Having disentangled his matted hair at Nandigrāma alongwith his three brothers and back with Sītā, the sinless Rāma regained his kingdom too. (89)

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः।
निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः॥ ९०॥

"During the reign of Śrī Rāma people will be positively much delighted and cheerful, contented and well-fed, exceedingly pious, free from mental agony and bodily ailments and rid of the scourge of famine and fear of theft etc. (90)

न पुत्रमरणं केचिद् द्रक्ष्यन्ति पुरुषाः क्वचित्।
नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः॥ ९१॥

"Nowhere will men witness the death of their son or daughter, women will never be widows and will be ever devoted to their husband. (91)

न चाग्निजं भयं किंचिन्नाप्सु मज्जन्ति जन्तवः।
न वातजं भयं किंचिन्नापि ज्वरकृतं तथा॥ ९२॥

"There will be no fear from fire nor will living beings be drowned in water. There will be no fear from wind nor any fear of fever. (92)

न चापि क्षुद्भयं तत्र न तस्करभयं तथा।
नगराणि च राष्ट्राणि धनधान्ययुतानि च॥ ९३॥

"Nor will there be fear of starvation in his kingdom nor that of thieves. Nay, cities and states will be full of riches and food-grains. (93)

नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा।
अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः॥ ९४॥
गवां कोट्ययुतं दत्त्वा विद्वद्भ्यो विधिपूर्वकम्।
असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः॥ ९५॥
राजवंशाञ्छतगुणान् स्थापयिष्यति राघवः।
चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति॥ ९६॥

"All will be ever extremely happy as in Satyayuga. Having propitiated the Lord through hundreds of horse-sacrifices and other sacrifices involving the use of abundant gold, nay, bestowed with due ceremony a billion cows on the learned and giving away untold riches to the Brāhmaṇas, the highly renowned Rāma will establish royal dynasties, a hundred times more prosperous than before, by not only recognizing and confirming their sovereignty but even by liberally subsidizing them. Nay, he will direct the people belonging to all the four grades of society to follow their respective duties on this terrestrial plane. (94—96)

दशवर्षसहस्राणि दशवर्षशतानि च।
रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति॥ ९७॥

"Having served his kingdom for eleven thousand years, Śrī Rāma will ascend to Brahmaloka (the highest heaven)." (97)

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम्।
यः पठेद् रामचरितं सर्वपापैः प्रमुच्यते॥ ९८॥

He who reads this sacred narrative of Śrī Rāma, which is capable of purifying the mind and wiping out sins and is treated on a par with the Vedas, is completely absolved from all sins. (98)

एतदाख्यानमायुष्यं पठन् रामायणं नरः।
सपुत्रपौत्रः सगणः प्रेत्य स्वर्गे महीयते॥ ९९॥

Reading this narrative centring round Śrī Rāma and conducive to longevity, a man shall, on departing from this world, be honoured in heaven alongwith his sons and grandsons as well as his followers and attendants. (99)

पठन् द्विजो वागृषभत्वमीयात् स्यात् क्षत्रियो भूमिपतित्वमीयात्।
वणिग्जनः पण्यफलत्वमीयाज्जनश्च शूद्रोऽपि महत्त्वमीयात्॥ १००॥

Reading it a Brāhmaṇa bids fair to attain eminence in eloquence; if he is a Kṣatriya, he is sure to attain lordship over the earth; a man belonging to the mercantile community is sure to secure profit in trade and a man belonging to the Śūdra class can hope to attain superiority. (100)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Brahmā's visit

नारदस्य तु तद् वाक्यं श्रुत्वा वाक्यविशारदः।
पूजयामास धर्मात्मा सहशिष्यो महामुनिम्॥ १॥

Hearing the aforesaid discourse of Nārada, the pious sage Vālmīki, a past master in expression, worshipped the most prominent sage Nārada with his own pupils. (1)

यथावत् पूजितस्तेन देवर्षिर्नारदस्तथा।
आपृच्छ्यैवाभ्यनुज्ञातः स जगाम विहायसम्॥ २॥

Duly worshipped and permitted by him on asking leave, the aforesaid celestial seer, Nārada, forthwith rose to his abode in the heavens. (2)

स मुहूर्तं गते तस्मिन् देवलोकं मुनिस्तदा।
जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः॥ ३॥

Having tarried in his hermitage awhile (lit., for less than an hour) on the seer having left for heaven, the sage then repaired to the bank of the Tamasā, not very far from the holy Gaṅgā (obviously for his midday bath and devotions). (3)

स तु तीरं समासाद्य तमसाया मुनिस्तदा।
शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्दमम्॥ ४॥

Duly reaching the bank of the Tamasā and finding the descent to the river free from mud, the sage then spoke to his pupil standing by his side as follows : (4)

अकर्दममिदं तीर्थं भरद्वाज निशामय।
रमणीयं प्रसन्नाम्बु सन्मनुष्यमनो यथा॥ ५॥

"Look at this descent, O Bharadwāja, which is free from mud and pleasant, its water being transparent as the mind of a righteous man. (5)

न्यस्यतां कलशस्तात दीयतां वल्कलं मम।
इदमेवावगाहिष्ये तमसातीर्थमुत्तमम्॥ ६॥

"Let your pitcher be laid on the bank, O dear one ! and the bark be handed over to me for being wrapped about my loins when I have bathed. I shall take my dip at this very descent of the Tamasā, excellent as it is." (6)

एवमुक्तो भरद्वाजो वाल्मीकेन महात्मना।
प्रायच्छत मुनेस्तस्य वल्कलं नियतो गुरोः॥ ७॥

Enjoined thus by the high-souled Vālmīki, Bharadwāja handed over the bark to the aforesaid sage, devoted as he was to his teacher. (7)

स शिष्यहस्तादादाय वल्कलं नियतेन्द्रियः।
विचचार ह पश्यंस्तत् सर्वतो विपुलं वनम्॥ ८॥

Taking the bark from the hand of his pupil, the sage, who had fully controlled his senses and as such had no inclination to see anything delightful to the senses, sauntered about, they say, surveying the extensive forest on all sides. (8)

तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम्।
ददर्श भगवांस्तत्र क्रौञ्चयोश्चारुनिःस्वनम्॥ ९॥

Close to that descent the glorious sage actually perceived in that forest a pair of cranes moving about, never parting from one another and making a charming sound. (9)

तस्मात् तु मिथुनादेकं पुमांसं पापनिश्चयः।
जघान वैरनिलयो निषादस्तस्य पश्यतः॥ १०॥

A Niṣāda (a member of a wild tribe living on hunting) of sinful resolve and full of animosity even towards innocent creatures, struck with an arrow one of the said pair, the male bird, even while the sage looked on. (10)

तं शोणितपरीताङ्गं चेष्टमानं महीतले।
भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम्॥ ११॥
वियुक्ता पतिना तेन द्विजेन सहचारिणा।
ताम्रशीर्षेण मत्तेन पत्त्रिणा सहितेन वै॥ १२॥

Seeing it mortally wounded and tossing about on the ground with its limbs smeared all over with blood, the female bird naturally gave out a piteous wail, parted as she was from her mate and companion, the aforesaid bird, that was endowed with a coppery crest, was inflamed with passion, nay, sexually united with her and as such had distended its wings. (11-12)

तथाविधं द्विजं दृष्ट्वा निषादेन निपातितम्।
ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत॥ १३॥

On seeing the bird struck down by the fowler in that state of copulation, pity was aroused in the heart of that pious seer. (13)

ततः करुणवेदित्वादधर्मोऽयमिति द्विजः।
निशाम्य रुदतीं क्रौञ्चीमिदं वचनमब्रवीत्॥ १४॥

Further seized with compassion to behold the shrieking female bird and considering the fowler's act to be sinful, the sage addressed the following words to the hunter : (14)

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः।
यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम्॥ १५॥

"May you not have peace of mind for endless years, O fowler, since you have killed one of the pair of cranes infatuated with passion." (15)

तस्येत्थं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः।
शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया॥ १६॥

Even as he spoke in this strain, and then reflected : "What is it that has been uttered by me, tormented as I was with grief for this bird", uneasiness appeared in his heart. (16)

चिन्तयन् स महाप्राज्ञश्चकार मतिमान् मतिम्।
शिष्यं चैवाब्रवीद् वाक्यमिदं स मुनिपुङ्गवः॥ १७॥

Brooding awhile, the sage, who was highly learned and full of wisdom, made up his mind and the said chief of the sages addressed the following words to his pupil, Bharadwāja : (17)

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा॥ १८॥

"Let this utterance made by me while I was stricken with grief, nay, set in four metrical feet, each containing an equal number of letters (viz., eight) and possessing the rhythm of a song that can be sung to a lute, be accepted as real poetry and not otherwise." (18)

शिष्यस्तु तस्य ब्रुवतो मुनेर्वाक्यमनुत्तमम्।
प्रतिजग्राह संतुष्टस्तस्य तुष्टोऽभवन्मुनिः॥ १९॥

Even as the aforesaid sage uttered the couplet, unexcelled as it was (in that it was suggestive of the entire theme of the Rāmāyaṇa), his pupil, highly delighted, actually committed it to memory. The sage thereupon felt much pleased with him. (19)

सोऽभिषेकं ततः कृत्वा तीर्थे तस्मिन् यथाविधि।
तमेव चिन्तयन्नर्थमुपावर्तत वै मुनिः॥ २०॥

Having finished his midday ablution with due ceremony in that descent of the holy Tamasā, the sage then returned to his hermitage, brooding over the same incident, as a matter of fact. (20)

भरद्वाजस्ततः शिष्यो विनीतः श्रुतवान् गुरोः।
कलशं पूर्णमादाय पृष्ठतोऽनुजगाम ह॥ २१॥

Taking the pitcher filled with water, his submissive and learned pupil, Bharadwāja, too, they say, thereupon followed in the wake of his teacher. (21)

स प्रविश्याश्रमपदं शिष्येण सह धर्मवित्।
उपविष्टः कथाश्चान्याश्चकार ध्यानमास्थितः॥ २२॥

Reaching the grounds of the hermitage alongwith his pupil, the sage, who knew what is right, sat down and talked on various other topics, while remaining absorbed in contemplation of the couplet uttered by him. (22)

आजगाम ततो ब्रह्मा लोककर्ता स्वयं प्रभुः।
चतुर्मुखो महातेजा द्रष्टुं तं मुनिपुङ्गवम्॥ २३॥

Then appeared the almighty Brahmā, the four-faced creator of the fourteen worlds, who was possessed of great splendour, personally to see Vālmīki, the chief of hermits. (23)

वाल्मीकिरथ तं दृष्ट्वा सहसोत्थाय वाग्यतः।
प्राञ्जलिः प्रयतो भूत्वा तस्थौ परमविस्मितः॥ २४॥

Greatly astonished to see him, Vālmīki forthwith rose in haste from his seat and stood tongue-tied with folded hands in great humility. (24)

पूजयामास तं देवं पाद्यार्घ्यासनवन्दनैः।
प्रणम्य विधिवच्चैनं पृष्ट्वा चैव निरामयम्॥ २५॥

Bowing low to him according to the scriptural ordinance and inquiring after his welfare too, the sage worshipped the aforesaid deity by offering water to wash his feet and hands with, as well as a glorious seat and bestowed encomiums on him. (25)

अथोपविश्य भगवानासने परमार्चिते।
वाल्मीकये च ऋषये संदिदेशासनं ततः॥ २६॥

Making himself comfortable on the most exalted seat offered by Vālmīki, the almighty creator, who was covered all over by his own effulgence, forthwith directed the sage Vālmīki to take his seat. (26)

ब्रह्मणा समनुज्ञातः सोऽप्युपाविशदासने।
उपविष्टे तदा तस्मिन् साक्षाल्लोकपितामहे॥ २७॥
तद्गतेनैव मनसा वाल्मीकिर्ध्यानमास्थितः।
पापात्मना कृतं कष्टं वैरग्रहणबुद्धिना॥ २८॥
यत् तादृशं चारुरवं क्रौञ्चं हन्यादकारणात्।
शोचन्नेव पुनः क्रौञ्चीमुपश्लोकमिमं जगौ॥ २९॥
पुनरन्तर्गतमना भूत्वा शोकपरायणः।
तमुवाच ततो ब्रह्मा प्रहसन् मुनिपुङ्गवम्॥ ३०॥

Duly permitted by Brahmā, Vālmīki too made himself comfortable on his seat. Even though Brahmā, the progenitor of the entire creation, was directly seated before him at that time, Vālmīki remained absorbed in reverie with his mind fixed on that very incident. He said to himself : "A grave wrong was perpetrated by the wicked fowler, who was bent upon catching the bird with malicious intent, in that he struck down without any fault the crane in that state, cooing so delightfully !" Even while bewailing the lot of the female crane, disunited from its mate, he repeated the same couplet in the presence of Brahmā and, pondering over the meaning of the verse, fell a prey to

grief once more at the thought of his having unconsciously subjected the fowler to a curse and thereby depleted the stock of his askesis. Brahmā then laughingly said to Vālmīki, the chief of the hermits : (27—30)

श्लोक एवास्त्वयं बद्धो नात्र कार्या विचारणा।
मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती॥ ३१॥

"Let this metrical composition be conducive to your glory. You need not brood over this any more. Through my will alone has this speech flowed from your lips, O Brāhmaṇa sage ! (31)

रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम।
धर्मात्मनो भगवतो लोके रामस्य धीमतः॥ ३२॥

"Describe, O jewel among seers, the whole life on this earth of Lord Śrī Rāma, whose mind is ever given to piety and who is full of wisdom. (32)

वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम्।
रहस्यं च प्रकाशं च यद् वृत्तं तस्य धीमतः॥ ३३॥
रामस्य सहसौमित्रे राक्षसानां च सर्वशः।
वैदेह्याश्चैव यद् वृत्तं प्रकाशं यदि वा रहः॥ ३४॥
तच्चाप्यविदितं सर्वं विदितं ते भविष्यति।
न ते वागनृता काव्ये काचिदत्र भविष्यति॥ ३५॥

"Tell the story of that hero as heard by you from the lips of Nārada. Whatever account, known or unknown, there is of the all-wise Śrī Rāma, as well as of Lakṣmaṇa, the son of Sumitrā, nay, of all the Rākṣasas, who fought with and were killed by him and whatever account, known or unknown, there is of Sītā (the foster-daughter of Janaka), all that will be revealed to you even though unknown at present. No description of yours in this poem that will be composed by you will prove false. (33—35)

कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम्।
यावत् स्थास्यन्ति गिरयः सरितश्च महीतले॥ ३६॥
तावद् रामायणकथा लोकेषु प्रचरिष्यति।
यावद् रामस्य च कथा त्वत्कृता प्रचरिष्यति॥ ३७॥
तावदूर्ध्वमधश्च त्वं मल्लोकेषु निवत्स्यसि।
इत्युक्त्वा भगवान् ब्रह्मा तत्रैवान्तरधीयत।
ततः सशिष्यो भगवान् मुनिर्विस्मयमाययौ॥ ३८॥

"Render the sacred and soul-ravishing story of Śrī Rāma into similar verses. The theme of the Rāmāyaṇa will continue to be popular in all the three worlds so long as mountains and rivers will remain on the surface of the earth. And you will abide both higher up in the heavenly regions and below on earth, according to your choice, in the worlds of my creation so long as the narrative of Śrī Rāma composed by you will remain current." Saying so, the almighty Brahmā went out of sight on the very spot. Thereupon the glorious sage, Vālmīki, was filled with wonder alongwith his pupils, Bharadwāja and others. (36—38)

तस्य शिष्यास्ततः सर्वे जगुः श्लोकमिमं पुनः।
मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भृशविस्मिताः॥ ३९॥

Then all his pupils repeated the aforesaid verse uttered by their teacher and, getting delighted again and again, spoke to one another as follows, greatly astonished at the honour conferred on their teacher by the creator himself by calling on him of his own accord : (39)

समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महर्षिणा।
सोऽनुव्याहरणाद् भूयः शोकः श्लोकत्वमागतः॥ ४०॥

"What was uttered by the great sage, Vālmīki, in four feet consisting of an equal number of syllables was nothing but his grief converted into a verse because of its being voiced by him." (40)

तस्य बुद्धिरियं जाता महर्षेर्भावितात्मनः।
कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम्॥ ४१॥

The thought occurred to the great sage of purified mind that he should compose the entire poem of the Rāmāyaṇa in such verse (similar to the one already uttered by him out of grief). (41)

उदारवृत्तार्थपदैर्मनोरमैस्तदास्य रामस्य चकार कीर्तिमान्।
समाक्षरैः श्लोकशतैर्यशस्विनो यशस्करं काव्यमुदारदर्शनः॥ ४२॥

The illustrious sage, endowed as he was with a catholic outlook, then composed in hundreds and thousands of soul-ravishing verses with their feet comprising an even number of syllables and consisting of words depicting the noble deeds of the glorious Śrī Rāma, a poem which has brought great renown to him. (42)

तदुपगतसमाससंधियोगं सममधुरोपनतार्थवाक्यबद्धम्।
रघुवरचरितं मुनिप्रणीतं दशशिरसश्च वधं निशामयध्वम्॥ ४३॥

Hear, O devout souls ! the story of the Chief of the Raghus, composed by sage, Vālmīki, and culminating in the destruction of Rāvaṇa, the ten-headed monster—the story in which compounds, the conjunction of letters and the combination of root words with their suffixes etc., figure in their proper places and which is made up of expressions of uniform beauty, sweet to hear and marked with perspicuity. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

A brief outline of the Rāmāyaṇa as given by the poet himself

श्रुत्वा वस्तु समग्रं तद् धर्मार्थसहितं हितम्।
व्यक्तमन्वेषते भूयो यद् वृत्तं तस्य धीमतः॥ १॥

Having heard from Nārada, as aforesaid, the entire theme of the poem to be composed by him, promising religious merit and worldly prosperity to its readers and hearers and conferring supreme benefit in the shape of final beatitude, Vālmīki sought to discover directly through intuition a detailed life-account of that sagacious prince. (1)

उपस्पृश्योदकं सम्यङ्मुनिः स्थित्वा कृताञ्जलिः।
प्राचीनाग्रेषु दर्भेषु धर्मेणान्वेषते गतिम्॥ २॥

Sipping water as a purificatory rite, according to the scriptural ordinance, and taking his seat with folded hands on the blades of Kuśa grass with their ends pointing to the east, the sage sought to discover the exploits of Śrī Rāma through yogic power conferred on him by Brahmā. (2)

रामलक्ष्मणसीताभी राज्ञा दशरथेन च।
सभार्येण सराष्ट्रेण यत् प्राप्तं तत्र तत्त्वतः॥ ३॥
हसितं भाषितं चैव गतिर्यावच्च चेष्टितम्।
तत् सर्वं धर्मवीर्येण यथावत् सम्प्रपश्यति॥ ४॥

By dint of that yogic power he was able to perceive directly and clearly in reality every detail in that state of absorption all that pertained to Śrī Rāma, Lakṣmaṇa and Sītā as well as to Emperor Daśaratha, alongwith his wives and kingdom—how they laughed and talked and moved and whatever they did. (3-4)

स्त्रीतृतीयेन च तथा यत् प्राप्तं चरता वने।
सत्यसंधेन रामेण तत् सर्वं चान्ववैक्षत॥ ५॥

Likewise, he further directly perceived in order of sequence all that was enacted by Śrī Rāma, while roaming about in the forests in the company of Lakṣmaṇa and Sītā (his spouse), true to his promise. (5)

ततः पश्यति धर्मात्मा तत् सर्वं योगमास्थितः।
पुरा यत् तत्र निर्वृत्तं पाणावामलकं यथा॥ ६॥

Absorbed in deep meditation, that pious sage thereby saw, as clearly as one would see a myrobalan placed in one's palm, all that had happened in the past in relation to Śrī Rāma, Lakṣmaṇa and Sītā as well as that which still awaited them. (6)

तत् सर्वं तत्त्वतो दृष्ट्वा धर्मेण स महामतिः।
अभिरामस्य रामस्य तत् सर्वं कर्तुमुद्यतः॥ ७॥

Having seen all that in reality by dint of yogic power, Vālmīki, who was possessed of great wisdom, girded up his loins to render into verse the whole story of Śrī Rāma, the delighter of all. (7)

कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम्।
समुद्रमिव रत्नाढ्यं सर्वश्रुतिमनोहरम्॥ ८॥
स यथा कथितं पूर्वं नारदेन महात्मना।
रघुवंशस्य चरितं चकार भगवान् मुनिः॥ ९॥

The glorious sage Vālmīki composed in verse, as it was told earlier by the high-souled Nārada, the story of Śrī Rāma (descended in the line of Raghu) which discusses in a secondary way the subjects of Kāma, i.e., sense-enjoyment, and worldly prosperity and expatiates on the merits of the two other objects of human pursuit, viz., piety and final beatitude, and thus full of jewels like the ocean, attracts the ears as well as the mind of all by the musical ring of its verses and the profundity of their meaning, respectively. (8-9)

जन्म रामस्य सुमहद् वीर्यं सर्वानुकूलताम्।
लोकस्य प्रियतां क्षान्तिं सौम्यतां सत्यशीलताम्॥ १०॥

The advent of Śrī Rāma, his superlative prowess, benevolence to all, universal popularity, forgiveness, amiability and the habit of speaking the truth; (10)

नाना चित्राः कथाश्चान्या विश्वामित्रसहायने।
जानक्याश्च विवाहं च धनुषश्च विभेदनम्॥ ११॥

many other wondrous episodes, e.g., the one relating to the descent of the holy Gaṅgā, told by Viśwāmitra in the course of his journey with the sage Viśwāmitra first to the latter's hermitage and then to Mithilā in order to attend the selection of a husband by the princess of Mithilā in an assembly of suitors; his breaking the bow (kept by the king of Mithilā in an arena in order to test the suitors' prowess), and the wedding of Sītā (Janaka's daughter) and others (Urmilā and so on); (11)

रामरामविवादं च गुणान् दाशरथेस्तथा।
तथाभिषेकं रामस्य कैकेय्या दुष्टभावताम्॥ १२॥

the vexed dialogue between Śrī Rāma and Paraśurāma over the breaking of the bow; a description of the extraordinary virtues of Śrī Rāma, son of Daśaratha; preparations for Śrī Rāma's installation as the regent of Ayodhyā and the treachery of Kaikeyī; (12)

विघातं चाभिषेकस्य रामस्य च विवासनम्।
राज्ञः शोकं विलापं च परलोकस्य चाश्रयम्॥ १३॥

interruption of the installation caused by Kaikeyī and Śrī Rāma's exile to the forest; the king's grief and lament and eventual departure to the other world; (13)

प्रकृतीनां विषादं च प्रकृतीनां विसर्जनम्।
निषादाधिपसंवादं सूतोपावर्तनं तथा॥ १४॥

the grief of the people of Ayodhyā and how those who followed him to the forest were made to return by being put off the scent; his dialogue with the chief of the Niṣādas and how the charioteer, who took Śrī Rāma, Sītā and Lakṣmaṇa in a chariot to the forest under the king's command, was sent back by Śrī Rāma after his meeting with the Niṣāda chief; (14)

गङ्गायाश्चापि संतारं भरद्वाजस्य दर्शनम्।
भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनम्॥ १५॥

how he ferried across the Gaṅgā and called on the sage Bharadwāja, and his going to Citrakūṭa on the latter's instruction; (15)

वास्तुकर्म निवेशं च भरतागमनं तथा।
प्रसादनं च रामस्य पितुश्च सलिलक्रियाम्॥ १६॥

his erection of a leaf-thatched hut at Citrakūṭa and taking up his residence there alongwith his spouse and younger brother; the arrival of Bharata and how he tried to persuade Śrī Rāma to return to Ayodhyā

and accept his rightful heritage in the shape of the throne of Ayodhyā and how Śrī Rāma offered water to the spirit of his deceased father as his last obsequies to the latter; (16)

पादुकाग्र्याभिषेकं च नन्दिग्रामनिवासनम्।
दण्डकारण्यगमनं विराधस्य वधं तथा॥ १७॥

how Bharata installed on the throne of Ayodhyā as the symbol of Śrī Rāma the pre-eminent wooden sandals that had the unique honour of being used by the divine Śrī Rāma and had been given by the latter to Bharata as a token of his affection and regard for his younger brother, and took up his residence at Nandigrāma, now a lonely retreat fourteen miles away from Ayodhyā; Rāma's departure to the forest of Daṇḍaka (for fear of being approached every now and then by the people of Ayodhyā, now that they had come to know of his being there) and his killing the ogre, Virādha; (17)

दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमम्।
अनसूयासमाख्यां च अङ्गरागस्य चार्पणम्॥ १८॥

his visit to the sage Śarabhaṅga and meeting with Sutīkṣṇa, a pupil of the illustrious sage Agastya; Sītā's meeting with Anasūyā, the wife of the great sage Atri, and the latter's offering sandal-paste etc., to the former as a gesture of goodwill; (18)

दर्शनं चाप्यगस्त्यस्य धनुषो ग्रहणं तथा।
शूर्पणख्याश्च संवादं विरूपकरणं तथा॥ १९॥

his visit to the sage Agastya and worship by the latter; his accepting a bow belonging to Lord Viṣṇu and presented by the sage considering him to be eminently fit to receive and wield it, especially for his future conflict with Rāvaṇa; Śūrpaṇakhā's overtures for marriage to Śrī Rāma and her disfigurement at the hands of Lakṣmaṇa, who lopped off her ears and nose with a sword; (19)

वधं खरत्रिशिरसोरुत्थानं रावणस्य च।
मारीचस्य वधं चैव वैदेह्या हरणं तथा॥ २०॥

the destruction of the ogres Khara and Triśirā as well as of Dūṣaṇa and others and Rāvaṇa's machination to carry off Sītā; the destruction of Mārīca, disguised as a golden deer, by Śrī Rāma and the abduction by Rāvaṇa of Sītā (the daughter of King Janaka, also called Videha); (20)

राघवस्य विलापं च गृध्रराजनिबर्हणम्।
कबन्धदर्शनं चैव पम्पायाश्चापि दर्शनम्॥ २१॥

Śrī Rāma's lament over the disappearance of Sītā and the death at Rāvaṇa's hands of Jaṭāyu, the chief of the vultures; the sight of and encounter with Kabandha (a demon without head and legs and consisting of a mere trunk with long arms and a huge mouth in his belly, his head and thighs having been forced into his body by a blow from Indra's thunderbolt) as well as of the Pampā lake; (21)

शबरीदर्शनं चैव फलमूलाशनं तथा।
प्रलापं चैव पम्पायां हनूमद्दर्शनं तथा॥ २२॥

a visit to Śabarī (an ascetic woman) and partaking of fruits and roots offered by her by way of hospitality; Śrī Rāma's raving over the loss of his spouse and his meeting with Hanūmān on the bank of the Pampā lake; (22)

ऋष्यमूकस्य गमनं सुग्रीवेण समागमम्।
प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहम्॥ २३॥

his arrival at Mount Ṛṣyamūka where the monkey chief, Sugrīva, was encamping in fear of his elder brother, Vālī, by whom he had been exiled and robbed even of his wife, and meeting with Sugrīva; his inspiring confidence in the heart of Sugrīva by kicking the skeleton of the demon Dundubhi to a long distance and piercing with one single arrow as many as seven palmyra trees standing in a row, and friendship with him; the combat between Vālī and Sugrīva; (23)

वालिप्रमथनं चैव सुग्रीवप्रतिपादनम्।
ताराविलापं समयं वर्षरात्रनिवासनम्॥ २४॥

the destruction of Vālī and the installation of Sugrīva on the throne of Kiṣkindhā; the

lament of Tārā, Vālī's widow; understanding with Sugrīva (that at the end of the monsoon messengers would be sent in all directions to trace the whereabouts of Sītā) and Śrī Rāma's sojourn on Mount Ṛṣyamūka during the days of the monsoon; (24)

कोपं राघवसिंहस्य बलानामुपसंग्रहम्।
दिशः प्रस्थापनं चैव पृथिव्याश्च निवेदनम्॥ २५॥

the apparent indignation at the negligence of Sugrīva of Śrī Rāma, a lion among the scions of Raghu and Sugrīva's mustering forces for being sent all over in quest of Sītā and despatching teams of monkeys in all directions and Sugrīva's description of the various divisions and subdivisions of the earth for the information of the monkeys to be sent in search of Sītā; (25)

अङ्गुलीयकदानं च ऋक्षस्य बिलदर्शनम्।
प्रायोपवेशनं चैव सम्पातेश्चापि दर्शनम्॥ २६॥

Śrī Rāma's handing over his ring to Hanumān; how the monkeys sent in search of Sītā in a southerly direction under the leadership of Aṅgada, the crown-prince of Kiṣkindhā, saw the cave of a bear and sat fasting unto death on the sea-shore in a desparate mood on their failure to get any clue to the whereabouts of Sītā and how they met Sampāti, the elder brother of Jaṭāyu; (26)

पर्वतारोहणं चैव सागरस्यापि लङ्घनम्।
समुद्रवचनाच्चैव मैनाकस्य च दर्शनम्॥ २७॥

How Hanumān climbed Mount Mahendra in order to leap across the sea and eventually crossed the ocean and how again he saw and talked with Mount Maināka (son of Himālaya) that had emerged from the ocean at the instance of the sea-god; (27)

राक्षसीतर्जनं चैवच्छायाग्राहस्य दर्शनम्।
सिंहिकायाश्च निधनं लङ्कामलयदर्शनम्॥ २८॥

how he was threatened by Surasā, who came disguised as an ogress, and Laṅkiṇī, an ogress by her very birth and how he saw and eventually brought about the death of the demoness Siṁhikā, who brought down flying birds by capturing them by their shadow, and saw the part of Mount Trikūṭa on which stood Laṅkā; (28)

रात्रौ लङ्काप्रवेशं च एकस्यापि विचिन्तनम्।
आपानभूमिगमनमवरोधस्य दर्शनम्॥ २९॥

his entry into Laṅkā by night to avoid detection by the enemy and how he reflected all by himself on his future plan; his visit to the alehouse and looking round the gynaeceum of Rāvaṇa; (29)

दर्शनं रावणस्यापि पुष्पकस्य च दर्शनम्।
अशोकवनिकायानं सीतायाश्चापि दर्शनम्॥ ३०॥

how he beheld Rāvaṇa as well as the Puṣpaka (his aerial car snatched from Kubera, the god of riches) and reaching Aśokavana (a grove mainly consisting of Aśoka trees), had a look at Sītā; (30)

अभिज्ञानप्रदानं च सीतायाश्चापि भाषणम्।
राक्षसीतर्जनं चैव त्रिजटास्वप्नदर्शनम्॥ ३१॥

his handing over the ring of Śrī Rāma to Sītā as a proof of his identity and Sītā's talk with him; how she was threatened by the ogresses appointed by Rāvaṇa to guard Sītā and bring her round and how Trijaṭā, a daughter of Vibhīṣaṇa, also placed by her side, saw dreams auguring well for Śrī Rāma; (31)

मणिप्रदानं सीताया वृक्षभङ्गं तथैव च।
राक्षसीविद्रवं चैव किंकराणां निबर्हणम्॥ ३२॥

how Sītā gave her own jewel for the head to Hanumān as a proof of his having met her and how the trees of the grove were destroyed by Hanumān in order to convince Sītā of his extraordinary might and ability to liberate her from Rāvaṇa's captivity; the flight of the ogresses guarding Sītā and the destruction by Hanumān of the followers of Rāvaṇa, guarding the grove; (32)

ग्रहणं वायुसूनोश्च लङ्कादाहाभिगर्जनम्।
प्रतिप्लवनमेवाथ मधूनां हरणं तथा॥ ३३॥

the apprehension by Rāvaṇa of Hanumān, son of the wind-god, and how he roared while setting Laṅkā on fire, how he leapt back across the sea and he and the other monkeys forcibly partook, in exultation over the success of their mission, of the honey collected in Madhuvana, setting at nought the guards of Sugrīva, to whom the garden belonged; (33)

राघवाश्वासनं चैव मणिनिर्यातनं तथा।
संगमं च समुद्रेण नलसेतोश्च बन्धनम्॥ ३४॥

how Hanumān brought solace to Śrī Rāma by telling him of his having seen Sītā and handed over to him the jewel given to him by Sītā; How Śrī Rāma set out on an expedition to Laṅkā alongwith Sugrīva and his huge army of monkeys to recover Sītā; how they met the god presiding over the oceans in person at the sea-shore and (with his assurance to help) how a bridge was built across the sea by the monkey chief, Nala; (34)

प्रतारं च समुद्रस्य रात्रौ लङ्कावरोधनम्।
विभीषणेन संसर्गं वधोपायनिवेदनम्॥ ३५॥

how the army crossed the sea (over the bridge so built) and besieged Laṅkā at night; the contact of Śrī Rāma with Vibhīṣaṇa (Rāvaṇa's youngest brother and a great devotee of Śrī Rāma) and how he told Śrī Rāma of the ways and means of killing Rāvaṇa and others; (35)

कुम्भकर्णस्य निधनं मेघनादनिबर्हणम्।
रावणस्य विनाशं च सीतावाप्तिमरेः पुरे॥ ३६॥

The death of Kumbhakarṇa, the younger brother of Rāvaṇa; the destruction of Meghanāda, the eldest son of Rāvaṇa and the crown-prince of Laṅkā; the disposal of Rāvaṇa and the recovery of Sītā at the enemy's capital; (36)

विभीषणाभिषेकं च पुष्पकस्य च दर्शनम्।
अयोध्यायाश्च गमनं भरद्वाजसमागमम्॥ ३७॥

the installation of Vibhīṣaṇa on the throne of Laṅkā; how Śrī Rāma saw Puṣpaka, the aerial car belonging to Rāvaṇa, and flew in it towards Ayodhyā; his landing at Prayāga and meeting with the sage, Bharadwāja; (37)

प्रेषणं वायुपुत्रस्य भरतेन समागमम्।
रामाभिषेकाभ्युदयं सर्वसैन्यविसर्जनम्।
स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम्॥ ३८॥

how Hanumān, son of the wind-god, was despatched in advance to Ayodhyā to meet Bharata and apprise him of Śrī Rāma's return and the subsequent meeting of Śrī Rāma with Bharata; the festivities connected with the coronation of Śrī Rāma and how the whole host of monkeys was disbanded and sent away to their respective homes; how Śrī Rāma won the heart of his people by his loving rule and exiled Sītā, the daughter of King Janaka, also called Videha. (38)

अनागतं च यत् किंचिद् रामस्य वसुधातले।
तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः॥ ३९॥

Nay, Vālmīki, the glorious sage, also described in his superb poem whatever deeds were yet to be performed on earth by Śrī Rāma. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

After his ascension to the throne of Ayodhyā, Śrī Rāma listens to his own story as sung by his sons (Kuśa and Lava)

प्राप्तराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः।
चकार चरितं कृत्स्नं विचित्रपदमर्थवत्॥ १॥

The glorious sage Vālmīki composed a poem, consisting of marvellous expressions and full of excellent topics, depicting the whole life-story of Śrī Rāma, who had since regained his kingdom after returning from the woods. (1)

चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः।
तथा सर्गशतान् पञ्च षट् काण्डानि तथोत्तरम्॥ २॥

The sage uttered twenty-four thousand verses and made out of them six Kāṇḍas, consisting of five hundred (and odd) cantos, and an Uttarakāṇḍa, the epilogue. (2)

कृत्वा तु तन्महाप्राज्ञः सभविष्यं सहोत्तरम्।
चिन्तयामास को न्वेतत् प्रयुञ्जीयादिति प्रभुः॥ ३॥

Having duly completed it alongwith the Uttarakāṇḍa, dealing with the future events of Śrī Rāma's life, the highly intelligent Vālmīki contemplated as to what man endowed with a powerful memory could possibly recite it before audiences. (3)

तस्य चिन्तयमानस्य महर्षेर्भावितात्मनः।
अगृह्णीतां ततः पादौ मुनिवेषौ कुशीलवौ॥ ४॥

While that great seer of purified mind was pondering as aforesaid, Kuśa and Lava, the two sons of Śrī Rāma, brought forth by Sītā during her exile at the hermitage of Vālmīki, by whom she had been given shelter and who had thus been the godfather of the two boys, presently appeared in the garb of hermits and caught hold of his feet as a mark of respect. (4)

कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ।
भ्रातरौ स्वरसम्पन्नौ ददर्शाश्रमवासिनौ॥ ५॥

Vālmīki cast a glance at Kuśa and Lava, the two co-uterine princes, who had been living since their very birth in his own hermitage as his godsons and pupils, who knew their duty towards their godfather and teacher and had actually acquired great fame by virtue of their devotion to the sage and were, besides, gifted with a musical voice and adepts in the science of music. (5)

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ।
वेदोपबृंहणार्थाय तावग्राहयत प्रभुः॥ ६॥
काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत्।
पौलस्त्यवधमित्येवं चकार चरितव्रतः॥ ७॥

Seeing the two boys endowed with exceptional talent and well-versed in the Vedas, the glorious sage, who had observed sacred vows all his life and had thereby acquired the capacity to undertake this stupendous task, taught them, with the object of enlightening them on the meaning of the Vedas, the whole of the great poem of the Rāmāyaṇa, (mainly) consisting of the story of Sītā and entitled "Paulastya Vadha", an account of the death of Rāvaṇa, the grandson of Pulasti, a mind-born son of Brahmā. (6-7)

पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम्।
जातिभिः सप्तभिर्युक्तं तन्त्रीलयसमन्वितम्॥ ८॥
रसैः शृङ्गारकरुणहास्यरौद्रभयानकैः।
वीरादिभी रसैर्युक्तं काव्यमेतदगायताम्॥ ९॥

The two boys chanted this poem, which was delightful to read and chant, could be adapted to the three measures of time (slow, medium and quick), could be sung to the lute with proper rhythm and in the seven notes of the gamut and was

characterized by the nine sentiments of love, pathos, mirth, wrath, terror and heroism etc., including disgust, wonder and serenity. (8-9)

तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनकोविदौ।
भ्रातरौ स्वरसम्पन्नौ गन्धर्वाविव रूपिणौ॥ १०॥

The two brothers were really masters of music, possessed knowledge of the threefold source of the modulations of the voice, viz.,the lungs, the throat and the cerebrum, and also knew how to play upon the lute etc., had a sweet voice like the Gandharvas, celestial musicians, and were handsome too like them (i.e., Gandharvas). (10)

रूपलक्षणसम्पन्नौमधुरस्वरभाषिणौ ।
बिम्बादिवोत्थितौ बिम्बौ रामदेहात् तथापरौ॥ ११॥

Endowed with physical charm and auspicious marks on their body, they spoke in a sweet strain and, like two images made from the original, they looked like two other Rāmas sprung from the loins of Śrī Rāma. (11)

तौ राजपुत्रौ कात्स्न्र्येन धर्म्यमाख्यानमुत्तमम्।
वाचोविधेयं तत् सर्वं कृत्वा काव्यमनिन्दितौ॥ १२॥
ऋषीणां च द्विजातीनां साधूनां च समागमे।
यथोपदेशं तत्त्वज्ञौ जगतुः सुसमाहितौ॥ १३॥

Having committed to memory the whole of that exquisite and historical poem, the Rāmāyaṇa, which was entirely devoted to virtue, the two irreproachable princes, who knew the real purport of the Vedas and other scriptures, chanted it even as they had been instructed, with their mind fully concentrated, in a concourse of seers, members of the twice-born classes and other pious men. (12-13)

महात्मानौ महाभागौ सर्वलक्षणलक्षितौ।
तौ कदाचित् समेतानामृषीणां भावितात्मनाम्॥ १४॥
मध्येसभं समीपस्थाविदं काव्यमगायताम्।
तच्छ्रुत्वा मुनयः सर्वे बाष्पपर्याकुलेक्षणाः॥ १५॥
साधु साध्विति तावूचुः परं विस्मयमागताः।
ते प्रीतमनसः सर्वे मुनयो धर्मवत्सलाः॥ १६॥
प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशीलवौ।
अहो गीतस्य माधुर्यं श्लोकानां च विशेषतः॥ १७॥

On a certain day the two boys, who were exceptionally talented, highly blessed and equipped with all good qualities, chanted the poem in open assembly standing by the side of the assembled seers of purified mind. Seized with great wonder to hear it, the sages universally applauded them, saying "Well done ! Excellent !!", their eyes bedimmed with tears. Delighted in mind, the sages, who were all virtue-loving, extolled in the following words both the singers, Kuśa and Lava, who deserved all praise : "Wonderful is the melody of music, and particularly the recitation of the verses ! (14—17)

चिरनिर्वृत्तमप्येतत् प्रत्यक्षमिव दर्शितम्।
प्रविश्य तावुभौ सुष्ठु तथाभावमगायताम्॥ १८॥
सहितौ मधुरं रक्तं सम्पन्नं स्वरसम्पदा।
एवं प्रशस्यमानौ तौ तपःश्लाघ्यैर्महर्षिभिः॥ १९॥
संरक्ततरमत्यर्थं मधुरं तावगायताम्।
प्रीतः कश्चिन्मुनिस्ताभ्यां संस्थितः कलशं ददौ॥ २०॥

"Though the events took place long ago, the picture has been vividly placed before the eye as though it belonged to the present. Having entered into the spirit of the poem, the two princes chanted it with one voice exquisitely, in a sweet loving tone and with all the richness of music !" Being applauded thus by eminent seers, deserving of praise for their asceticism, the two boys sang all the more sweetly and with deeper emotion. Pleased with them and getting up as a mark of admiration, a certain sage presented to them a pitcher. (18—20)

प्रसन्नो वल्कलं कश्चिद् ददौ ताभ्यां महायशाः।
अन्यः कृष्णाजिनमदाद् यज्ञसूत्रं तथापरः॥ २१॥

Full of delight, a certain sage, who had earned great fame for his proficiency in the science of music, gave them the bark of a tree for being used as loin-cloth. Another gave them the skin of a black deer and still another a sacred thread for being worn baldric wise. (21)

कश्चित् कमण्डलुं प्रादान्मौञ्जीमन्यो महामुनिः।
बृसीमन्यस्तदा प्रादात् कौपीनमपरो मुनिः॥ २२॥

A certain sage gave them a Kamaṇḍalu (a drinking-vessel made of wild coconut), while another great sage gave them a girdle of Muñja grass. Yet another gave them on the said occasion a Kuśa mat (worthy of sages), while still another gave them a strip of cloth for covering the privities with. (22)

ताभ्यां ददौ तदा हृष्टः कुठारमपरो मुनिः।
काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः॥ २३॥

Full of joy, another hermit gave them on that occasion a hatchet for cutting wood; another, a piece of brown-red cloth (generally used by Brahmacārīs and recluses); while still another hermit gave them a scarf. (23)

जटाबन्धनमन्यस्तु काष्ठरज्जुं मुदान्वितः।
यज्ञभाण्डमृषिः कश्चित् काष्ठभारं तथापरः॥ २४॥

Full of joy, yet another gave them a string for binding one's matted hair and a cord for tying together a bundle of pieces of wood. A certain seer gave them a sacrificial vessel, while another gave them a faggot. (24)

औदुम्बरीं बृसीमन्यः स्वस्ति केचित् तदावदन्।
आयुष्यमपरे प्राहुर्मुदा तत्र महर्षयः॥ २५॥

Yet another gave them a wooden seat made out of an Udumbara tree, while some invoked blessings on them on that occasion. Full of joy, other great seers present there blessed them with long life. (25)

ददुश्चैवं वरान् सर्वे मुनयः सत्यवादिनः।
आश्चर्यमिदमाख्यानं मुनिना सम्प्रकीर्तितम्॥ २६॥

In this way the sages present in that assembly, who all habitually spoke the truth, bestowed boons on the two princes and said, "Wonderful is this narrative exquisitely told at length by the sage Vālmīki. (26)

परं कवीनामाधारं समाप्तं च यथाक्रमम्।
अभिगीतमिदं गीतं सर्वगीतिषु कोविदौ॥ २७॥

"It will serve as the chief support for future poets and has been concluded with due regard to the sequence of events. This song has been beautifully sung by you, O princes, well-versed in all styles of singing! (27)

आयुष्यं पुष्टिजननं सर्वश्रुतिमनोहरम्।
प्रशस्यमानौ सर्वत्र कदाचित् तत्र गायकौ॥ २८॥
रथ्यासु राजमार्गेषु ददर्श भरताग्रजः।
स्ववेश्म चानीय ततो भ्रातरौ स कुशीलवौ॥ २९॥
पूजयामास पूजार्हौ रामः शत्रुनिबर्हणः।
आसीनः काञ्चने दिव्ये स च सिंहासने प्रभुः॥ ३०॥
उपोपविष्टैः सचिवैर्भ्रातृभिश्च समन्वितः।
दृष्ट्वा तु रूपसम्पन्नौ विनीतौ भ्रातरावुभौ॥ ३१॥
उवाच लक्ष्मणं रामः शत्रुघ्नं भरतं तथा।
श्रूयतामेतदाख्यानमनयोर्देववर्चसोः॥ ३२॥
विचित्रार्थपदं सम्यग् गायकौ समचोदयत्।
तौ चापि मधुरं रक्तं स्वचित्तायतनिःस्वनम्॥ ३३॥
तन्त्रीलयवदत्यर्थं विश्रुतार्थमगायताम्।
ह्लादयत् सर्वगात्राणि मनांसि हृदयानि च।
श्रोत्राश्रयसुखं गेयं तद् बभौ जनसंसदि॥ ३४॥

"It is conducive to long life, begets prosperity and ravishes the ears and mind of all who listen to it." One day Śrī Rāma, the elder brother of Bharata, beheld the two singers roaming about chanting the Rāmāyaṇa in the lanes and streets of Ayodhyā and being applauded everywhere. Bringing the two brothers, Kuśa and Lava, to his own palace and offering them an exalted seat, the aforesaid Rāma, the destroyer of his foes, then duly entertained them, deserving of honour as they were. Seated on his celestial throne of gold and surrounded by his ministers as well as by his own brothers seated beside him, and casting a look at the two brothers, who were not only endowed with a charming appearance but modest too, the aforesaid King Rāma addressed Bharata, Lakṣmaṇa and Śatrughna as follows : "Let this narrative couched in wonderful expressions and dealing with diverse topics, be carefully heard

by you from the lips of these two boys possessing the splendour of gods." At the same time he urged the two singers to commence their recitation. They too chanted the poem, whose theme was too well-known, in a melodious and lovable tone, sweet as the sound of a lute, nay, raised to a pitch conformable to one's will and agreeable to the mind of the listeners. That song, which sent a thrill through all the limbs and gladdened the mind as well as the heart of the listeners and was delightful to the ear, made its mark in any gathering of men. (28—34)

इमौ मुनी पार्थिवलक्षणान्वितौ कुशीलवौ चैव महातपस्विनौ।
ममापि तद् भूतिकरं प्रचक्षते महानुभावं चरितं निबोधत॥ ३५॥

"These two singers," observed Śrī Rāma, "are endowed with the auspicious marks characteristic of rulers of the globe, though they are hermits and great ascetics to all appearances. Listen to the story sung by them, which is of great consequence because of its numerous literary excellences and universal appeal and the wise declare it as conducive even to my own well-being, here as well as hereafter." (35)

ततस्तु तौ रामवचःप्रचोदितावगायतां मार्गविधानसम्पदा।
स चापि रामः परिषद्गतः शनैर्बुभूषयासक्तमना बभूव॥ ३६॥

Urged by the words of Śrī Rāma, of course, the two boys then commenced the recitation in full accord with the Mārga* style of singing. The celebrated Rāma too, who had by now joined the assembly, gradually allowed his mind to be absorbed in hearing the recitation with intent to experience the joy surging from it. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

A description of the city of Ayodhyā

सर्वा पूर्वमियं येषामासीत् कृत्स्ना वसुंधरा।
प्रजापतिमुपादाय नृपाणां जयशालिनाम्॥ १॥

This entire globe has been the exclusive property of victorious kings, commencing from Vaivaswata Manu, a lord of created beings. (1)

येषां स सगरो नाम सागरो येन खानितः।
षष्टिपुत्रसहस्राणि यं यान्तं पर्यवारयन्॥ २॥

In their line appeared the celebrated king, Sagara by name, by whom was hollowed out the ocean and whom, even as he went out on an expedition to chastise his enemies, his sixty thousand sons followed. (2)

इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम्।
महदुत्पन्नमाख्यानं रामायणमिति श्रुतम्॥ ३॥

This great story, known by the name of "Rāmāyaṇa", has its seeds in the line of the same high-souled kings tracing their descent from Ikṣwāku, the eldest son of Vaivaswata: so it is heard. (3)

तदिदं वर्तयिष्यावः सर्वं निखिलमादितः।
धर्मकामार्थसहितं श्रोतव्यमनसूयता॥ ४॥

* Our Śāstras mention two styles of singing, the Mārga style and the Deśī style. The former is resorted to in singing songs in Sanskrit, while the latter is used in singing songs in the various Prākṛta dialects or vernaculars.

"We two, Kuśa and Lava, shall presently sing from the very beginning in all its details the whole of this story, which is conducive to piety, worldly prosperity and sense-enjoyment alongwith Liberation. It should be heard by one who is free from a carping spirit. (4)

कोसलो नाम मुदितः स्फीतो जनपदो महान्।
निविष्ट सरयूतीरे प्रभूतधनधान्यवान्॥ ५॥

There is a great principality, known by the name of Kosala, extending along the bank of the Sarayū. It is happy and prosperous, nay, full of abundant riches and plenty of food-grains. (5)

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम्॥ ६॥

In it stands comprised the world-renowned city, Ayodhyā by name, a city which was built by dint of his own volition by Vaivaswata Manu, the ruler of mankind. (6)

आयता दश च द्वे च योजनानि महापुरी।
श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा॥ ७॥

That great and glorious city with its well-aligned roads is twelve Yojanas (ninety-six miles) long and three Yojanas (twenty-four miles) wide. (7)

राजमार्गेण महता सुविभक्तेन शोभिता।
मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः॥ ८॥

It is graced with a beautifully ramified extensive highway, which is daily sprinkled all along with water and strewn with flowers dropped from the heavens by celestial damsels, who hover over the city to have a look at it and pay their homage to it. (8)

तां तु राजा दशरथो महाराष्ट्रविवर्धनः।
पुरीमावासयामास दिवि देवपतिर्यथा॥ ९॥

King Daśaratha, who promoted his great kingdom to a pre-eminent degree by virtue of his righteous and benevolent rule, really made the city more populous even as Indra, the ruler of the gods, adds to the population of his own capital, Amarāvatī, in heaven. (9)

कपाटतोरणवतीं सुविभक्तान्तरापणाम्।
सर्वयन्त्रायुधवतीमुषितां सर्वशिल्पिभिः॥ १०॥

It has arched gateways with beautiful doors, is provided with well-laid out markets and equipped with all sorts of catapults and weapons and is peopled by all classes of craftsmen. (10)

सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम्।
उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम्॥ ११॥

Crowded with panegyrists and bards, it is prosperous and possessed of matchless splendour, is marked with tall attics and flags and equipped with numberless Śataghnīs (interpreted by some as a kind of rocket and by others as iron pikes). (11)

वधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीम्।
उद्यानाम्रवणोपेतां महतीं सालमेखलाम्॥ १२॥

The great city is enriched with troupes of female dancers on all sides and graced with orchards in the shape of mango groves and is enclosed by a defensive wall. (12)

दुर्गगम्भीरपरिखां दुर्गामन्यैर्दुरासदाम्।
वाजिवारणसम्पूर्णां गोभिरुष्ट्रैः खरैस्तथा॥ १३॥

Encircled by a deep moat which cannot be easily entered or crossed, the city is difficult of access and cannot be easily approached by enemies. It abounds in horses and elephants, cows, camels and donkeys. (13)

सामन्तराजसंघैश्च बलिकर्मभिरावृताम्।
नानादेशनिवासैश्च वणिग्भिरुपशोभिताम्॥ १४॥

It is ever thronged with crowds of feudatory princes that flock from all sides on the mission of paying their annual tribute, and is graced with the presence of traders inhabiting different countries. (14)

प्रासादै रत्नविकृतैः पर्वतैरिव शोभिताम्।
कूटागारैश्च सम्पूर्णामिन्द्रस्येवामरावतीम्॥ १५॥

Adorned with mountain-like mansions built of precious stones, and thickly set with attics, it looks like Indra's Amarāvatī. (15)

चित्रामष्टापदाकारां वरनारीगणायुताम्।
सर्वरत्नसमाकीर्णां विमानगृहशोभिताम्॥ १६॥

Presenting a colourful appearance, it is laid out after the design of a dice-board, is thronged with bevies of lovely women and full of all varieties of precious stones, and is embellished with seven-storied buildings. (16)

गृहगाढामविच्छिद्रां समभूमौ निवेशिताम्।
शालितण्डुलसम्पूर्णामिक्षुकाण्डरसोदकाम् ॥ १७॥

Thick with houses, it is faultless of design and has been built on a level ground, abounds in rice and contains water sweet as the juice of a sugar-cane. (17)

दुन्दुभीभिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा।
नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम्॥ १८॥

Made deeply resonant with the sound of kettledrums, clay tomtoms, lutes and drums, it is altogether unexcelled on the earth. (18)

विमानमिव सिद्धानां तपसाधिगतं दिवि।
सुनिवेशितवेश्मान्तां नरोत्तमसमावृताम्॥ १९॥

With its well-arranged houses it looks like a row of aerial cars in heaven belonging to Siddhas (a class of semi-divine beings naturally endowed with mystic powers) and attained through askesis, and is inhabited by jewels among men. (19)

ये च बाणैर्न विध्यन्ति विविक्तमपरापरम्।
शब्दवेध्यं च विततं लघुहस्ता विशारदाः॥ २०॥
सिंहव्याघ्रवराहाणां मत्तानां नदतां वने।
हन्तारो निशितैः शस्त्रैर्बलाद् बाहुबलैरपि॥ २१॥

It is crowded on all sides with thousands of great car-warriors[1] who never strike with arrows an isolated warrior, one who has no father or son, one who, being out of sight, could only be struck with the help of his voice or who has fled from an encounter—warriors who are not only skilled archers but also well-versed in the use of all kinds of arms, nay, who kill with violence by means of sharp-edged missiles and even with the might of arms (unaided by weapons) lions, tigers and boars furiously roaring in the woods. (20-21)

तादृशानां सहस्रैस्तामभिपूर्णां महारथैः।
पुरीमावासयामास राजा दशरथस्तदा॥ २२॥
तामग्निमद्भिर्गुणवद्भिरावृतां द्विजोत्तमैर्वेदषडङ्गपारगैः।
सहस्रदैः सत्यरतैर्महात्मभिर्महर्षिकल्पैर्ऋषिभिश्च केवलैः॥ २३॥

It is such a city that King Daśaratha re-populated in those days—a city which is peopled by the foremost of Brāhmaṇas, who maintain and worship the sacred fire, are adorned with good qualities, have mastered the Vedas as well as the six branches[2] of knowledge auxiliary to the study of the Vedas by high-souled men, who give away in abundance and are devoted to truth, as well as by eminent seers who are almost as good as Maharṣis. (22-23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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1. A Mahāratha (a great car-warrior) has been defined in our scriptures as below :
आत्मानं सारथिं चाश्वान् रक्षन् युध्येत यो नरः। स महारथसंज्ञः स्यात् ....॥
"A man who is able to fight while defending himself, his charioteer and horses enjoys the title of a Mahāratha."
According to another definition a Mahāratha is he who is able to fight single-handed ten thousand archers—एको दश सहस्राणि योधयेद् यस्तु धन्विनाम्।

2. The six branches of knowledge auxiliary to a study of the Vedas are : (1) Śikṣā (Phonetics), (2) Vyākaraṇa (Grammar), (3) Chandas (Prosody), (4) Nirukta (Etymology), (5) Jyautiṣa (Astronomy) and (6) Kalpa (which prescribes the ritual and gives rules for ceremonial or sacrificial acts).

षष्ठः सर्गः

Canto VI

A description of the city of Ayodhyā and the prosperity of its inhabitants during the reign of King Daśaratha

तस्यां पुर्यामयोध्यायां वेदवित् सर्वसंग्रहः।
दीर्घदर्शी महातेजाः पौरजानपदप्रियः॥ १॥

While living in the city of Ayodhyā, King Daśaratha protected his subjects. He was well-versed in the Vedas and collected all useful things. He was farsighted and highly glorious and was loved by the people inhabiting the city as well as the countryside. (1)

इक्ष्वाकूणामतिरथो यज्वा धर्मपरो वशी।
महर्षिकल्पो राजर्षिस्त्रिषु लोकेषु विश्रुतः॥ २॥

He was a superlative car-hero (Atiratha)* of Ikṣwāku's race. He was fond of performing sacrifices, devoted to virtue and given to the control of his senses. He was a royal sage almost as good as a Maharṣi. He enjoyed a good reputation in all the three worlds. (2)

बलवान् निहतामित्रो मित्रवान् विजितेन्द्रियः।
धनैश्च संचयैश्चान्यैः शक्रवैश्रवणोपमः॥ ३॥

He was strong and devoid of foes. He had a number of allies and was the conqueror of his senses. In point of amassing wealth and other things, he was a compeer of Indra and Kubera. (3)

यथा मनुर्महातेजा लोकस्य परिरक्षिता।
तथा दशरथो राजा लोकस्य परिरक्षिता॥ ४॥

Just as the highly glorious Manu protected the whole world, so did King Daśaratha. (4)

तेन सत्याभिसंधेन त्रिवर्गमनुतिष्ठता।
पालिता सा पुरी श्रेष्ठा इन्द्रेणेवामरावती॥ ५॥

That king, who was true to his word and who was engaged in the pursuit of wealth, religious merit and sense-enjoyment protected the foremost city of Ayodhyā, in the same way as Indra protected Amarāvatī. (5)

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुताः।
नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः॥ ६॥

The people of that city were happy, virtuous, learned in sacred lore, free from greed, truthful and contented with their own fortune. (6)

नाल्पसंनिचयः कश्चिदासीत् तस्मिन् पुरोत्तमे।
कुटुम्बी यो ह्यसिद्धार्थोऽगवाश्वधनधान्यवान्॥ ७॥

There was no householder in that great city who had not stored valuable things in abundance and had not attained the objects of human pursuit and who was in want of oxen, cows, horses and other wealth and foodgrains. (7)

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित्।
द्रष्टुं शक्यमयोध्यायां नाविद्वान् न च नास्तिकः॥ ८॥

There was no man to be seen in Ayodhyā who was sensuous, miserly, cruel, ignorant and unbelieving. (8)

सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः।
मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः॥ ९॥

All the men and women of that city were by nature virtuous, well-regulated in life, always cheerful and faultless in character and disposition like Maharṣis. (9)

नाकुण्डली नामुकुटी नास्रग्वी नाल्पभोगवान्।
नामृष्टो न नलिप्ताङ्गो नासुगन्धश्च विद्यते॥ १०॥

There was no one in Ayodhyā who was devoid of gold ear-rings, diadem and flower-wreaths. Nobody lacks in objects of

* An Atiratha is he who fights a number of Mahārathas alone.

enjoyment. There was none who did not put on a smart appearance after taking bath. No one was there who did not smear his body with sandal-paste and did not use scents. (10)

नामृष्टभोजी नादाता नाप्यनङ्गदनिष्कधृक्।
नाहस्ताभरणो वापि दृश्यते नाप्यनात्मवान्॥ ११॥

Nobody was seen in Ayodhyā taking unholy food, not giving alms and not exercising control over his mind. No one was found there who had no gold bangles, a gold ornament for the neck and armlets on his person. (11)

नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः।
कश्चिदासीदयोध्यायां न चावृत्तो न संकरः॥ १२॥

There was none in Ayodhyā who did not maintain and worship the sacred fire and did not perform sacrifices; no one among them was petty-minded, given to thieving, immoral and impure of origin. (12)

स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः।
दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे॥ १३॥

The Brāhmaṇas inhabiting Ayodhyā were ever devoted to their duties and exercised effective control over their senses. They gave away alms, pursued their studies and were disinclined to accept gifts. (13)

नास्तिको नानृती वापि न कश्चिदबहुश्रुतः।
नासूयको न चाशक्तो नाविद्वान् विद्यते क्वचित्॥ १४॥

There was no member of the twice-born classes who was unbelieving, untruthful, lacking in knowledge of scriptures, busy finding fault with others, resourceless and bereft of learning. (14)

नाषडङ्गविदत्रास्ति नाव्रतो नासहस्रदः।
न दीनः क्षिप्तचित्तो वा व्यथितो वापि कश्चन॥ १५॥

There was no one in that city who had not mastered the six branches of knowledge, auxiliary to a study of the Vedas, and did not observe pious vows. There was no donor of scanty gifts and no miserable man. There was none who was either distracted in mind or afflicted. (15)

कश्चिन्नरो वा नारी वा नाश्रीमान् नाप्यरूपवान्।
द्रष्टुं शक्यमयोध्यायां नापि राजन्यभक्तिमान्॥ १६॥

There was no man or woman in Ayodhyā who was devoid of splendour, not good-looking and not loyal to the king. (16)

वर्णेष्वग्र्यचतुर्थेषु देवतातिथिपूजकाः।
कृतज्ञाश्च वदान्याश्च शूरा विक्रमसंयुताः॥ १७॥

People belonging to all the four grades of society, with the Brāhmaṇa as the foremost, were fond of worshipping the gods and unexpected visitors. They were grateful, generous, heroic and powerful. (17)

दीर्घायुषो नराः सर्वे धर्मं सत्यं च संश्रिताः।
सहिताः पुत्रपौत्रैश्च नित्यं स्त्रीभिः पुरोत्तमे॥ १८॥

All the residents of that great city enjoyed a long lease of life and were devoted to virtue and truth, and as such were never deprived of their wives, sons, and grandsons. (18)

क्षत्रं ब्रह्ममुखं चासीद् वैश्याः क्षत्रमनुव्रताः।
शूद्राः स्वकर्मनिरतास्त्रीन् वर्णानुपचारिणः॥ १९॥

The Kṣatriyas followed the lead of the Brāhmaṇas, the Vaiśyas were devoted to the Kṣatriyas and the Śūdras took delight in their own work while serving the other three Varṇas. (19)

सा तेनेक्ष्वाकुनाथेन पुरी सुपरिरक्षिता।
यथा पुरस्तान्मनुना मानवेन्द्रेण धीमता॥ २०॥

King Daśaratha, the lord of the Ikṣwākus, fully protected Ayodhyā on all sides in the same way as the all-wise Manu, the ruler of mankind, did in former times. (20)

योधानामग्निकल्पानां पेशलानाममर्षिणाम्।
सम्पूर्णा कृतविद्यानां गुहा केसरिणामिव॥ २१॥

Like a cave full of lions, the city was thronged with warriors who had mastered the science of archery and were refulgent like fire, devoid of crookedness and were unable to pocket insults. (21)

काम्बोजविषये जातैर्बाह्लीकैश्च हयोत्तमैः।
वनायुजैर्नदीजैश्च पूर्णा हरिहयोत्तमैः॥ २२॥

It was crowded with horses of excellent breed born in the territories of Kamboja, Bāhlīka (Balkh) as well as in Vanāyu, river-horses (born in the Indus valley), horses that vied with the horse of god, Indra, known by the name of Uccaiḥśravā. (22)

विन्ध्यपर्वतजैर्मत्तैः पूर्णा हैमवतैरपि।
मदान्वितैरतिबलैर्मातङ्गैः पर्वतोपमैः॥ २३॥

It was full of elephants in heat and mighty as mountains, born in the Vindhya and the Himālayan regions. (23)

ऐरावतकुलीनैश्च महापद्मकुलैस्तथा।
अञ्जनादपि निष्क्रान्तैर्वामनादपि च द्विपैः॥ २४॥
भद्रैर्मन्द्रैर्मृगैश्चैव भद्रमन्द्रमृगैस्तथा।
भद्रमन्द्रैर्भद्रमृगैर्मृगमन्द्रैश्च सा पुरी॥ २५॥
नित्यमत्तैः सदा पूर्णा नागैरचलसंनिभैः।
सा योजने द्वे च भूयः सत्यनामा प्रकाशते।
यस्यां दशरथो राजा वसञ्जगदपालयत्॥ २६॥

The city was also ever crowded with elephants belonging to the races of Airāvata, Mahāpadma, Añjana and Vāmana and those of the Bhadra, Mandra and Mṛga species (born on the Himālayas and Sahya range respectively), as well as with those of cross-breeds known by the names of Bhadra-Mandra-Mṛgas, Bhadra-Mandras, Bhadra-Mṛgas and Mṛga-Mandras, ever in rut and huge as mountains. Ayodhyā (lit., unassailable) bears a really significant name, particularly to a width of two Yojanas or sixteen miles out of its total width of three Yojanas, twenty-four miles. While residing in this part of the city, King Daśaratha protected the Kingdom. (24—26)

तां पुरीं स महातेजा राजा दशरथो महान्।
शशास शमितामित्रो नक्षत्राणीव चन्द्रमाः॥ २७॥

Just as the moon holds sway over the starry regions, similarly the said King Daśaratha, who was possessed of great glory and had destroyed all his enemies, ruled over the aforesaid city. (27)

तां सत्यनामां दृढतोरणार्गलां
गृहैर्विचित्रैरुपशोभितां शिवाम्।
पुरीमयोध्यां नृसहस्रसंकुलां शशास वै शक्रसमो महीपतिः॥ २८॥

In this way the king, who vied with Indra, ruled over this blessed city of Ayodhyā, which bore a significant name, was protected with strong gates and bars and was graced with houses of various designs and teemed with thousands of men. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The virtue and upright conduct of the eight ministers of Emperor Daśaratha

तस्यामात्या गुणैरासन्निक्ष्वाकोः सुमहात्मनः।
मन्त्रज्ञाश्चेङ्गितज्ञाश्च नित्यं प्रियहिते रताः॥ १॥

The ministers of the exceptionally high-souled King Daśaratha, a scion of Ikṣwāku, knew how to weigh the pros and cons of a problem, could read the mind of others and were ever devoted to the welfare of their beloved master. In short, they were endowed with all virtues appropriate to a minister. (1)

अष्टौ बभूवुर्वीरस्य तस्यामात्या यशस्विनः।
शुचयश्चानुरक्ताश्च राजकृत्येषु नित्यशः॥ २॥

Eight[1] were the ministers of that heroic king, who were all glorious, pure of mind and conduct and ever devoted to the interests of the king (i.e., affairs of the state). (2)

धृष्टिर्जयन्तो विजयः सुराष्ट्रो राष्ट्रवर्धनः।
अकोपो धर्मपालश्च सुमन्त्रश्चाष्टमोऽर्थवित्॥ ३॥

They were Dhṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Rāṣṭravardhana, Akopa, Dharmapāla and Arthavit, Sumantra being the eighth. (3)

ऋत्विजौ द्वावभिमतौ तस्यास्तामृषिसत्तमौ।
वसिष्ठो वामदेवश्च मन्त्रिणश्च तथापरे॥ ४॥
सुयज्ञोऽप्यथ जाबालिः काश्यपोऽप्यथ गौतमः।
मार्कण्डेयस्तु दीर्घायुस्तथा कात्यायनो द्विजः॥ ५॥

Vasiṣṭha and Vāmadeva, the foremost of seers, were his two beloved family priests (and counsellors too). And there were other counsellors[2] too, viz., Suyajña and Jābāli, Kāśyapa (a scion of Kaśyapa) and Gautama, the long-lived Mārkaṇḍeya and the Brāhmaṇa Kātyāyana. (4-5)

एतैर्ब्रह्मर्षिभिर्नित्यमृत्विजस्तस्य पौर्वकाः।
विद्याविनीता ह्रीमन्तः कुशला नियतेन्द्रियाः॥ ६॥
श्रीमन्तश्च महात्मानः शस्त्रज्ञा दृढविक्रमाः।
कीर्तिमन्तः प्रणिहिता यथावचनकारिणः॥ ७॥
तेजः क्षमायशःप्राप्ताः स्मितपूर्वाभिभाषिणः।
क्रोधात् कामार्थहेतोर्वा न ब्रूयुरनृतं वचः॥ ८॥

Alongwith these Brāhmaṇa seers, his hereditary priests too ever functioned as his counsellors also. The ministers were all modest through learning, bashful by nature and clever, had fully controlled their senses, were affluent, high-souled, well-versed in the use of weapons, possessed of unbending prowess, glorious, vigilant, true to their word, majestic, forgiving and far-famed. They spoke with a smile ever playing on their lips and would never tell a lie even in anger or for the sake of sense-enjoyment or wealth. (6—8)

तेषामविदितं किंचित् स्वेषु नास्ति परेषु वा।
क्रियमाणं कृतं वापि चारेणापि चिकीर्षितम्॥ ९॥

Nothing connected with their own people or with others was unknown to them; whatever was done or sought to be done by the people was known to them through spies. (9)

कुशला व्यवहारेषु सौहृदेषु परीक्षिताः।
प्राप्तकालं यथा दण्डं धारयेयुः सुतेष्वपि॥ १०॥

They were all tactful in their dealings with others, had been tried in the matter of loyalty, and meted out punishment even to their own sons, strictly according to the law when occasion demanded it. (10)

कोशसंग्रहणे युक्ता बलस्य च परिग्रहे।
अहितं चापि पुरुषं न हिंस्युरविदूषकम्॥ ११॥

They were ever intent on augmenting the state exchequer and consolidating the army and did not persecute even an enemy if he was not found guilty. (11)

वीराश्च नियतोत्साहा राजशास्त्रमनुष्ठिताः।
शुचीनां रक्षितारश्च नित्यं विषयवासिनाम्॥ १२॥

They were great heroes with an undying zeal for warfare and followed the precepts of political science; they protected under all circumstances the people of good conduct in their state. (12)

ब्रह्मक्षत्रमहिंसन्तस्ते कोशं समपूरयन्।
सुतीक्ष्णदण्डाः सम्प्रेक्ष्य पुरुषस्य बलाबलम्॥ १३॥

They filled the coffers of the state without harassing the Brāhmaṇa and the Kṣatriya communities and inflicted heavy (or small) penalties, of course, after duly considering the abundant or meagre resources[3] of the

1. Manu has enjoined a king to have seven or eight tried ministers : मन्त्रिणः सप्त वाष्टौ वा प्रकुर्वीत परीक्षितान्।

2. A minister (Amātya) is believed to have been charged with executive duties, while a Mantrī (counsellor) is supposed to have exercised judicial powers—अमात्या देशादिकार्यनिर्वाहका मन्त्रिणो व्यवहारद्रष्टारः।

3. Our scriptures say : देशकालवयः शक्तीः संचिन्त्या दण्डकर्मणि।

"The time and place of punishment as well as the age and capacity of the convict should be taken into consideration while awarding punishment."

offender and the gravity or otherwise of the offence committed by him. (13)

शुचीनामेकबुद्धीनां सर्वेषां सम्प्रजानताम्।
नासीत् पुरे वा राष्ट्रे वा मृषावादी नरः क्वचित्॥ १४॥

As a result of the ministers being all upright in their dealings, nay,of one mind and fully discerning, there was no man who told a lie anywhere in the city of Ayodhyā or, for that matter, in the entire kingdom. (14)

क्वचिन्न दुष्टस्तत्रासीत् परदाररतिर्नरः।
प्रशान्तं सर्वमेवासीद् राष्ट्रं पुरवरं च तत्॥ १५॥

Nay, there was no wicked man or one having liaison with another's wife anywhere in that kingdom. On the other hand, the whole state as well as the aforesaid city of Ayodhyā (the foremost of all cities) was perfectly tranquil (free from turmoil or tribulation). (15)

सुवाससः सुवेषाश्च ते च सर्वे शुचिव्रताः।
हितार्थाश्च नरेन्द्रस्य जाग्रतो नयचक्षुषा॥ १६॥

They were all finely dressed and well-adorned, and were of holy resolve; the welfare of the king (the state) was their sole purpose in life and they were always wide awake, seeing everything with the eyes of prudence. (16)

गुरोर्गुणगृहीताश्च प्रख्याताश्च पराक्रमैः।
विदेशेष्वपि विज्ञाताः सर्वतो बुद्धिनिश्चयाः॥ १७॥

Favoured of the preceptor of the king because of their numerous virtues and celebrated for their prowess, they were universally recognized even in foreign lands, their conclusions being based on their own intellect. (17)

अभितो गुणवन्तश्च न चासन् गुणवर्जिताः।
संधिविग्रहतत्त्वज्ञाः प्रकृत्या सम्पदान्विताः॥ १८॥

They were qualified all round and were never devoid of virtues. They were conversant with the principles determining the propriety of peace and war and were naturally endowed with the divine properties. (18)

मन्त्रसंवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिषु।
नीतिशास्त्रविशेषज्ञाः सततं प्रियवादिनः॥ १९॥

They were capable of maintaining the secrecy of deliberations and further capable of subtle reasoning. They possessed a special knowledge of political science and always spoke kindly. (19)

ईदृशैस्तैरमात्यैश्च राजा दशरथोऽनघः।
उपपन्नो गुणोपेतैरन्वशासद् वसुंधराम्॥ २०॥

Assisted by such qualified ministers, as mentioned above, and priests and counsellors, free from all vices*, Emperor Daśaratha ruled over the entire globe (the Kingdom). (20)

अवेक्ष्यमाणश्चारेण प्रजा धर्मेण रक्षयन्।
प्रजानां पालनं कुर्वन्नधर्मं परिवर्जयन्॥ २१॥
विश्रुतस्त्रिषु लोकेषु वदान्यः सत्यसंगरः।
स तत्र पुरुषव्याघ्रः शशास पृथिवीमिमाम्॥ २२॥

Seeing everything with his eyes in the form of spies and protecting the people

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* Lord Manu says—

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च। व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत्॥

"A monarch should scrupulously eschew the ten insurmountable vices born of lust and the eight born of anger."

The following are the ten vices born of lust :

मृगयाक्षो दिवास्वापः परिवादः स्त्रियो मदः। तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥

"Hunting, playing at dice, taking a nap during the day, slandering others, indulgence in women, inebriety, the three items of music (singing, dancing and playing upon musical instruments) and idly loitering about—these are the ten vices born of lust."

The following eight constitute the vices born of anger :

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणे। वाग्दण्डनं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥

"Backbiting, rashness, malice, jealousy, prying into others' faults, unjust seizure of property, using abusive words and harsh speech—these are the eight vices born of anger."

through righteousness, nay, providing maintenance for his subjects and abstaining from unrighteousness, the said tiger among men, who was munificent and true to his promise and well-known as such in all the three worlds, ruled over this earth while residing in Ayodhyā. (21-22)

नाध्यगच्छद्विशिष्टं वा तुल्यं वा शत्रुमात्मनः।
मित्रवान् नतसामन्तः प्रतापहतकण्टकः।
स शशास जगद् राजा दिवि देवपतिर्यथा॥ २३॥

He never met an enemy, who could match, much less excel, him in strength, and had a number of allies; the rulers of the adjoining territories bowed to him, i.e., accepted his suzerainty and all his enemies were got rid of by his very glory. In this way the emperor ruled over the world even as Indra, the ruler of the gods, reigns supreme in heaven. (23)

तैर्मन्त्रिभिर्मन्त्रहिते निविष्टैर्वृतोऽनुरक्तैः कुशलैः समर्थैः।
स पार्थिवो दीप्तिमवाप युक्तस्तेजोमयैर्गोभिरिवोदितोऽर्कः॥ २४॥

Surrounded by the aforesaid counsellors, who had been charged with the act of deliberation and were devoted to the interests of the state, nay, who were clever and efficient and loyal to the king, the said monarch, Emperor Daśaratha, shone with splendour even as a rising sun shines bright when joined with its glorious rays. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

The king's proposal to perform a horse-sacrifice for being blessed with a son and the acclamation of the counsellors and other Brāhmaṇas

तस्य चैवंप्रभावस्य धर्मज्ञस्य महात्मनः।
सुतार्थं तप्यमानस्य नासीद् वंशकरः सुतः॥ १॥

There was no son to perpetuate the line of the magnanimous King Daśaratha, whose glory has been depicted above (in the foregoing canto) and who knew what is right, even though he had been grieving for want of a son. (1)

चिन्तयानस्य तस्यैवं बुद्धिरासीन्महात्मनः।
सुतार्थं वाजिमेधेन किमर्थं न यजाम्यहम्॥ २॥

While the high-souled king was reflecting on the matter once, the following idea occurred to him: "Why not propitiate the Deity by means of a horse-sacrifice in order to be blessed with a son?" (2)

स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान्।
मन्त्रिभिः सह धर्मात्मा सर्वैरपि कृतात्मभिः॥ ३॥

ततोऽब्रवीन्महातेजाः सुमन्त्रं मन्त्रिसत्तम।
शीघ्रमानय मे सर्वान् गुरूंस्तान् सपुरोहितान्॥ ४॥

Having made a firm resolve in consultation with all his counsellors of pure intellect that a sacrifice must be performed, the wise king, whose mind was devoted to righteousness and who was possessed of uncommon glory, forthwith said to Sumantra, "O jewel among ministers, please fetch speedily all my celebrated preceptors including family priests." (3-4)

ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः।
समानयत् स तान् सर्वान् समस्तान् वेदपारगान्॥ ५॥

Proceeding at once with quick steps, the said Sumantra thereupon brought together in a body the aforesaid preceptors, all of whom had mastered the Vedas. (5)

सुयज्ञं वामदेवं च जाबालिमथ काश्यपम्।
पुरोहितं वसिष्ठं च ये चाप्यन्ये द्विजोत्तमाः॥ ६॥
तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा।
इदं धर्मार्थसहितं श्लक्ष्णं वचनमब्रवीत्॥ ७॥

Treating with honour Suyajña and Vāmadeva, Jābāli and Kāśyapa, the sage Vasiṣṭha, his family priest, and whoever other jewels among Brāhmaṇas were present there, the pious-minded King Daśaratha then spoke to them the following sweet words full of righteousness and purpose : (6-7)

मम लालप्यमानस्य सुतार्थं नास्ति वै सुखम्।
तदर्थं हयमेधेन यक्ष्यामीति मतिर्मम॥ ८॥

"Indeed there has been no joy for me, as I have been always wailing for a son all these years. In order to be blessed with a son I shall propitiate the Lord through a horse-sacrifice : such is my intention. (8)

तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा।
कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचिन्त्यताम्॥ ९॥

"I, therefore, wish to perform the aforesaid sacrifice according to the rites prescribed in the scriptures. How shall I be able to attain the object of my desire? A plan towards this end may kindly be devised by you." (9)

ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन्।
वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखेरितम्॥ १०॥

Thereupon all the Brāhmaṇas headed by the sage Vasiṣṭha acclaimed the aforesaid proposal put forth by the king with his own mouth, in the words "Well conceived !" "Excellent !!" (10)

ऊचुश्च परमप्रीताः सर्वे दशरथं वचः।
सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् ॥ ११॥

Nay, highly pleased, they all tendered the following advice to Daśaratha : "The well-known requisites for the performance of a horse-sacrifice may be got together and the horse (to be sacrificed) be released. (11)

सरय्वाश्चोत्तरे तीरे यज्ञ भूमिर्विधीयताम्।
सर्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव॥ १२॥
यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता।
ततस्तुष्टोऽभवद् राजा श्रुत्वैतद् द्विजभाषितम्॥ १३॥
अमात्यानब्रवीद् राजा हर्षव्याकुललोचनः।
सम्भाराः सम्भ्रियन्तां मे गुरूणां वचनादिह॥ १४॥

"Also let a sacrificial ground be prepared on the northern bank of the holy Sarayū. Through the contemplated sacrifice you will at all events get sons[1] desired by you, O ruler of the earth—you, to whom such a pious idea for getting a son has occurred." The king was pleased to hear the aforesaid utterance of the Brāhmaṇas. With eyes rolling through delight, the king then said to the ministers, "Under orders of my preceptors, let the requisite materials for the sacrifice be got ready now. (12—14)

समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यताम्।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्॥ १५॥

"Let the sacrificial horse be released under the superintendence of (four hundred[2] Kṣatriya) princes capable of guarding and controlling it, alongwith the arch priest (who is required to pour oblations into the sacrificial fire at every stride the horse takes in the course of its wanderings over the globe).[3] And let a sacrificial ground be prepared on the northern bank of the holy Sarayū. (15)[4]

शान्तयश्चापि वर्धन्तां यथाकल्पं यथाविधि।
शक्यः प्राप्तुमयं यज्ञः सर्वेणापि महीक्षिता॥ १६॥
नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे।
छिद्रं हि मृगयन्ते स्म विद्वांसो ब्रह्मराक्षसाः॥ १७॥

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1. This is in accordance with the popular saying : 'एष्टव्या बहवः पुत्राः' (One should covet many sons).

2. We read in the Brāhmaṇas : ''चतुश्शता रक्षन्ति यज्ञस्याघाताय'' (For avoiding interruption in the horse-sacrifice four hundred warriors guard the horse).

3. The Brāhmaṇas further declare : 'अश्वस्य मेध्यस्य पदे पदे जुहोति.'

4. Verses 15 to 19 of this canto have been repeated almost verbatim in canto XII under the same numbers.

"Let propitiatory rites intended to avert evils be elaborately gone through in the proper order of sequence and in accordance with the scriptural ordinance. This horse-sacrifice is capable of being accomplished by any and every monarch provided there is no grievous transgression in the shape of omission of certain essential rites made in the course of this pre-eminent sacrificial performance; for Brāhmaṇas that have attained the form of an ogre (due to omission of Mantras and rites), though well-versed in the science of ritual acts are on the lookout for minor transgressions (in order to get an opportunity to spoil the sacrifice and thereby get the share of the gods). (16-17)

विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति।
तद्यथा विधिपूर्वं मे क्रतुरेष समाप्यते॥ १८॥
तथा विधानं क्रियतां समर्थाः साधनेष्विति।
तथेति चाब्रुवन् सर्वे मन्त्रिणः प्रतिपूजिताः॥ १९॥
पार्थिवेन्द्रस्य तद् वाक्यं यथापूर्वं निशम्य ते।
तथा द्विजास्ते धर्मज्ञा वर्धयन्तो नृपोत्तमम्॥ २०॥
अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतम्।
विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत्॥ २१॥
ऋत्विग्भिरुपसंदिष्टो यथावत् क्रतुराप्यताम्।
इत्युक्त्वा नृपशार्दूलः सचिवान् समुपस्थितान्॥ २२॥
विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः।
ततः स गत्वा ताः पत्नीर्नरेन्द्रो हृदयंगमाः॥ २३॥
उवाच दीक्षां विशत यक्ष्येऽहं सुतकारणात्।
तासां तेनातिकान्तेन वचनेन सुवर्चसाम्।
मुखपद्मान्यशोभन्त पद्मानीव हिमात्यये॥ २४॥

"He who undertakes a sacrificial performance bereft of the prescribed procedure forthwith perishes. Therefore, steps may be taken to ensure that this sacrificial undertaking of mine is concluded in accordance with the prescribed procedure; for you are capable of doing all this." Hearing the aforesaid instructions of Daśaratha, the king of kings, in order of sequence, and treated with honour by the Emperor, all those counsellors said "Amen !" Likewise did the aforesaid Brāhmaṇas too, including the family and other priests, who knew what is right, said "Amen !", felicitating Daśaratha, a jewel among the kings, and, then, permitted by him, all withdrew even as they had come. Having sent away the aforesaid Brāhmaṇas, the emperor spoke to the ministers as follows : "Let the sacrifice recommended by the priests be duly brought to a successful conclusion." Having said so and sent away the ministers present in the assembly, the highly intelligent Daśaratha, a lion among the rulers of men, retired to his gynaeceum. Seeking his favourite consorts mentioned above, entitled as they were to participate in the sacrifice, the aforesaid monarch then said to them, "I shall perform a sacrifice for the sake of a son; be prepared to undergo consecration for the said ceremony alongwith me." At the aforesaid utterance of their husband, which was most pleasing to hear, the lotus-like faces of the glorious queens brightened like lotus flowers at the expiry of the cold season. (18—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

A dialogue between Emperor Daśaratha and Sumantra

एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत्।
श्रूयतां तत् पुरावृत्तं पुराणे च मया श्रुतम्॥ १॥

Hearing of this intention of Emperor Daśaratha to undertake a horse-sacrifice for being blessed with a son, Sumantra, the charioteer as well as a minister of Daśaratha, spoke to the king in private as follows : "Kindly listen to a popular legend, also heard by me in the course of a Puranic exposition. (1)

ऋत्विग्भिरुपदिष्टोऽयं पुरावृत्तो मया श्रुतः।
सनत्कुमारो भगवान् पूर्वं कथितवान् कथाम्॥ २॥
ऋषीणां संनिधौ राजंस्तव पुत्रागमं प्रति।
काश्यपस्य च पुत्रोऽस्ति विभाण्डक इति श्रुतः॥ ३॥

"This expedient in the form of a horse-sacrifice, recommended by the priests, Vasiṣṭha and others, has also been heard of by me as the theme of a legend. The omniscient sage Sanatkumāra, O king, foretold of yore an anecdote in the presence of seers in connection with the future birth of four sons to you. The narrative as told by Sanatkumāra runs as under : There is a son born to the sage Kāśyapa and known by the name of Vibhāṇḍaka. (2-3)

ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति।
स वने नित्यसंवृद्धो मुनिर्वनचरः सदा॥ ४॥
नान्यं जानाति विप्रेन्द्रो नित्यं पित्रनुवर्तनात्।
द्वैविध्यं ब्रह्मचर्यस्य भविष्यति महात्मनः॥ ५॥
लोकेषु प्रथितं राजन् विप्रैश्च कथितं सदा।
तस्यैवं वर्तमानस्य कालः समभिवर्तत॥ ६॥
अग्निं शुश्रूषमाणस्य पितरं च यशस्विनम्।
एतस्मिन्नेव काले तु रोमपादः प्रतापवान्॥ ७॥
अङ्गेषु प्रथितो राजा भविष्यति महाबलः।
तस्य व्यतिक्रमाद् राज्ञो भविष्यति सुदारुणा॥ ८॥
अनावृष्टिः सुघोरा वै सर्वलोकभयावहा।
अनावृष्ट्यां तु वृत्तायां राजा दुःखसमन्वितः॥ ९॥
ब्राह्मणाञ्छ्रुतसंवृद्धान् समानीय प्रवक्ष्यति।
भवन्तः श्रुतकर्माणो लोकचारित्रवेदिनः॥ १०॥

"A son, who will be known by the name of Ṛṣyaśṛṅga, will be born to the latter. Constantly brought up in the woods and ever moving about in the woods alone, the aforesaid hermit, who will be a ruler of the Brāhmaṇas, will know nothing about the world beyond constant service to his father, Vibhāṇḍaka. Both* the types of Brahmacarya (celibacy) well-known in the three worlds and ever extolled by the Brāhmaṇas, will be observed by the high-souled sage. Time will roll past the said young sage even while living as aforesaid in the woods with his own father as his teacher, attending the sacred fire as well as his illustrious father. In those very days, of course, the glorious and mighty Romapāda will be the well-known ruler of the Aṅga territory. Through some transgression by that king there will be a most severe and fearful drought, that will be a source of terror to all men. When a drought has actually set in, the king, full of agony, will

* The primary type of Brahmacarya is the one characterized by the wearing of a girdle of Muñja grass and deerskin and living singly in the house of a teacher; while the secondary type of Brahmacarya consists in marrying a girl of one's own Varṇa (grade in society), after undergoing a course of training in his teacher's house, and copulating with her only during the second, fourth, sixth, eighth, tenth, twelfth, fourteenth and sixteenth nights following the menstruation, barring of course the first four nights as well as the Parva days, viz., the new moon and the full moon and the eighth and fourteenth lunar days. Says the sage Yājñavalkya :

षोडशर्तुर्निशाः स्त्रीणां तस्मिन् युग्मासु संविशेत्। ब्रह्मचार्येव पर्वाण्याद्याश्चतस्रश्च वर्जयेत्॥

call together Brāhmaṇas advanced in learning and address them as follows : 'You have heard about my past actions responsible for this drought and are aware of the practices of the world. (4—10)

समादिशन्तु नियमं प्रायश्चित्तं यथा भवेत्।
इत्युक्तास्ते ततो राज्ञा सर्वे ब्राह्मणसत्तमाः॥ ११॥

'Kindly enjoin a course of discipline by undergoing which my sins may be atoned for.' All the aforesaid jewels among the Brāhmaṇas will be requested in these words by the king, Romapāda. (11)

वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः।
विभाण्डकसुतं राजन् सर्वोपायैरिहानय॥ १२॥

And the said Brāhmaṇas, all masters of the Vedas, will speak to the king as follows : 'Fetch here by all possible means the sage Ṛṣyaśṛṅga, (son of Sage Vibhāṇḍaka), O king ! (12)

आनाय्य तु महीपाल ऋष्यशृङ्गं सुसत्कृतम्।
विभाण्डकसुतं राजन् ब्राह्मणं वेदपारगम्।
प्रयच्छ कन्यां शान्तां वै विधिना सुसमाहितः॥ १३॥

"Causing Ṛṣyaśṛṅga, Vibhāṇḍaka's son a Brāhmaṇa well-versed in the Vedas, to be brought with due reverence to your capital, O ruler of the earth, give away to him in marriage your daughter, Śāntā, according to the scriptural ordinance with a devout and unquestioning mind, O monarch !" (13)

तेषां तु वचनं श्रुत्वा राजा चिन्तां प्रपत्स्यते।
केनोपायेन वै शक्यमिहानेतुं स वीर्यवान्॥ १४॥

Hearing their suggestion, however, the king will fall a-musing as to by what means that mighty sage can be brought to his capital. (14)

ततो राजा विनिश्चित्य सह मन्त्रिभिरात्मवान्।
पुरोहितममात्यांश्च प्रेषयिष्यति सत्कृतान्॥ १५॥

Having arrived at a conclusion in consultation with his counsellors, the prudent king will then despatch his family priest and ministers to bring with honour the young hermit with them. (15)

ते तु राज्ञो वचः श्रुत्वा व्यथिता विनताननाः।
न गच्छेम ऋषेर्भीता अनुनेष्यन्ति तं नृपम्॥ १६॥

They will, however, be distressed to hear the king's command, and with drooping faces submit as follows : 'We are not prepared to go, afraid as we are of the Ṛṣi Vibhāṇḍaka, Ṛṣyaśṛṅga's father, who was sure to curse those who would try to lure away the young hermit from his father's presence and will try to pacify the king (in order to avert his displeasure at their disobedience by assuring him that they would think out some other means of luring away the hermit and submit their proposals in that connection later). (16)

वक्ष्यन्ति चिन्तयित्वा ते तस्योपायांश्च तान् क्षमान्।
आनेष्यामो वयं विप्रं न च दोषो भविष्यति॥ १७॥

Duly deliberating on the feasible methods of luring away Ṛṣyaśṛṅga from his father's hermitage, they will suggest their plan to the king and say, "We shall try to fetch the youthful Brāhmaṇa to your capital and we shall do so in such a way that no blame will attach to us." (17)

एवमङ्गाधिपेनैव गणिकाभिर्ऋषेः सुतः।
आनीतोऽवर्षयद् देवः शान्ता चास्मै प्रदीयते॥ १८॥

In this way (according to the suggestion of the family priest and the ministers of King Romapāda) the Ṛṣi's son, Ṛṣyaśṛṅga, will be caused by Romapāda, the ruler of the Aṅga territory, to be brought to his own capital through courtesans, when the rain-god will cause clouds to send down rain and Śāntā (Daśaratha's daughter adopted by Romapāda) will be given in marriage to Ṛṣyaśṛṅga. (18)

ऋष्यशृङ्गस्तु जामाता पुत्रांस्तव विधास्यति।
सनत्कुमारकथितमेतावद् व्याहृतं मया॥ १९॥

"And Ṛṣyaśṛṅga, your son-in-law, will actually get sons for you by pouring oblations into the sacred fire. This prophecy of the

sage Sanatkumāra has been reproduced by me as aforesaid." (19)

अथ हृष्टो दशरथः सुमन्त्रं प्रत्यभाषत।
यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन सोच्यताम्॥ २०॥

Full of delight Daśaratha forthwith asked Sumantra: "It may now be pointed out to me how and by what device the sage Ṛṣyaśṛṅga was brought to the capital of Romapāda." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

How the sage Ṛṣyaśṛṅga was lured away to the capital of Romapāda and married to his adopted daughter, Śāntā

सुमन्त्रश्चोदितो राज्ञा प्रोवाचेदं वचस्तदा।
यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन मन्त्रिभिः।
तन्मे निगदितं सर्वं शृणु मे मन्त्रिभिः सह॥ १॥

Urged by the king Daśaratha, Sumantra then made the following reply : "Hear from me with your counsellors, as being exhaustively told by me, how and by what device the sage Ṛṣyaśṛṅga was brought to the capital of Romapāda by his counsellors. (1)

रोमपादमुवाचेदं सहामात्यः पुरोहितः।
उपायो निरपायोऽयमस्माभिरभिचिन्तितः॥ २॥

Accompanied by the ministers, the family-priest of Romapāda spoke to Romapāda as follows : "The following unfailing expedient has been carefully thought of by us : (2)

ऋष्यशृङ्गो वनचरस्तपःस्वाध्यायसंयुतः।
अनभिज्ञस्तु नारीणां विषयाणां सुखस्य च॥ ३॥

"Living as he does in the woods and rich in askesis and study of the Vedas, Ṛṣyaśṛṅga is wholly unacquainted with the fair sex as well as with the objects of senses and the pleasures relating to them. (3)

इन्द्रियार्थैरभिमतैर्नरचित्तप्रमाथिभिः।
पुरमानाययिष्यामः क्षिप्रं चाध्यवसीयताम्॥ ४॥

"We shall in no time cause him to be brought to your capital by means of pleasing objects of senses that attract the mind of men; steps may, therefore, be taken towards this end. (4)

गणिकास्तत्र गच्छन्तु रूपवत्यः स्वलंकृताः।
प्रलोभ्य विविधोपायैरानेष्यन्तीह सत्कृताः॥ ५॥

"Let beautifully adorned courtesans of comely appearance proceed there to the hermitage of his father. Received kindly by the youthful sage, they will lure him away to this place by recourse to diverse devices." (5)

श्रुत्वा तथेति राजा च प्रत्युवाच पुरोहितम्।
पुरोहितो मन्त्रिणश्च तदा चक्रुश्च ते तथा॥ ६॥

Hearing this, the king Romapāda said to the priest, "So be it!" The family priest in his turn, forthwith instructed the counsellors accordingly and the latter did as they were told, i.e., despatched the courtesans with the necessary equipment. (6)

वारमुख्यास्तु तच्छ्रुत्वा वनं प्रविविशुर्महत्।
आश्रमस्याविदूरेऽस्मिन् यत्नं कुर्वन्ति दर्शने॥ ७॥
ऋषेः पुत्रस्य धीरस्य नित्यमाश्रमवासिनः।
पितुः स नित्यसंतुष्टो नातिचक्राम चाश्रमात्॥ ८॥

Hearing the royal command, the

foremost of the courtesans of Romapāda's capital entered the extensive forest and, staying not very far from the hermitage of the sage Vibhāṇḍaka in the woodland (adjoining Śṛṅgaverapura, associated with the name of Ṛṣyaśṛṅga) made attempts to have a look at the Ṛṣi's son, who was full of self-control and always stayed in the hermitage. Ever contented with his father's affection and fostering care, he never stepped beyond the hermitage. (7-8)

न तेन जन्मप्रभृति दृष्टपूर्वं तपस्विना।
स्त्री वा पुमान् वा यच्चान्यत् सत्त्वं नगरराष्ट्रजम्॥ ९॥

Since his very birth that hermit boy had never before seen any man or woman or, for that matter, any other living being born in a town or in the countryside. (9)

ततः कदाचित् तं देशमाजगाम यदृच्छया।
विभाण्डकसुतस्तत्र ताश्चापश्यद् वराङ्गनाः॥ १०॥

Impelled by providence one day Ṛṣyaśṛṅga (son of Vibhāṇḍaka) came out of his hermitage to the area where the courtesans were encamping, and beheld there the aforesaid lovely women. (10)

ताश्चित्रवेषाः प्रमदा गायन्त्यो मधुरस्वरम्।
ऋषिपुत्रमुपागम्य सर्वा वचनमब्रुवन्॥ ११॥

Singing in a melodious strain, all the aforesaid young women, who were attired in different colours, approached Ṛṣyaśṛṅga (son of Vibhāṇḍaka) and addressed to him the following question : (11)

कस्त्वं किं वर्तसे ब्रह्मञ्ज्ञातुमिच्छामहे वयम्।
एकस्त्वं विजने दूरे वने चरसि शंस नः॥ १२॥

"We desire to know, O holy one, who you are and how you get on. Pray, tell us, wherefore do you roam about all alone in the remote and lonely forest?" (12)

अदृष्टरूपास्तास्तेन काम्यरूपा वने स्त्रियः।
हार्दात्तस्य मतिर्जाता आख्यातुं पितरं स्वकम्॥ १३॥

Women, as they were, whose form had never been seen by him before in that forest and who were endowed with an exterior worth coveting, there appeared in him an urge, born of natural attraction, to mention the name of his father and other things too. (13)

पिता विभाण्डकोऽस्माकं तस्याहं सुत औरसः।
ऋष्यशृङ्ग इति ख्यातं नाम कर्म च मे भुवि॥ १४॥

"Vibhāṇḍaka is the name of my father and I am his own son (sprung from his loins). My name is Ṛṣyaśṛṅga, my prusuit in the form of austerities is celebrated in this tract of land. (14)

इहाश्रमपदोऽस्माकं समीपे शुभदर्शनाः।
करिष्ये वोऽत्र पूजां वै सर्वेषां विधिपूर्वकम्॥ १५॥

"In this very forest close by there is the site of our hermitage, O lovely ones! There I shall certainly offer worship (hospitality) to you all with due ceremony." (15)

ऋषिपुत्रवचः श्रुत्वा सर्वासां मतिरास वै।
तदाश्रमपदं द्रष्टुं जग्मुः सर्वास्ततोऽङ्गनाः॥ १६॥

On hearing the reply of Ṛṣyaśṛṅga (son of sage Vibhāṇḍaka) there appeared in all of them a resolve to see the site of his hermitage, and all the women accordingly departed from that place to the hermitage. (16)

गतानां तु ततः पूजामृषिपुत्रश्चकार ह।
इदमर्घ्यमिदं पाद्यमिदं मूलं फलं च नः॥ १७॥

Ṛṣyaśṛṅga (son of Vibhāṇḍaka), so the tradition goes, then offered worship (hospitality) to them even as they arrived at his hermitage, saying, "Here is water to wash your hands and there is water to wash your feet with; and here are roots and fruits offered to you by me." (17)

प्रतिगृह्य तु तां पूजां सर्वा एव समुत्सुकाः।
ऋषेर्भीताश्च शीघ्रं तु गमनाय मतिं दधुः॥ १८॥

Accepting the aforesaid worship hospitality, however, all of them actually made up their mind to return apace, ill at ease as they were, being afraid of the Ṛṣi Vibhāṇḍaka, who had gone out on some errand at that particular moment. (18)

अस्माकमपि मुख्यानि फलानीमानि हे द्विज।
गृहाण विप्र भद्रं ते भक्षयस्व च माचिरम्॥ १९॥

While returning, they said, "Accept, O sage, these excellent fruits offered by us too and eat them without delay, O holy one ! This may do you good." (19)

ततस्तास्तं समालिङ्ग्य सर्वा हर्षसमन्विताः।
मोदकान् प्रददुस्तस्मै भक्ष्यांश्च विविधाञ्छुभान्॥ २०॥

Closely embracing him and full of delight they all then gave him small round sweetmeats and various kinds of other dainty dishes to eat. (20)

तानि चास्वाद्य तेजस्वी फलानीति स्म मन्यते।
अनास्वादितपूर्वाणि वने नित्यनिवासिनाम्॥ २१॥
आपृच्छ्य च तदा विप्रं व्रतचर्यां निवेद्य च।
गच्छन्ति स्मापदेशात्ता भीतास्तस्य पितुः स्त्रियः॥ २२॥

Even after enjoying them the glorious sage took them for fruits (alone); for they were such as had never been tasted before by those ever dwelling in the woods. Taking leave of the young Brāhmaṇa and telling him of some sacred observance to be gone through by them, those women then departed under that pretext, afraid as they were of his father. (21-22)

गतासु तासु सर्वासु काश्यपस्यात्मजो द्विजः।
अस्वस्थहृदयश्चासीद् दुःखाच्च परिवर्तते॥ २३॥

When they had all left, the Brāhmaṇa, Ṛṣyaśṛṅga, sprung from the loins of Vibhāṇḍaka (a scion of the sage Kaśyapa), felt uneasy at heart and was restless through agony. (23)

ततोऽपरेद्युस्तं देशमाजगाम स वीर्यवान्।
विभाण्डकसुतः श्रीमान् मनसा चिन्तयन्मुहुः॥ २४॥
मनोज्ञा यत्र ता दृष्टा वारमुख्याः स्वलंकृताः।
दृष्ट्वैव च ततो विप्रमायान्तं हृष्टमानसाः॥ २५॥
उपसृत्य ततः सर्वास्तास्तमूचुरिदं वचः।
एह्याश्रमपदं सौम्य अस्माकमिति चाब्रुवन्॥ २६॥

Thinking of them in his mind again and again, that powerful and glorious sage Ṛṣyaśṛṅga (son of Vibhāṇḍaka) departed from that place the following day to that area where those charming courtesans had been seen by him beautifully adorned the previous day. Going forth to meet him with a delighted mind the moment they saw the sage coming from his hermitage, they all then addressed to him the following request : "Just pay a visit to our hermitage, O gentle one !" and further spoke as follows : (24—26)

चित्राण्यत्र बहूनि स्युर्मूलानि च फलानि च।
तत्राप्येष विशेषेण विधिर्हि भविता ध्रुवम्॥ २७॥

"Although roots and fruits of various kinds may be had in abundance here, this process of entertainment will surely be gone through there in our hermitage in a special degree even as compared to this place". (27)

श्रुत्वा तु वचनं तासां सर्वासां हृदयंगमम्।
गमनाय मतिं चक्रे तं च निन्युस्तथा स्त्रियः॥ २८॥

Hearing the prayer of them all, which was so captivating to the heart, he made up his mind to go with them and the women took him to the capital of King Romapāda in that manner in a boat on the holy Gaṅgā. (28)

तत्र चानीयमाने तु विप्रे तस्मिन् महात्मनि।
ववर्ष सहसा देवो जगत् प्रह्लादयंस्तदा॥ २९॥

Even while the high-souled Brāhmaṇa was being escorted there to the Aṅga territory, the god of rain sent down a shower all of a sudden at that very time, bringing great joy to all of them. (29)

वर्षेणैवागतं विप्रं तापसं स नराधिपः।
प्रत्युद्गम्य मुनिं प्रह्वः शिरसा च महीं गतः॥ ३०॥

Going forth to meet the ascetic Brāhmaṇa, who had arrived in his kingdom synchronously with the rain, the said ruler of men bowed low to the sage and touched the ground with his head. (30)

अर्घ्यं च प्रददौ तस्मै न्यायतः सुसमाहितः।
वव्रे प्रसादं विप्रेन्द्रान्मा विप्रं मन्युराविशेत्॥ ३१॥

Fully composed in mind he offered him

with due ceremony water to wash his hands with and begged of that prince among Brāhmaṇas a boon to the effect that no wrath might enter the mind of the sage or his father for his having caused the sage to be lured away to his kingdom from his father's hermitage. (31)

अन्तःपुरं प्रवेश्यास्मै कन्यां दत्त्वा यथाविधि।
शान्तां शान्तेन मनसा राजा हर्षमवाप सः॥ ३२॥

Having ushered him into the gynaeceum and duly given away with a tranquil mind his daughter, Śāntā, the said king experienced great joy. (32)

एवं स न्यवसत् तत्र सर्वकामैः सुपूजितः।
ऋष्यशृङ्गो महातेजाः शान्तया सह भार्यया॥ ३३॥

Duly entertained with all the desired objects in this way, the said Ṛsyaśṛṅga, who was possessed of unique glory, lived there in the gynaeceum of King Romapāda with his wedded wife, Śāntā. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Urged by Sumantra, Emperor Daśaratha calls on his friend, King Romapāda, and brings with the latter's permission Śāntā and Ṛṣyaśṛṅga to his own palace

भूय एव हि राजेन्द्र शृणु मे वचनं हितम्।
यथा स देवप्रवरः कथयामास बुद्धिमान्॥ १॥

Further hear from me, O king of kings, the wholesome words which the aforesaid wise seer, the foremost of all heavenly beings, was actually pleased to utter : (1)

इक्ष्वाकूणां कुले जातो भविष्यति सुधार्मिकः।
नाम्ना दशरथो राजा श्रीमान् सत्यप्रतिश्रवः॥ २॥

"In the line of the Ikṣwākus will be born a highly pious and glorious king, Daśaratha by name, who will be true to his promise. (2)

अङ्गराजेन सख्यं च तस्य राज्ञो भविष्यति।
कन्या चास्य महाभागा शान्ता नाम भविष्यति॥ ३॥

"Friendship will be developed by the said monarch with the ruler of the Aṅgas. And the latter will have a highly blessed daughter, Śāntā by name (given in adoption to him by Daśaratha). (3)

पुत्रस्त्वङ्गस्य राज्ञस्तु रोमपाद इति श्रुतः।
तं स राजा दशरथो गमिष्यति महायशाः॥ ४॥

"The ruler of the Aṅgas (the son of King Aṅga) will be known by the name of Romapāda. Possessed of great renown, the said King Daśaratha will approach the latter with the following request : (4)

अनपत्योऽस्मि धर्मात्मञ्शान्ताभर्ता मम क्रतुम्।
आहरेत त्वयाऽऽज्ञप्तः संतानार्थं कुलस्य च॥ ५॥

'Since I am without a male issue, O king whose mind is given to piety, let the sage Ṛṣyaśṛṅga, the husband of Śāntā, when permitted by you, perform a sacrifice for the propagation of my race'. (5)

श्रुत्वा राज्ञोऽथ तद् वाक्यं मनसा स विचिन्त्यच।
प्रदास्यते पुत्रवन्तं शान्ताभर्तारमात्मवान्॥ ६॥

"Hearing the aforesaid request of the emperor and revolving it in his mind, and resolving to comply with it, the noble-minded

Romapāda will instantly part with the sage Ṛṣyaśṛṅga (the husband of Śāntā), already blessed with a son. (6)

प्रतिगृह्यं च तं विप्रं स राजा विगतज्वरः।
आहरिष्यति तं यज्ञं प्रहृष्टेनान्तरात्मना॥ ७॥

"Taking with him the said Brāhmaṇa, Ṛṣyaśṛṅga, and rid of his agony by securing his very presence, the celebrated monarch Daśaratha will perform with his help and guidance the aforementioned sacrifice for being blessed with a son, with his inner mind highly gratified. (7)

तं च राजा दशरथो यशस्कामः कृताञ्जलिः।
ऋष्यशृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्मवित्॥ ८॥
यज्ञार्थं प्रसवार्थं च स्वर्गार्थं च नरेश्वरः।
लभते च स तं कामं द्विजमुख्याद् विशाम्पतिः॥ ९॥

"Nay, desirous of fame, King Daśaratha, the ruler of men, who knows what is right will request Ṛṣyaśṛṅga, the foremost among the Brāhmaṇas, with folded hands to officiate as a priest for conducting the sacrifice, for obtaining a male progeny and securing an abode in heaven through a son. And through that jewel among the Brāhmaṇas, King Daśaratha, the ruler of the people, will get that desired object. (8-9)

पुत्राश्चास्य भविष्यन्ति चत्वारोऽमितविक्रमाः।
वंशप्रतिष्ठानकराः सर्वभूतेषु विश्रुताः॥ १०॥

"And as a result of that sacrifice there will be born to him as many as four sons possessed of immense prowess, and well-known among all created beings, who will bring honour to their lineage." (10)

एवं स देवप्रवरः पूर्वं कथितवान् कथाम्।
सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः॥ ११॥

So did that omniscient and powerful sage Sanatkumāra, the foremost among heavenly beings, utter of yore a prophecy in the Satyayuga, preceding the current round of four Yugas. (11)

स त्वं पुरुषशार्दूल समानय सुसत्कृतम्।
स्वयमेव महाराज गत्वा सबलवाहनः॥ १२॥

"As such, keen as you are to obtain a male progeny, O tiger among men, bring you the sage, highly honoured, with due ceremony, going personally to escort him with a detachment of your troops and animals and vehicles used for conveying men, O great king!" (12)

सुमन्त्रस्य वचः श्रुत्वा हृष्टो दशरथोऽभवत्।
अनुमान्य वसिष्ठं च सूतवाक्यं निशाम्य च॥ १३॥
सान्तःपुरः सहामात्यः प्रययौ यत्र स द्विजः।
वनानि सरितश्चैव व्यतिक्रम्य शनैः शनैः॥ १४॥
अभिचक्राम तं देशं यत्र वै मुनिपुंगवः।
आसाद्य तं द्विजश्रेष्ठं रोमपादसमीपगम्॥ १५॥
ऋषिपुत्रं ददर्शाथो दीप्यमानमिवानलम्।
ततो राजा यथायोग्यं पूजां चक्रे विशेषतः॥ १६॥
सखित्वात् तस्य वै राज्ञः प्रहृष्टेनान्तरात्मना।
रोमपादेन चाख्यातमृषिपुत्राय धीमते॥ १७॥
सख्यं सम्बन्धकं चैव तदा तं प्रत्यपूजयत्।
एवं सुसत्कृतस्तेन सहोषित्वा नरर्षभः॥ १८॥
सप्ताष्टदिवसान् राजा राजानमिदमब्रवीत्।
शान्ता तव सुता राजन् सह भर्त्रा विशाम्पते॥ १९॥
मदीयं नगरं यातु कार्यं हि महदुद्यतम्।
तथेति राजा संश्रुत्य गमनं तस्य धीमतः॥ २०॥
उवाच वचनं विप्रं गच्छ त्वं सह भार्यया।
ऋषिपुत्रः प्रतिश्रुत्य तथेत्याह नृपं तदा॥ २१॥

Daśaratha was rejoiced to hear the advice of Sumantra; nay, having conveyed the opinion of the charioteer to Vasiṣṭha and on securing his consent, king Daśaratha proceeded with the queens (the inmates of his gynaeceum) as well as with his ministers to the place where that Brāhmaṇa was—passing through forests and crossing streams, he gradually reached that land where Ṛṣyaśṛṅga, the foremost among the sages, actually lived. Reaching that place, he forthwith saw the son of Vibhāṇḍaka, the foremost among the Brāhmaṇas, resplendent as fire and seated near Romapāda. With an extremely delighted mind the king (Romapāda) thereupon offered worship in order of seniority to the emperor as well as to those who

accompanied him with particular reverence because of the emperor being his esteemed friend. By Romapāda was made known to the enlightened Ṛṣyaśṛṅga (the son of Vibhāṇḍaka) his friendship with the emperor as well as the relation in which the emperor stood to the sage (being the real father of his wife, Śāntā) as also how Śāntā was given in adoption by the emperor to Romapāda, who was issueless, at the latter's request; thereupon Ṛṣyaśṛṅga honoured the emperor in return for the latter's salutations. Greatly honoured in this way by Romapāda and having stayed with him for seven or eight days, the emperor, the foremost among men, spoke to the king as follows : "Let your daughter, Śāntā, O king, proceed alongwith her husband to my capital, O ruler of the people, since there is a great undertaking on foot there." Having promised the visit of that wise man, Ṛṣyaśṛṅga, with the words "Amen !", the king addressed the following request to the Brāhmaṇa : "Proceed you to Ayodhyā with your wife !" Hearing this, Ṛṣyaśṛṅga (the son of Vibhāṇḍaka) said to the king at once, "So be it !" (13—21)

स नृपेणाभ्यनुज्ञातः प्रययौ सह भार्यया।
तावन्योन्याञ्जलिं कृत्वा स्नेहात्संश्लिष्य चोरसा॥ २२॥
ननन्दतुर्दशरथो रोमपादश्च वीर्यवान्।
ततः सुहृदमापृच्छ्य प्रस्थितो रघुनन्दनः॥ २३॥

Thus permitted by the king, he left with his wife for Ayodhyā. Greeting with joined palms and clasping each other to their bosom out of affection, the mighty Daśaratha and Romapāda both rejoiced. Taking leave of his friend, Daśaratha, a scion of Raghu, then departed for his capital. (22-23)

पौरेषु प्रेषयामास दूतान् वै शीघ्रगामिनः।
क्रियतां नगरं सर्वं क्षिप्रमेव स्वलंकृतम्॥ २४॥
धूपितं सिक्तसम्मृष्टं पताकाभिरलंकृतम्।
ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतम्॥ २५॥
तथा चक्रुश्च तत् सर्वं राज्ञा यत् प्रेषितं तदा।
ततः स्वलंकृतं राजा नगरं प्रविवेश ह॥ २६॥
शङ्खदुन्दुभिनिर्ह्रादैः पुरस्कृत्वा द्विजर्षभम्।
ततः प्रमुदिताः सर्वे दृष्ट्वा वै नागरा द्विजम्॥ २७॥
प्रवेश्यमानं सत्कृत्य नरेन्द्रेणेन्द्रकर्मणा।
यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम्॥ २८॥

While doing so he despached in advance swift-footed messengers with the following instructions to the citizens of Ayodhyā : "Let the whole city be tastefully decorated at once, nay, sprinkled with water and then dusted, fumigated with incense and adorned with buntings." Overjoyed to hear of the king having well-nigh arrived, the aforesaid citizens thereupon did at once all that precisely as had been desired by the king. Placing Ṛṣyaśṛṅga, the foremost of the Brāhmaṇas ahead, the king then entered the well-decorated city in the midst of blasts of conches and the beating of kettle-drums; so the tradition goes. All the citizens were really much delighted at that time to see the Brāhmaṇa (Ṛṣyaśṛṅga) being treated with respect and ushered into the city by the king, who had rendered help to Indra in his campaign against the demons—even as Lord Vāmana (son of the sage Kaśyapa) was ushered into paradise by the thousand-eyed Indra, the ruler of the gods. (24—28)

अन्तःपुरं प्रवेश्यैनं पूजां कृत्वा च शास्त्रतः।
कृतकृत्यं तदाऽऽत्मानं मेने तस्योपवाहनात्॥ २९॥

Having introduced the sage into the gynaeceum and offered him worship according to the scriptural ordinance, Daśaratha thought himself at that time as one whose object in life had been accomplished, by escorting him to his palace. (29)

अन्तःपुराणि सर्वाणि शान्तां दृष्ट्वा तथागताम्।
सह भर्त्रा विशालाक्षीं प्रीत्यानन्दमुपागमन्॥ ३०॥

Seeing the large-eyed Śāntā come with her husband in that state with a babe, all the queens experienced great joy through love. (30)

पूज्यमाना तु ताभिः सा राज्ञा चैव विशेषतः।
उवास तत्र सुखिता कंचित् कालं सहद्विजा॥ ३१॥

Being treated with honour by them and particularly by the king himself, she lived there happily for some time alongwith her husband and babe. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकादशः सर्गः ॥ ११ ॥

Thus ends Canto Eleven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Emperor Daśaratha gives his consent to the performance of a horse-sacrifice for being blessed with a son

ततः काले बहुतिथे कस्मिंश्चित् सुमनोहरे।
वसन्ते समनुप्राप्ते राज्ञो यष्टुं मनोऽभवत्॥ १ ॥

Afterwards, when a considerable time had elapsed since the arrival of Ṛṣyaśṛṅga, and an unusually charming spring set in, an urge was felt by the Emperor to undertake a sacrifice for being blessed with a son. (1)

ततः प्रणम्य शिरसा तं विप्रं देववर्णिनम्।
यज्ञाय वरयामास संतानार्थं कुलस्य च॥ २ ॥

Touching the ground with his head he sought the help of the aforesaid Brāhmaṇa, Ṛṣyaśṛṅga, who possessed the splendour of a god, for conducting a sacrifice with a view to the propagation of his race as well as to the attainment of heaven. (2)

तथेति च स राजानमुवाच वसुधाधिपम्।
सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम्॥ ३ ॥
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्।
ततोऽब्रवीन्नृपो वाक्यं ब्राह्मणान् वेदपारगान्॥ ४ ॥
सुमन्त्रावाहय क्षिप्रमृत्विजो ब्रह्मवादिनः।
सुयज्ञं वामदेवं च जाबालिमथ काश्यपम्॥ ५ ॥
पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः।
ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः॥ ६ ॥
समानयत् स तान् सर्वान् समस्तान् वेदपारगान्।
तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा॥ ७ ॥
धर्मार्थसहितं युक्तं श्लक्ष्णं वचनमब्रवीत्।
मम तातप्यमानस्य पुत्रार्थं नास्ति वै सुखम्॥ ८ ॥

The sage accordingly said to the king, who ruled over the entire globe, "Requisites for the sacrifice may be got ready and your horse let loose. And let a sacrificial ground be prepared on the northern bank of the Sarayū." The king then spoke to Sumantra as follows : "Sumantra, speedily call Brāhmaṇas who are masters of the Vedas and priests who are capable of expounding the Vedas, viz., Suyajña and Vāmadeva, Jābāli and Kāśyapa, Vasiṣṭha, my family priest, and whoever other jewels among Brāhmaṇas there may be. Proceeding hastily, the celebrated Sumantra, who walked with quick paces, brought together in a body the aforesaid Brāhmaṇas, who were all masters of the Vedas. Receiving them with reverence, King Daśaratha, whose mind was given to piety, then addressed to them the following words, which were reasonable and sweet and full of piety and purpose : "Really there is no joy to me, who have been suffering great agony for want of a son all these years. (3—8)

पुत्रार्थं हयमेधेन यक्ष्यामीति मतिर्मम।
तदहं यष्टुमिच्छामि हयमेधेन कर्मणा॥ ९ ॥

"I shall accordingly propitiate the Lord with a horse-sacrifice : such is my resolve. I, therefore, intend to worship God through a sacrificial performance called Aśwamedha (a horse-sacrifice). (9)

ऋषिपुत्रप्रभावेण कामान् प्राप्स्यामि चाप्यहम्।
ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन्॥ १०॥
वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखाच्च्युतम्।
ऋष्यशृङ्गपुरोगाश्च प्रत्यूचुर्नृपतिं तदा॥ ११॥

"And I shall certainly attain all my desired ends through the influence (spiritual power) of Ṛṣyaśṛṅga." Thereupon, saying "Amen !" all the Brāhmaṇas with Vasiṣṭha as their leader acclaimed the aforesaid proposal that had emanated from the lips of the king. And those headed by Ṛṣyaśṛṅga then replied to the king as follows : (10-11)

सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम्।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्॥ १२॥

"Let all the requisites for the sacrifice be got together and your horse be released and let a sacrificial ground be prepared on the northern bank of the Sarayū. (12)

सर्वथा प्राप्स्यसे पुत्रांश्चतुरोऽमितविक्रमान्।
यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता॥ १३॥

"You, to whom such a pious idea has occurred for securing a son, shall at all events secure four sons possessed of immense prowess." (13)

ततः प्रीतोऽभवद् राजा श्रुत्वा तु द्विजभाषितम्।
अमात्यानब्रवीद् राजा हर्षेणेदं शुभाक्षरम्॥ १४॥

The king was really pleased to hear the acclamation of the Brāhmaṇas. The monarch then joyfully spoke to the ministers in sweet words as follows : (14)

गुरूणां वचनाच्छीघ्रं सम्भाराः सम्भ्रियन्तु मे।
समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यताम्॥ १५॥

"Let the requisites for the sacrifice be got together apace according to the instructions of my elders. And let the sacrificial horse be let loose under the superintendence of four hundred Kṣatriya princes capable of guarding and controlling it, alongwith the chief-priest. (15)

सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्।
शान्तयश्चाभिवर्धन्तां यथाकल्पं यथाविधि॥ १६॥

"Nay, let a sacrificial ground be prepared on the northern bank of the Sarayū and let propitiatory rites (intended to avert evils) be elaborately gone through in proper order of sequence and in accordance with the scriptural ordinance. (16)

शक्यः कर्तुमयं यज्ञः सर्वेणापि महीक्षिता।
नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे॥ १७॥

"This horse-sacrifice is capable of being accomplished by any and every monarch provided there is no grievous transgression (in the shape of omission of certain essential rites) made in the course of this pre-eminent sacrificial performance. (17)

छिद्रं हि मृगयन्त्येते विद्वांसो ब्रह्मराक्षसाः।
विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति॥ १८॥

"For Brāhmaṇas that have attained the form of an ogre due to the omission of Mantras and rites, though learned (well-versed in the science of ritual acts) are on the look-out even for a minor transgression (in order to get an opportunity to spoil the sacrifice and thereby get the share of the gods) and he who undertakes a sacrificial performance bereft of the prescribed procedure forthwith perishes. (18)

तद् यथा विधिपूर्वं मे क्रतुरेष समाप्यते।
तथा विधानं क्रियतां समर्थाः करणेष्विह॥ १९॥

"Therefore steps may be taken to ensure that this sacrificial undertaking of mine is concluded in accordance with the prescribed procedure; for you are capable of doing all this." (19)

तथेति च ततः सर्वे मन्त्रिणः प्रत्यपूजयन्।
पार्थिवेन्द्रस्य तद् वाक्यं यथाऽऽज्ञप्तमकुर्वत॥ २०॥

Thereupon all the counsellors of the king acclaimed the aforesaid command of the Emperor with the words "Let it be so", and did as they were enjoined to do. (20)

ततो द्विजास्ते धर्मज्ञमस्तुवन् पार्थिवर्षभम्।
अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतम्॥ २१॥

Those Brāhmaṇas next glorified the Emperor, who knew what was right. Then,

being permitted by the Emperor, all returned as they had come. (21)

गतेषु तेषु विप्रेषु मन्त्रिणस्तान् नराधिपः।
विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः॥ २२॥

Sending away the said counsellors when those Brāhmaṇas had dispersed, the highly intelligent monarch entered his gynaeceum. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Feudatory chiefs called under orders of the Emperor and charged with the duty of setting up stables etc.

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत्।
प्रसवार्थं गतो यष्टुं हयमेधेन वीर्यवान्॥ १॥

The vernal season having appeared again, one year* got completed and the powerful monarch Daśaratha called on Visiṣṭha with a view to commencing the horse-sacrifice for the sake of a male progeny. (1)

अभिवाद्य वसिष्ठं च न्यायतः प्रतिपूज्य च।
अब्रवीत् प्रश्रितं वाक्यं प्रसवार्थं द्विजोत्तमम्॥ २॥

Having greeted Vasiṣṭha and his wife, Arundhatī, and offering homage to them according to the scriptural ordinance, he addressed the following humble prayer to Vasiṣṭha, the foremost of the Brāhmaṇas, with the object of obtaining a son : (2)

यज्ञो मे क्रियतां ब्रह्मन् यथोक्तं मुनिपुंगव।
यथा न विघ्नाः क्रियन्ते यज्ञाङ्गेषु विधीयताम्॥ ३॥

"Let the sacrifice intended to be performed by me, O holy one, be commenced as enjoined by the scriptures, O jewel among sages, and steps may be taken to ensure that no obstacles may be thrown by the ogres etc., in the way of items forming part of the sacrifice. (3)

भवान् स्निग्धः सुहृन्मह्यं गुरुश्च परमो महान्।
वोढव्यो भवता चैव भारो यज्ञस्य चोद्यतः॥ ४॥

"You are my selfless well-wisher as well as my supreme preceptor and an exalted soul too. The whole burden of the sacrifice that has come to me is to be borne by you alone." (4)

तथेति च स राजानमब्रवीद् द्विजसत्तमः।
करिष्ये सर्वमेवैतद् भवता यत् समर्थितम्॥ ५॥

"Amen !" said that jewel among the Brāhmaṇas to the emperor, and added, "I shall undoubtedly do all that, which has been sought for by you." (5)

ततोऽब्रवीद् द्विजान् वृद्धान् यज्ञकर्मसुनिष्ठितान्।
स्थापत्ये निष्ठितांश्चैव वृद्धान् परमधार्मिकान्॥ ६॥
कर्मान्तिकाञ्शिल्पकारान् वर्धकीन् खनकानपि।
गणकाञ्शिल्पिनश्चैव तथैव नटनर्तकान्॥ ७॥
तथा शुचीञ्शास्त्रविदः पुरुषान् सुबहुश्रुतान्।
यज्ञकर्म समीहन्तां भवन्तो राजशासनात्॥ ८॥

The sage Vasiṣṭha then spoke to elderly Brāhmaṇas well-versed in ritual acts as well as to elderly and most pious Brāhmaṇas, skilled in architecture relating to sacrifices, as also to servants engaged for the whole

* In the Kalpa-Sūtras we read : 'संवत्सरान्ते दीक्षेत' (One should consecrate oneself for a horse-sacrifice at the end of a year (after the letting loose of the sacrificial horse).

sacrificial session, artists, carpenters, those entrusted with the work of digging the sacrificial pits, astronomers and artisans, nay, even to actors and dancers and likewise to pure-minded men well-versed in sacred lore and to those whose knowledge extended over a very wide range of subjects : "Undertake you your respective duties connected with the sacrifice under orders of His Majesty. (6—8)

इष्टका बहुसाहस्त्री शीघ्रमानीयतामिति।
उपकार्याः क्रियन्तां च राज्ञो बहुगुणान्विताः॥ ९॥

"Let bricks be speedily brought in many thousands and palaces befitting a monarch and equipped with many articles of food and drink etc., built. (9)

ब्राह्मणावसथाश्चैव कर्तव्याः शतशः शुभाः।
भक्ष्यान्नपानैर्बहुभिः समुपेताः सुनिष्ठिताः॥ १०॥

"And good houses for the Brāhmaṇas, strongly built and well provided with manifold edibles (such as fruits) and articles of food and drink be provided in abundance. (10)

तथा पौरजनस्यापि कर्तव्याश्च सुविस्तराः।
आगतानां सुदूराच्च पार्थिवानां पृथक् पृथक्॥ ११॥

"Similarly, spacious dwellings and wells etc., should be constructed for the citizens too and mansions should be built separately for feudatory princes expected to arrive from long distances. (11)

वाजिवारणशालाश्च तथा शय्यागृहाणि च।
भटानां महदावासा वैदेशिकनिवासिनाम्॥ १२॥

"Similarly, stables should be erected for the horses and stalls for the elephants of royal visitors and dormitories for the public and big houses for warriors belonging to other states as well as for those of our own territory. (12)

आवासा बहुभक्ष्या वै सर्वकामैरुपस्थिताः।
तथा पौरजनस्यापि जनस्य बहुशोभनम्॥ १३॥
दातव्यमन्नं विधिवत् सत्कृत्य न तु लीलया।
सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः॥ १४॥

"The houses should all be provided with abundant edibles and equipped with all desired objects and excellent food should be provided to the citizens as well as to those hailling from the countryside, respectfully in accordance with the scriptural ordinance, but never in a wanton way, so that members of all the grades of society may receive hospitality with due honour. (13-14)

न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि।
यज्ञकर्मसु ये व्यग्राः पुरुषाः शिल्पिनस्तथा॥ १५॥
तेषामपि विशेषेण पूजा कार्या यथाक्रमम्।
ये स्युः सम्पूजिताः सर्वे वसुभिर्भोजनेन च॥ १६॥
यथा सर्वं सुविहितं न किंचित् परिहीयते।
तथा भवन्तः कुर्वन्तु प्रीतियुक्तेन चेतसा॥ १७॥

"And no disrespect should be shown to anyone even under the impulse of passion and anger. Nay, hospitality should be shown in a special degree in order of seniority to those men and artisans who may remain engrossed with their duties connected with the sacrifice. See that everything connected with all those who are duly honoured with riches (gifts of money) and food is fully accomplished and nothing remains undone. Therefore, with a mind full of love, act you all in such a way as to ensure this." (15—17)

ततः सर्वे समागम्य वसिष्ठमिदमब्रुवन्।
यथेष्टं तत् सुविहितं न किंचित् परिहीयते॥ १८॥

Approaching Vasiṣṭha, they all thereupon spoke to him as follows : "Everything will be duly executed as desired by you; nothing will remain undone. (18)

यथोक्तं तत् करिष्यामो न किंचित् परिहास्यते।
ततः सुमन्त्रमाहूय वसिष्ठो वाक्यमब्रवीत्॥ १९॥

"We shall do it as enjoined by you and nothing will be wanting." Summoning Sumantra, Vasiṣṭha then spoke to him as follows : (19)

निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्मिकाः।
ब्राह्मणान् क्षत्रियान् वैश्याञ्शूद्रांश्चैव सहस्रशः॥ २०॥

"Invite kings, nay, whoever on earth are pious, as well as Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras in thousands. (20)

समानयस्व सत्कृत्य सर्वदेशेषु मानवान्।
मिथिलाधिपतिं शूरं जनकं सत्यवादिनम्॥ २१॥
तमानय महाभागं स्वयमेव सुसत्कृतम्।
पूर्वं सम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते॥ २२॥

"Bring together men (other than those specified in the foregoing verse) from all lands, treating them with honour. Nay, bring yourself with great respect from Mithilā the celebrated and highly blessed Janaka, the heroic and truthful king of Mithilā, first of all. I make this suggestion to you, knowing him to be a predetermined relation of the Emperor, as the prospective father-in-law of his sons. (21-22)

तथा काशिपतिं स्निग्धं सततं प्रियवादिनम्।
सद्वृत्तं देवसंकाशं स्वयमेवानयस्व ह॥ २३॥

"Also bring personally the friendly and god-like ruler of the kingdom of Kāśī, who ever speaks kindly, they say, and possesses a noble character. (23)

तथा केकयराजानं वृद्धं परमधार्मिकम्।
श्वशुरं राजसिंहस्य सपुत्रं तमिहानय॥ २४॥

"Similarly, bring here the celebrated and extremely pious king of the Kekayas, the aged father-in-law of Daśaratha, a very lion among kings, as well as his son. (24)

अङ्गेश्वरं महेष्वासं रोमपादं सुसत्कृतम्।
वयस्यं राजसिंहस्य सपुत्रं तमिहानय॥ २५॥

"Also bring here with great respect King Romapāda, the ruler of the Aṅgas, a well-known friend of our lion-like sovereign and the wielder of a mighty bow, alongwith his son. (25)

तथा कोसलराजानं भानुमन्तं सुसत्कृतम्।
मगधाधिपतिं शूरं सर्वशास्त्रविशारदम्॥ २६॥
प्राप्तिज्ञं परमोदारं सत्कृतं पुरुषर्षभम्।
राज्ञः शासनमादाय चोदयस्व नृपर्षभान्।
प्राचीनान् सिन्धुसौवीरान् सौराष्ट्रेयांश्च पार्थिवान्॥ २७॥

"Likewise, bring most respectfully Bhānumān, the king of Kosala, and with due honour Prāptijña, the heroic and supremely large-hearted ruler of Magadha, the foremost among men and well-versed in all sacred lore. Taking the orders of His Majesty, invite the eminent rulers of the eastern territories as well as the monarchs of the Sindhusauvīra and Saurāṣṭra. (26-27)

दाक्षिणात्यान् नरेन्द्रांश्च समस्तानानयस्व ह।
सन्ति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले॥ २८॥
तानानय यथा क्षिप्रं सानुगान् सहबान्धवान्।
एतान् दूतैर्महाभागैरानयस्व नृपाज्ञया॥ २९॥

"Further bring all the rulers of the south and duly get together apace whatever other friendly monarchs there are on the surface of the earth, alongwith their followers and relations, get these through highly distinguished ambassadors under orders of His Majesty." (28-29)

वसिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितं तदा।
व्यादिशत् पुरुषांस्तत्र राज्ञामानयने शुभान्॥ ३०॥

Hearing the aforementioned command of Vasiṣṭha on that occasion, Sumantra hastily charged capable men with the aforesaid duty of bringing monarchs. (30)

स्वयमेव हि धर्मात्मा प्रयातो मुनिशासनात्।
सुमन्त्रस्त्वरितो भूत्वा समानेतुं महामतिः॥ ३१॥

Nay, under orders of the sage the highly intelligent Sumantra, whose mind was given to piety, personally departed with haste to bring with honour those who had been specially marked out by Vasiṣṭha for being brought personally by Sumantra. (31)

ते च कर्मान्तिकाः सर्वे वसिष्ठाय महर्षये।
सर्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितम्॥ ३२॥

Nay, all those who had been employed to work for the sacrifice till the end reported to the eminent sage, Vasiṣṭha, whatever had been accomplished in connection with the sacrifice. (32)

ततः प्रीतो द्विजश्रेष्ठस्तान् सर्वान् मुनिरब्रवीत्।
अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा॥ ३३॥

Pleased with their report, the sage Vasiṣṭha, the foremost of the Brāhmaṇas, then said to them all, "No gift should be made to anyone with disrespect or even with irreverence. (33)

अवज्ञया कृतं हन्याद् दातारं नात्र संशयः।
ततः कैश्चिदहोरात्रैरुपयाता महीक्षितः॥ ३४॥
बहूनि रत्नान्यादाय राज्ञो दशरथस्य ह।
ततो वसिष्ठः सुप्रीतो राजानमिदमब्रवीत्॥ ३५॥

"A gift made with contumely brings ruin to the donor: there is no doubt about it." Some days after the departure of Sumantra and others a number of kings arrived with many valuable presents in the form of jewels, pearls, articles of wearing apparel, ornaments etc., for Emperor Daśaratha: so the tradition goes. Highly pleased at their arrival, Vasiṣṭha spoke to the king as follows : (34-35)

उपयाता नरव्याघ्र राजानस्तव शासनात्।
मयापि सत्कृताः सर्वे यथार्हं राजसत्तम॥ ३६॥
यज्ञियं च कृतं सर्वं पुरुषैः सुसमाहितैः।
निर्यातु च भवान् यष्टुं यज्ञायतनमन्तिकात्॥ ३७॥

"Kings have arrived at your command, O tiger among men! Nay, all have been received with hospitality according to their deserts by me, O jewel among monarchs ! Moreover, everything connected with the sacrifice has been got ready by your men with great attention. Therefore, proceed you to the sacrificial hall close by to commence the sacrifice. (36-37)

सर्वकामैरुपहृतैरुपेतं वै समन्ततः।
द्रष्टुमर्हसि राजेन्द्र मनसेव विनिर्मितम्॥ ३८॥

"Be pleased, O king of kings, to inspect the hall, which is furnished on every side with all the desired objects got together by your men and looks as if provided by your mere wish." (38)

तथा वसिष्ठवचनादृष्यशृङ्गस्य चोभयोः।
दिवसे शुभनक्षत्रे निर्यातो जगतीपतिः॥ ३९॥

On the recommendation of both the sages, Vasiṣṭha and Ṛṣyaśṛṅga, Daśaratha, the ruler of the earth, accordingly proceeded to the sacrificial hall on a day marked with a propitious constellation. (39)

ततो वसिष्ठप्रमुखाः सर्व एव द्विजोत्तमाः।
ऋष्यशृङ्गं पुरस्कृत्य यज्ञकर्मारभंस्तदा॥ ४०॥
यज्ञवाटं गताः सर्वे यथाशास्त्रं यथाविधि।
श्रीमांश्च सह पत्नीभी राजा दीक्षामुपाविशत्॥ ४१॥

Having reached the sacrificial hall in a body, placing Ṛṣyaśṛṅga ahead, all the foremost Brāhmaṇas with Vasiṣṭha as their leader (Ācārya) then commenced the sacrifice according to the scriptural ordinance in the prescribed order the same day. Nay, the glorious Emperor with his consorts went through the ceremony of consecration in order to qualify themselves for the sacrificial performance. (40-41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

King Daśaratha proceeds with the horse-sacrifice; Ṛṣyaśṛṅga grants him a boon regarding the birth of four sons

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरंगमे।
सरय्वाश्चोत्तरे तीरे राज्ञो यज्ञोऽभ्यवर्तत॥ १॥

The aforementioned horse having returned on the completion of a twelve month period after its release, the Aśwamedha Yajña (horse-sacrifice) commenced on the northern bank of the Sarayū. (1)

ऋष्यशृङ्गं पुरस्कृत्य कर्म चक्रुर्द्विजर्षभाः।
अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः॥ २॥

Placing Ṛṣyaśṛṅga at their head (as the arch-priest or Brahmā, whose function is to supervise a sacrifice, the other three priests officiating at a sacrifice being severally known by the names of Hotā, Adhwaryu and Udgātā), the foremost among the Brāhmaṇas discharged their functions in the great Aśwamedha sacrifice started by this exceptionally noble-minded monarch.(2)

कर्म कुर्वन्ति विधिवद् याजका वेदपारगाः।
यथाविधि यथान्यायं परिक्रामन्ति शास्त्रतः॥ ३॥

The priests officiating at the sacrifice, who had all mastered the Vedas, duly performed their respective duties and proceeded according to the scriptural ordinance abiding by the procedure laid down in the Kalpa-Sūtras and following the order of sequence given in the Mīmāṁsā-Śāstra. (3)

प्रवर्ग्यं शास्त्रतः कृत्वा तथैवोपसदं द्विजाः।
चक्रुश्च विधिवत् सर्वमधिकं कर्म शास्त्रतः॥ ४॥

Having gone through the rite known by the name of Pravargya (auxiliary to a horse-sacrifice, in which fresh milk is poured into a heated vessel called Mahāvīra or Gharma, or into boiling ghee) as well as through the Iṣṭi (a minor sacrifice) called Upasada, according to the scriptural ordinance, the Brāhmaṇas also duly performed every additional rite even beyond the express injunctions of the Śāstras. (4)

अभिपूज्य तदा हृष्टाः सर्वे चक्रुर्यथाविधि।
प्रातःसवनपूर्वाणि कर्माणि मुनिपुंगवाः॥ ५॥

Offering worship to the gods, sought to be propitiated through the various rites, all the eminent sages officiating at the sacrifice duly performed, full of delight on the said occasion, the rites commencing from the morning Savana (i.e., morning Savana, mid-day Savana and third Savana) (act of pressing out the Soma juice). (5)

ऐन्द्रश्च विधिवद् दत्तो राजा चाभिषुतोऽनघः।
मध्यन्दिनं च सवनं प्रावर्तत यथाक्रमम्॥ ६॥

The oblation intended for Indra, the lord of paradise, was duly offered to him and the creeper* known by the name of Soma (the king of herbs), that drives away all sin, was crushed and its sap extracted. And the midday Savana was set on foot in due order. (6)

तृतीयसवनं चैव राज्ञोऽस्य सुमहात्मनः।
चक्रुस्ते शास्त्रतो दृष्ट्वा यथा ब्राह्मणपुंगवाः॥ ७॥

Ascertaining the procedure by reference to the Śāstras, those jewels among the Brāhmaṇas further duly conducted the third

* We read in the Kalpa-Sūtras on the subject :

'सोम राजानं दृषदि निधाय······दृषद्भिरभिहन्यात्'

"Placing the creeper known by the name of King Soma on a slab of stone one should crush it by means of other stones."

Savana on behalf of this exceptionally noble-minded monarch. (7)

आह्वयांचक्रिरे तत्र शक्रादीन् विबुधोत्तमान्।
ऋष्यशृङ्गादयो मन्त्रैः शिक्षाक्षरसमन्वितैः॥ ८॥

Through incantations marked with letter-sounds the correct pronunciation and intonation of which was picked up during the period of their study, Ṛṣyaśṛṅga and others invoked the presence in that sacrificial hall of the foremost of gods headed by Indra, the ruler of gods. (8)

गीतिभिर्मधुरैः स्निग्धैर्मन्त्राह्वानैर्यथार्हतः।
होतारो ददुरावाह्य हविर्भागान् दिवौकसाम्॥ ९॥

Invoking them by means of charming invocatory Mantras (sacred texts) sweetened with songs of praise, the Hotās (priests whose function is to invoke the gods at a sacrifice) offered oblations to the gods (the denizens of heaven) according to their rank. (9)

न चाहुतमभूत् तत्र स्खलितं वा न किंचन।
दृश्यते ब्रह्मवत् सर्वं क्षेमयुक्तं हि चक्रिरे॥ १०॥

In that sacrifice no oblation was wrongly offered nor was any rite omitted through ignorance; for every item was seen accompanied with the uttering of a Mantra and the priests did everything in such a way as to avoid transgressions in the matter of procedure. (10)

न तेष्वहस्सु श्रान्तो वा क्षुधितो वा न दृश्यते।
नाविद्वान् ब्राह्मणः कश्चिन्नाशतानुचरस्तथा॥ ११॥

During those days when the sacrifice was in progress no priest officiating at the sacrifice was seen exhausted (too tired to carry on his duties) or hungry or even thirsty and there was no Brāhmaṇa, particularly in that sacrifice, who was not learned and did not have at least a hundred attendants/pupils. (11)

ब्राह्मणा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते।
तापसा भुञ्जते चापि श्रमणाश्चैव भुञ्जते॥ १२॥
वृद्धाश्च व्याधिताश्चैव स्त्रीबालाश्च तथैव च।
अनिशं भुञ्जमानानां न तृप्तिरुपलभ्यते॥ १३॥

The Brāhmaṇas as well as the members of the other twice-born classes took their food everyday and so did the members of the servant class, the Śūdras and so on. The ascetics, the Brahmacārīs and the Vānaprasthas, also took their meals under the auspices of the sacrifice and so did the recluses too as well as the aged and the diseased as also women and children. The dishes were so delicious that no satiety was observed in the latter, even though they were fed day and night. (12-13)

दीयतां दीयतामन्नं वासांसि विविधानि च।
इति संचोदितास्तत्र तथा चक्रुरनेकशः॥ १४॥

Pressed by men at the helm of affairs in the words "Let food be given again and again and also articles of wearing apparel of various kinds !" many men in that sacrifice did as they were told, i.e., freely gave away food and raiment. (14)

अन्नकूटाश्च दृश्यन्ते बहवः पर्वतोपमाः।
दिवसे दिवसे तत्र सिद्धस्य विधिवत् तदा॥ १५॥

Numerous heaps, resembling mountains of rice cooked from day-to-day in the traditional way were seen on that occasion on the sacrificial grounds. (15)

नानादेशादनुप्राप्ताः पुरुषाः स्त्रीगणास्तथा।
अन्नपानैः सुविहितास्तस्मिन् यज्ञे महात्मनः॥ १६॥

The men as well as the hosts of women that had arrived from different lands were fully entertained at that sacrificial performance of the high-souled Emperor. (16)

अन्नं हि विधिवत् स्वादु प्रशंसन्ति द्विजर्षभाः।
अहो तृप्ताः स्म भद्रं ते इति शुश्राव राघवः॥ १७॥

The noble Brāhmaṇas spoke well of the food they ate as indeed cooked in the proper way and tasteful too and Daśaratha (a scion of Raghu) heard them saying, "Oh, we are fully sated. May you be blessed !" (17)

स्वलंकृताश्च पुरुषा ब्राह्मणान् पर्यवेषयन्।
उपासन्ते च तानन्ये सुमृष्टमणिकुण्डलाः॥ १८॥

Nay, men richly adorned served food to the Brāhmaṇas, while others, decked with earrings made of highly polished gems, waited upon the former in their turn. (18)

कर्मान्तरे तदा विप्रा हेतुवादान् बहूनपि।
प्राहुः सुवाग्मिनो धीराः परस्परजिगीषया॥ १९॥

During the interval between two Savanas (act of pressing out the Soma juice) on that occasion, intelligent and highly eloquent Brāhmaṇas put forward many reasoned arguments with the intention of getting the better of one another. (19)

दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः।
सर्वकर्माणि चक्रुस्ते यथाशास्त्रं प्रचोदिताः॥ २०॥

From day-to-day in that sacrifice the aforesaid expert Brāhmaṇas discharged all the functions according to the scriptural ordinance as directed by the elders. (20)

नाषडङ्गविदत्रासीन्नाव्रतो नाबहुश्रुतः।
सदस्यस्तस्य वै राज्ञो नावादकुशलो द्विजः॥ २१॥

No Brāhmaṇa holding the office of a Sadasya (whose duties are merely to look on and correct mistakes) in this sacrificial performance of that monarch (King Daśaratha) was not conversant with the six branches of knowledge auxiliary to the Vedas (viz., 1-Śikṣā or Phonetics, 2-Vyākaraṇa or Grammar, 3-Chandas or Prosody, 4-Nirukta or Etymology, 5-Jyautiṣa or Astronomy and 6-Kalpa or the science which prescribes the ritual and gives rules for ceremonial or sacrificial acts), did not observe sacred vows and was not very learned or not skilled in argument. (21)

प्राप्ते यूपोच्छ्रये तस्मिन् षड् बैल्वाः खादिरास्तथा।
तावन्तो बिल्वसहिताः पर्णिनश्च तथा परे॥ २२॥

When the time arrived for erecting the sacrificial pillars, there came to be set up in that sacrifice six pillars of Bilva wood, an equal number of Khadira, each by the side of a Bilva one, and six more of Palāśa. (22)

श्लेष्मातकमयो दिष्टो देवदारुमयस्तथा।
द्वावेव तत्र विहितौ बाहुव्यस्तपरिग्रहौ॥ २३॥

One pillar of Śleṣmātaka is recommended and so are recommended pillars of deodar (the Himalayan cedar). Two only of such pillars of deodar are recommended in the aforesaid sacrifice viz., Aśwamedha and they should stand at a distance of six feet from one another. (23)

कारिताः सर्व एवैते शास्त्रज्ञैर्यज्ञकोविदैः।
शोभार्थं तस्य यज्ञस्य काञ्चनालंकृता भवन्॥ २४॥

All these had been got ready beforehand under the directions of those well-versed in the scriptures and proficient in the sacrificial technique and had been plated with gold for gracing the sacrifice. (24)

एकविंशतियूपास्ते एकविंशत्यरत्नयः।
वासोभिरेकविंशद्भिरेकैकं समलंकृताः॥ २५॥

Those twenty-one pillars were twenty-one spans high and had been duly adorned (covered) with as many pieces of cloth, each with one. (25)

विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः।
अष्टास्रयः सर्व एव श्लक्ष्णरूपसमन्विताः॥ २६॥

Having been beautifully shaped by carpenters, they were all strong and had been fixed according to the scriptural ordinance. Nay, they were all octangular and had been provided with a smooth surface. (26)

आच्छादितास्ते वासोभिः पुष्पैर्गन्धैश्च पूजिताः।
सप्तर्षयो दीप्तिमन्तो विराजन्ते यथा दिवि॥ २७॥

Covered with pieces of cloth and worshipped with flowers and sandal-pastes, they shone bright as the constellation known by the name of the Great Bear, presided over by the seven Ṛṣis, in the heavens. (27)

इष्टकाश्च यथान्यायं कारिताश्च प्रमाणतः।
चितोऽग्निर्ब्राह्मणैस्तत्र कुशलैः शिल्पकर्मणि॥ २८॥

The bricks had been made according to the measurements given in the scriptures

and with them was the sacrificial altar constructed by priests skilled in the architecture pertaining to sacrifices. (28)

स चित्यो राजसिंहस्य संचितः कुशलैर्द्विजैः।
गरुडो रुक्मपक्षो वै त्रिगुणोऽष्टादशात्मकः॥ २९॥

The sacrificial fire meant for that altar and going to be worshipped by Daśaratha (a lion among kings) was placed with due ceremony by expert Brāhmaṇas. (According to the shape of the altar in which the fire was placed) the fire resembled in shape a figure of Garuḍa with his wings and tail distended and looking downward facing the east with wings of gold (due to the sides of the pit having been constructed with bricks of gold). Being treble in size as compared to ordinary altars, it consisted of eighteen sacrificial pits (an ordinary altar comprising of six only). (29)

नियुक्तास्तत्र पशवस्तत्तदुद्दिश्य दैवतम्।
उरगाः पक्षिणश्चैव यथाशास्त्रप्रचोदिताः॥ ३०॥

Beasts, serpents and birds too, ordained by scriptural injunctions, had been tied down to those pillars for being offered to particular gods. (30)

शामित्रे तु हयस्तत्र तथा जलचराश्च ये।
ऋषिभिः सर्वमेवैतन्नियुक्तं शास्त्रतस्तदा॥ ३१॥

The sacrificial horse as well as the aquatic creatures (turtle etc.,) that had been brought there for the act of sacrifice, all these were bound that very moment by the seers/priests, according to the scriptural ordinance. (31)

पशूनां त्रिशतं तत्र यूपेषु नियतं तदा।
अश्वरत्नोत्तमं तत्र राज्ञो दशरथस्य ह॥ ३२॥

Three hundred beasts were tied down at that time to the aforesaid pillars; the foremost of the best horses belonging to King Daśaratha too, they say, was tied down there. (32)

कौसल्या तं हयं तत्र परिचर्य समन्ततः।
कृपाणैर्विससारैनं त्रिभिः परमया मुदा॥ ३३॥

Consecrating the said horse on all sides (by sprinkling it with water and so on) there, Kausalyā as also the other queens touched it with great joy with three swords. (33)

पतत्त्रिणा तदा सार्धं सुस्थितेन च चेतसा।
अवसद् रजनीमेकां कौसल्या धर्मकाम्यया॥ ३४॥

Nay, with intent to acquire religious merit Kausalyā then spent one night with the said horse (swift as Garuḍa, the king of the winged creation) with a perfectly composed mind. (34)

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।
महिष्या परिवृत्त्याथ वावातामपरां तथा॥ ३५॥

The four archpriests[1] officiating at the sacrifice, viz., the Hotā, the Adhwaryu, the Udgātā and the Brahmā then at the close of the night caused the king's second wife[2] (ordinarily belonging to the Vaiśya class and bearing the generic name of Vāvātā) alongwith the first wife (bearing the class-name of Mahiṣī) as well as the third wife (known by the class-name of Parivṛtti) to be brought into contact with the horse. (35)

1. Of the four priests mentioned above, the Hotā invokes the gods at a sacrifice, reciting the Ṛgveda; the Adhwaryu's duty is to measure the ground, to build the altar, to collect and arrange the sacrificial vessels, to fetch wood and water, to light the fire and so on, repeating the texts of the Yajurveda while doing so; the Udgātā chants the hymns of the Sāmaveda; while the duty of the Brahmā, who is required to be the most learned of them all and is expected to know all the Vedas, is to supervise the sacrifice.

2. The kings in ancient India generally had three wives. The first of them, who was required to be a Kṣatriya princess, and was consecrated alongwith her husband during the ceremony of installation on the throne, bore the generic name of Mahiṣī; the second one, who could be taken from the Vaiśya class, was known by the name of Vāvātā; while the third wife, who could be taken from the Śūdra class, bore the designation of Parivṛtti. In the case of Daśaratha, however, all the three queens, severally known by the names of Kausalyā, Sumitrā and Kaikeyī—were Kṣatriya princesses.

पतत्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रियः।
ऋत्विक् परमसम्पन्नः श्रपयामास शास्त्रतः॥ ३६॥

Taking out the edible part of the tuber known by the name of Aśwakanda (or Aśwagandhā, the plant Phys lis flexuosa), the chief priest, who had duly controlled his senses and possessed great skill in performing sacrificial rites, cooked it according to the scriptural ordinance. (36)

धूमगन्धं वपायास्तु जिघ्रति स्म नराधिपः।
यथाकालं यथान्यायं निर्णुदन् पापमात्मनः॥ ३७॥

The king smelt at the proper time according to the scriptural ordinance the odour of the steam of the tuber, driving away thereby his sin, standing in the way of his getting a son. (37)

हयस्य यानि चाङ्गानि तानि सर्वाणि ब्राह्मणाः।
अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडशर्त्विजः॥ ३८॥

All the sixteen Brāhmaṇa priests taking part in the sacrificial performances in a body cast into the sacrificial fire with due ceremony all the articles worth consigning into the fire as parts of a horse-sacrifice.(38)

प्लक्षशाखासु यज्ञानामन्येषां क्रियते हविः।
अश्वमेधस्य यज्ञस्य वैतसो भाग इष्यते॥ ३९॥

Whereas the offering to be made at other sacrifices is placed on the boughs of a Plakṣa tree, that to be made at an Aśwamedha sacrifice is required to be placed on mats of cane. (39)

त्र्यहोऽश्वमेधः संख्यातः कल्पसूत्रेण ब्राह्मणैः।
चतुष्टोममहस्तस्य प्रथमं परिकल्पितम्॥ ४०॥

A horse-sacrifice has been declared in the Kalpa-Sūtras as well as in the Brāhmaṇas as having its three days allotted to Savana (the rite of pressing out the Soma juice). Catuṣṭoma (Jyotiṣṭoma) has been mentioned to be the name of the Savana to be performed on the first of these three days. (40)

उक्थ्यं द्वितीयं संख्यातमतिरात्रं तथोत्तरम्।
कारितास्तत्र बहवो विहिताः शास्त्रदर्शनात्॥ ४१॥

The second day's Savana has been named as Ukthya, while that to be performed the next (third) day has been designated as Atirātra. Many other secondary sacrifices too as enjoined from the Śāstrika point of view were performed by King Daśaratha on that occasion towards the conclusion of the horse-sacrifice. (41)

ज्योतिष्टोमायुषी चैवमतिरात्रौ च निर्मितौ।
अभिजिद्विश्वजिच्चैवमाप्तोर्यामौ महाक्रतुः॥ ४२॥

Jyotiṣṭoma and Āyuṣṭoma, two rounds of Atirātra, Abhijit and Viśwajit and two rounds of Āptoryāma—these were the eight great sacrifices performed on the said occasion. (42)

प्राचीं होत्रे ददौ राजा दिशं स्वकुलवर्धनः।
अध्वर्यवे प्रतीचीं तु ब्रह्मणे दक्षिणां दिशम्॥ ४३॥
उद्गात्रे तु तथोदीचीं दक्षिणैषा विनिर्मिता।
अश्वमेधे महायज्ञे स्वयम्भूविहिते पुरा॥ ४४॥

At the conclusion of the sacrifice the Emperor, the promoter of his race, gave away as Dakṣiṇā or sacrificial fee the eastern quarter of the globe to the Hotā, the western to the Adhwaryu, the southern quarter to the Brahmā and the northern to the Udgātā. Such is the Dakṣiṇā prescribed for the great sacrifice of Aśwamedha, which was performed for the first time by Brahmā, the self-born creator of the universe. (43-44)

क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः।
ऋत्विग्भ्यो हि ददौ राजा धरां तां कुलवर्धनः॥ ४५॥

Having concluded the great sacrifice according to the scriptural ordinance, the Emperor, a jewel among men and the promoter of his race, actually gave away to the priests, who officiated at the sacrifice the earth itself (as specified above) on the said occasion. (45)

एवं दत्त्वा प्रहृष्टोऽभूच्छ्रीमानिक्ष्वाकुनन्दनः।
ऋत्विजस्त्वब्रुवन् सर्वे राजानं गतकिल्बिषम्॥ ४६॥

Having made the aforesaid gifts, the

glorious Daśaratha, a scion of Ikṣwāku, felt extremely delighted. All the priests, however, spoke as follows to the sinless king : (46)

भवानेव महीं कृत्स्नामेको रक्षितुमर्हति।
न भूम्या कार्यमस्माकं नहि शक्ताः स्म पालने॥ ४७॥

"You alone are able to protect the entire globe. We have nothing to do with the earth nor are we able to maintain it. (47)

रताः स्वाध्यायकरणे वयं नित्यं हि भूमिप।
निष्क्रयं किंचिदेवेह प्रयच्छतु भवानिति॥ ४८॥

"As we are constantly devoted to the prosecution of the study of the Vedas, O protector of the earth, give you anything, whatsoever by way of consideration at this moment. (48)

मणिरत्नं सुवर्णं वा गावो यद् वा समुद्यतम्।
तत् प्रयच्छ नृपश्रेष्ठ धरण्या न प्रयोजनम्॥ ४९॥

"Bestow on us some superb gem, gold or cows or whatever may be available, O jewel among the protectors of men! We have no use for the earth." (49)

एवमुक्तो नरपतिर्ब्राह्मणैर्वेदपारगैः।
गवां शतसहस्राणि दश तेभ्यो ददौ नृपः॥ ५०॥
दशकोटिं सुवर्णस्य रजतस्य चतुर्गुणम्।
ऋत्विजस्तु ततः सर्वे प्रददुः सहिता वसु॥ ५१॥
ऋष्यशृङ्गाय मुनये वसिष्ठाय च धीमते।
ततस्ते न्यायतः कृत्वा प्रविभागं द्विजोत्तमाः॥ ५२॥
सुप्रीतमनसः सर्वे प्रत्यूचुर्मुदिता भृशम्।
ततः प्रसर्पकेभ्यस्तु हिरण्यं सुसमाहितः॥ ५३॥
जाम्बूनदं कोटिसंख्यं ब्राह्मणेभ्यो ददौ तदा।
दरिद्राय द्विजायाथ हस्ताभरणमुत्तमम्॥ ५४॥
कस्मैचिद् याचमानाय ददौ राघवनन्दनः।
ततः प्रीतेषु विधिवद् द्विजेषु द्विजवत्सलः॥ ५५॥
प्रणाममकरोत् तेषां हर्षव्याकुलितेन्द्रियः।
तस्याशिषोऽथ विविधा ब्राह्मणैः समुदाहृताः॥ ५६॥
उदारस्य नृवीरस्य धरण्यां पतितस्य च।
ततः प्रीतमना राजा प्राप्य यज्ञमनुत्तमम्॥ ५७॥
पापापहं स्वर्नयनं दुस्तरं पार्थिवर्षभैः।
ततोऽब्रवीदृष्यशृङ्गं राजा दशरथस्तदा॥ ५८॥

Told thus by the Brāhmaṇas, who were all masters of the Vedas, the king, who acknowledged none other as his own ruler, bestowed on them ten lakhs of cows, a hundred million gold coins and four times as many silver coins (rupees). Thereupon all the priests combined handed over the entire wealth to the sage Ṛṣyaśṛṅga and the wise Vasiṣṭha for equitable distribution. Having had the whole wealth equitably divided through Ṛṣyaśṛṅga and Vasiṣṭha, all those eminent Brāhmaṇas now felt much delighted at heart and said, "We are highly pleased." Fully composed in mind, the king then gave away on that very occasion ten million gold coins to Brāhmaṇas that had come from outside to witness the sacrifice. When no money was left on hand for distribution, Daśaratha (the delight of Raghu's race) promptly gave away one of his excellent bangles to a certain unknown indigent Brāhmaṇa who asked for a gift. The Brāhmaṇas having been duly propitiated, the king, who was so fond of the Brāhmaṇas and whose senses were all excited through joy, offered salutation to them. On that magnanimous soul, a hero among men, lying prostrate on the ground, benedictions of various kinds were forthwith pronounced in suitable words by the Brāhmaṇas. The king now felt delighted at heart to have succeeded in completing the sacrifice, unsurpassed by any other, capable of dispelling sins (that stood in the way of his getting a male progeny) and transporting him to heaven and was hard to carry through even for the foremost of kings. King Daśaratha then said to Ṛṣyaśṛṅga on that very occasion : (50—58)

कुलस्य वर्धनं तत् तु कर्तुमर्हसि सुव्रत।
तथेति च स राजानमुवाच द्विजसत्तमः।
भविष्यन्ति सुता राजंश्चत्वारस्ते कुलोद्वहाः॥ ५९॥

"Be pleased, O sage of auspicious vows, to do further that which may tend to promote my race." "I shall do accordingly,"

replied that jewel among the Brāhmaṇas to the king, "so that four such sons will be born to you as will propagate your race."(59)

स तस्य वाक्यं मधुरं निशम्य प्रणम्य तस्मै प्रयतो नृपेन्द्रः।
जगाम हर्षं परमं महात्मा तमृष्यशृङ्गं पुनरप्युवाच॥ ६०॥

That high-souled and piously-disposed Emperor experienced great joy to hear his sweet assurance and bowing low to him, reiterated his prayer to the celebrated Ṛṣyaśṛṅga. (60)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Ṛṣyaśṛṅga conducts a sacrifice for securing the birth of sons to Daśaratha; the gods approach Brahmā in that very sacrifice with a prayer for bringing about the death of Rāvaṇa; Brahmā implores Lord Viṣṇu (also present there) to descend in the house of Daśaratha and do away with Rāvaṇa and the Lord undertakes to kill Rāvaṇa

मेधावी तु ततो ध्यात्वा स किंचिदिदमुत्तरम्।
लब्धसंज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत्॥ १॥

Having deeply pondered a little then as to what should be done next and presently becoming conscious of his surrounding, the highly intelligent Ṛṣyaśṛṅga, well-versed in the Vedas, spoke to King Daśaratha as follows : (1)

इष्टिं तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात्।
अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः॥ २॥

"For the sake of securing sons to you I shall duly perform a sacrifice capable of procuring a male progeny and well-known for its unfailing effect with the help of Mantras (sacred texts) taught in the Atharva-Veda." (2)

ततः प्राक्रमदिष्टिं तां पुत्रीयां पुत्रकारणात्।
जुहावाग्नौ च तेजस्वी मन्त्रदृष्टेन कर्मणा॥ ३॥

For securing the birth of four sons to Daśaratha, the glorious Ṛṣyaśṛṅga forthwith commenced the said sacrifice capable of procuring a male progeny, and poured oblations into the sacred fire according to the procedure shown in the sacred texts. (3)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
भागप्रतिग्रहार्थं वै समवेता यथाविधि॥ ४॥

The various gods, including Brahmā, accompanied by Gandharvas (celestial musicians), Siddhas (a class of semi-divine beings naturally endowed with mystic powers), and the greatest of seers assembled there to accept in person their share of offerings according to the established procedure. (4)

ताः समेत्य यथान्यायं तस्मिन् सदसि देवताः।
अब्रुवँल्लोककर्तारं ब्रह्माणं वचनं ततः॥ ५॥

Approaching Brahmā, the maker of the universe, in that very assembly, congregated for the sacrifice, according to their respective rank (of course unperceived by mortal men), the aforesaid divinities presently addressed the following prayer to him : (5)

भगवंस्त्वत्प्रसादेन रावणो नाम राक्षसः।
सर्वान् नो बाधते वीर्याच्छासितुं तं न शक्नुमः॥ ६॥

"By dint of the prowess acquired through your grace, O lord, the ogre named Rāvaṇa is molesting us all. We cannot subdue him. (6)

त्वया तस्मै वरो दत्तः प्रीतेन भगवंस्तदा।
मानयन्तश्च तं नित्यं सर्वं तस्य क्षमामहे॥ ७॥

"A boon was conferred on him by you while he was practising austerities, O lord, pleased as you were with him. And respecting it, as we do, we have always brooked all his wrong doings. (7)

उद्वेजयति लोकांस्त्रीनुच्छ्रितान् द्वेष्टि दुर्मतिः।
शक्रं त्रिदशराजानं प्रधर्षयितुमिच्छति॥ ८॥

"The evil-minded fellow is harassing all the three worlds, hates the exalted (prosperous) and seeks to overpower even Indra, the lord of paradise. (8)

ऋषीन् यक्षान् सगन्धर्वान् ब्राह्मणानसुरांस्तथा।
अतिक्रामति दुर्धर्षो वरदानेन मोहितः॥ ९॥

"Infatuated by the boon conferred by you and hard to subdue, he treats profanely Ṛṣis, Yakṣas (a class of demigods) including Gandharvas, the Brāhmaṇas and demons. (9)

नैनं सूर्यः प्रतपति पार्श्वे वाति न मारुतः।
चलोर्मिमाली तं दृष्ट्वा समुद्रोऽपि न कम्पते॥ १०॥

"The sun does not scorch him in midsummer, the wind does not blow furiously past him. Seeing him, the ocean does not get agitated, though naturally consisting of turbulent waves. (10)

तन्महन्नो भयं तस्माद् राक्षसाद् घोरदर्शनात्।
वधार्थं तस्य भगवन्नुपायं कर्तुमर्हसि॥ ११॥

"Therefore we are much afraid of that ogre of frightful aspect. Be pleased, O lord, to devise some means of putting an end to him." (11)

एवमुक्तः सुरैः सर्वैश्चिन्तयित्वा ततोऽब्रवीत्।
हन्तायं विदितस्तस्य वधोपायो दुरात्मनः॥ १२॥

Pondering a while when prayed to thus by all the gods, Brahmā now said, "I am glad the means of despatching that evil-minded fellow has come to my mind. (12)

तेन गन्धर्वयक्षाणां देवतानां च रक्षसाम्।
अवध्योऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया॥ १३॥

" 'Let me prove incapable of being killed by the Gandharvas and Yakṣas, gods and ogres!' This was the prayer addressed by him (to me) and 'So be it!' were the words uttered by me then. (13)

नाकीर्तयदवज्ञानात् तद् रक्षो मानुषांस्तदा।
तस्मात् स मानुषाद् वध्यो मृत्युर्नान्योऽस्य विद्यते॥ १४॥

"The said ogre did not mention human beings on that occasion out of contempt for them. Therefore, he is doomed to being killed by a human being alone; otherwise there is no death for him." (14)

एतच्छ्रुत्वा प्रियं वाक्यं ब्रह्मणा समुदाहृतम्।
देवा महर्षयः सर्वे प्रहृष्टास्तेऽभवंस्तदा॥ १५॥

All the divinities and great Ṛṣis mentioned above felt supremely delighted at that moment to hear this happy revelation communicated by Brahmā. (15)

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः।
शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः॥ १६॥
वैनतेयं समारुह्य भास्करस्तोयदं यथा।
तप्तहाटककेयूरो वन्द्यमानः सुरोत्तमैः॥ १७॥

In the meantime arrived there, riding on the back of Guruḍa (the king of birds) as the sun on a cloud, the extremely resplendent Viṣṇu, the Lord of the universe, clad in yellow and wielding a conch, discus and mace in His hands, nay, decked with a pair of armlets of refined gold and being glorified by the foremost of gods. (16-17)

ब्रह्मणा च समागत्य तत्र तस्थौ समाहितः।
तमब्रुवन् सुराः सर्वे समभिष्टूय संनताः॥ १८॥

Nay, meeting Brahmā, He took His position there (in that assembly), composed in mind. Duly extolling Him and bent low

in reverence, all the gods prayed to Him as follows : (18)

त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया।
राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो॥ १९॥
धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः।
अस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्युपमासु च॥ २०॥
विष्णो पुत्रत्वमागच्छ कृत्वाऽऽत्मानं चतुर्विधम्।
तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकम्॥ २१॥
अवध्यं दैवतैर्विष्णो समरे जहि रावणम्।
स हि देवान्सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान्॥ २२॥
राक्षसो रावणो मूर्खो वीर्योद्रेकेण बाधते।
ऋषयश्च ततस्तेन गन्धर्वाप्सरसस्तथा॥ २३॥
क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः।
वधार्थं वयमायातास्तस्य वै मुनिभिः सह॥ २४॥
सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः।
त्वं गतिः परमा देव सर्वेषां नः परंतप॥ २५॥

"With intent to ensure the good of the worlds, O Viṣṇu, we are going to lay a burden on you. Yourself taking the form of four personalities, O all-pervading Lord, play You the role of a son to the munificent King Daśaratha, the ruler of Ayodhyā—who knows what is right and is possessed of splendour equivalent to that of great Ṛṣis—through his three wives (Kausalyā, Sumitrā and Kaikeyī), who are akin to Hrī, Śrī and Kīrti* (daughters of Dakṣa). Appearing in a human semblance through them, O Viṣṇu, pray, make short work, in an encounter, of Rāvaṇa, the scourge of the world, who has grown very strong and is incapable of being killed by other gods. Through excess of prowess that fool of a Rāvaṇa, who has developed the disposition of an ogre, is actually oppressing the gods including the Gandharvas, the Siddhas as well as the noblest of Ṛṣis. Nay, because of such a disposition, Ṛṣis as well as Gandharvas and Apsarās (celestial nymphs) sporting in the Nandana Vana (the pleasure-garden of Indra) were knocked down from heaven by that fierce ogre. For getting rid of him, we as well as Siddhas, Gandharvas and Yakṣas have come here alongwith hermits and have sought You as our protector for the same purpose, O lord! You are the supreme resort of us all, O Chastiser of foes ! (19—25)

वधाय देवशत्रूणां नृणां लोके मनः कुरु।
एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुंगवः॥ २६॥
पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः।
अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्मसंहितान्॥ २७॥

"Therefore, resolve to descend into the mortal plane for the destruction of the enemies of gods." Thus extolled by the gods and others, Lord Viṣṇu, the Ruler of gods and the foremost among them, the adored of all the worlds, addressed (as follows) the assembled gods, headed by Brahmā (the progenitor of the entire creation), who were all given to piety : (26-27)

भयं त्यजत भद्रं वो हितार्थं युधि रावणम्।
सपुत्रपौत्रं सामात्यं समन्त्रिज्ञातिबान्धवम्॥ २८॥
हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहम्।
दशवर्षसहस्राणि दशवर्षशतानि च॥ २९॥
वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम्।
एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान्॥ ३०॥
मानुष्ये चिन्तयामास जन्मभूमिमथात्मनः।
ततः पद्मपलाशाक्षः कृत्वाऽऽत्मानं चतुर्विधम्॥ ३१॥
पितरं रोचयामास तदा दशरथं नृपम्।
ततो देवर्षिगन्धर्वाः सरुद्राः साप्सरोगणाः।
स्तुतिभिर्दिव्यरूपाभिस्तुष्टुवुर्मधुसूदनम्॥ ३२॥

"Give up all fear. May good betide you ! Despatching on the field of battle in your interests the cruel and formidable Rāvaṇa—who is difficult to overpower and is the terror of gods and Ṛṣis—alongwith his sons and grandsons, including his ministers and counsellors, kinsmen and relations, I shall remain on the mortal plane ruling over this globe for eleven thousand

* The female deities presiding over modesty, fortune and fame.

years." Having granted the aforesaid boon, the high-souled Lord Viṣṇu, the adored even of gods, now thought of Ayodhyā, the place of His projected birth, on the mortal plane. Then Himself taking the form of four personalities, the Lord, whose eyes resemble the petals of a lotus, wished King Daśaratha to be His father in that descent. Thereupon the gods, Ṛṣis and Gandharvas, accompanied by Lord Rudra and bevies of Apsarās, extolled Lord Viṣṇu (the Destroyer of the demon Madhu) by means of hymns, depicting His transcendent personality : (28—32)

तमुद्धतं रावणमुग्रतेजसं प्रवृद्धदर्पं त्रिदशेश्वरद्विषम्।
विरावणं साधु तपस्विकण्टकं तपस्विनामुद्धर तं भयावहम्॥ ३३॥

"Pray, completely destroy that notorious and arrogant Rāvaṇa, possessed of terrific energy, the enemy of Indra, the ruler of gods, the scourge of ascetics and the terror of hermits, whose vanity knows no bounds and who makes people scream by his tyranny. (33)

तमेव हत्वा सबलं सबान्धवं विरावणं रावणमुग्रपौरुषम्।
स्वर्लोकमागच्छ गतज्वरश्चिरं सुरेन्द्र गुप्तं गतदोषकल्मषम्॥ ३४॥

"Having but killed the aforesaid Rāvaṇa of terrible prowess, who makes people loudly wail by his tyranny, alongwith his army and kinsmen, and thereby rid of anxiety Your devotees, come back, O Ruler of gods, to Heaven (Vaikuṇṭha), Your everlasting abode, guarded by Yourself and free from all impurities in the shape of frailties like partiality and prejudice." (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

A dialogue between Lord Viṣṇu and the gods bearing on Rāvaṇa; on the disappearance of the Lord an attendant of Prajāpati (Lord Viṣṇu, the Protector of all created beings) rises from the sacrificial pit and hands over to Daśaratha a basin containing milk boiled with rice and sugar and the latter divides it among his wives

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः।
जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत्॥ १॥

Solicited thus by the foremost of the gods, the all-pervading Nārāyaṇa, though knowing everything, thereupon addressed the following sweet words to the gods : (1)

उपायः को वधे तस्य राक्षसाधिपतेः सुराः।
यमहं तं समास्थाय निहन्यामृषिकण्टकम्॥ २॥

"What can be the device for despatching the aforesaid ruler of the ogres, O gods, by resorting to which I may be able to uproot that thorn in the side of the Ṛṣis?" (2)

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्विष्णुमव्ययम्।
मानुषं रूपमास्थाय रावणं जहि संयुगे॥ ३॥

Asked thus by the Lord, all the gods replied to the immortal Lord Viṣṇu as follows : "Assuming a human semblance, make short work of Rāvaṇa in battle. (3)

स हि तेपे तपस्तीव्रं दीर्घकालमरिंदम।
येन तुष्टोऽभवद् ब्रह्मा लोककृल्लोकपूर्वजः॥ ४॥

"The fellow indeed practised for a long time, O Chastiser of foes, severe austerities by which Brahmā, the maker of the universe and the progenitor of all created beings, got much pleased. (4)

संतुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः।
नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात्॥ ५॥

"Highly gratified, Brahmā conferred on that ogre a boon to the effect that he would have no fear from the different species of created beings other than man. (5)

अवज्ञाताः पुरा तेन वरदाने हि मानवाः।
एवं पितामहात् तस्माद् वरदानेन गर्वितः॥ ६॥
उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्युपकर्षति।
तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परंतप॥ ७॥

"At the time of receiving the boon of yore, really speaking, men were treated as of no account and were left out of consideration by him. Elated thus by the boon received from the aforesaid Brahmā, the progenitor of the entire creation, he is oppressing all the three worlds and carries off womenfolk. Hence his death has been ordained at the hands of man, O Chastiser of foes !" (6-7)

इत्येतद् वचनं श्रुत्वा सुराणां विष्णुरात्मवान्।
पितरं रोचयामास तदा दशरथं नृपम्॥ ८॥

Hearing the aforesaid submission of the gods, the high-souled Lord Viṣṇu then desired King Daśaratha to be His father. (8)

स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाद्युतिः।
अयजत् पुत्रियामिष्टिं पुत्रेप्सुररिसूदनः॥ ९॥

Desirous of getting a son, since he had no male issue, the aforesaid monarch too, who was possessed of great splendour and was capable of destroying his foes, performed at that very time a sacrifice calculated to procure him a son. (9)

स कृत्वा निश्चयं विष्णुरामन्त्र्य च पितामहम्।
अन्तर्धानं गतो देवैः पूज्यमानो महर्षिभिः॥ १०॥

Having made up His mind accordingly, and saying good-bye to Brahmā, the progenitor of the entire creation, the said Lord Viṣṇu disappeared even while He was being worshipped by the gods and great Ṛṣis. (10)

ततो वै यजमानस्य पावकादतुलप्रभम्।
प्रादुर्भूतं महद् भूतं महावीर्यं महाबलम्॥ ११॥

Then, indeed, there arose from the fire (known as the Āhavanīya) of the sacrificer an extraordinary being, possessed of matchless splendour and endowed with exceptional prowess and uncommon strength. (11)

कृष्णं रक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनम्।
स्निग्धहर्यक्षतनुजश्मश्रुप्रवरमूर्धजम्॥ १२॥

Dark-complexioned with a ruddy countenance and a voice resembling the sound of a large kettledrum, he was clad in red and had soft and excellent hair resembling a lion's all over his body, about his lower face and on his upper lip as well as on his head. (12)

शुभलक्षणसम्पन्नं दिव्याभरणभूषितम्।
शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमम्॥ १३॥

Invested with auspicious marks on his body and decked with celestial jewels, he possessed the height of a mountain-peak and strode like a proud tiger. (13)

दिवाकरसमाकारं दीप्तानलशिखोपमम्।
तप्तजाम्बूनदमयीं राजतान्तपरिच्छदाम्॥ १४॥
दिव्यपायससम्पूर्णां पात्रीं पत्नीमिव प्रियाम्।
प्रगृह्य विपुलां दोर्भ्यां स्वयं मायामयीमिव॥ १५॥

His figure shone like the sun and he looked like a flame of blazing fire and personally carried in both his arms a large basin of refined gold—full of ethereal Pāyasa (milk boiled with rice and sugar) and covered with a silver lid, as though a product of magic—even as one would carry one's beloved spouse. (14-15)

समवेक्ष्याब्रवीद् वाक्यमिदं दशरथं नृपम्।
प्राजापत्यं नरं विद्धि मामिहाभ्यागतं नृप॥ १६॥

Gazing at King Daśaratha he addressed the following words to him : "Know me, O protector of men, to be a messenger of Viṣṇu (the Protector of created beings) arrived here from His realm." (16)

ततः परं तदा राजा प्रत्युवाच कृताञ्जलिः।
भगवन् स्वागतं तेऽस्तु किमहं करवाणि ते॥ १७॥

Thereupon the king replied to him with folded hands, "May my hearty welcome be acceptable to you, O divine personage! What shall I do for you?" (17)

अथो पुनरिदं वाक्यं प्राजापत्यो नरोऽब्रवीत्।
राजन्नर्चयता देवानद्य प्राप्तमिदं त्वया॥ १८॥

The servant of Lord Viṣṇu now spoke the following words to him : "By worshipping the gods by means of a horse-sacrifice and a sacrifice performed for the sake of a male progeny, has this reward been secured by you today, O king! (18)

इदं तु नृपशार्दूल पायसं देवनिर्मितम्।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम्॥ १९॥

"Receive, O tiger among kings, this Pāyasa prepared by the gods, which is not only capable of procuring a son, but is also conducive to wealth and a promoter of health too. (19)

भार्याणामनुरूपाणामश्नीतेति प्रयच्छ वै।
तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप॥ २०॥

"Give it to your wives, that are worthy of you, i.e., belonging to your own Varṇa or grade of society and sharing your virtues, with the words 'Eat it all of you!' Through them, who partake of it, you will secure four sons, for whom you have been performing sacrifices, O protector of men!" (20)

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम्।
पात्रीं देवान्नसम्पूर्णां देवदत्तां हिरण्मयीम्॥ २१॥
अभिवाद्य च तद् भूतमद्भुतं प्रियदर्शनम्।
मुदा परमया युक्तश्चकाराभिप्रदक्षिणम्॥ २२॥

Accepting delightfully with his head bent low and with the words "So be it!" the aforesaid gold basin, full of heavenly food and vouchsafed by the Lord, and greeting that extraordinary being of delightful aspect, the king, full of supreme joy, went round him clock-wise as a mark of respect. (21-22)

ततो दशरथः प्राप्य पायसं देवनिर्मितम्।
बभूव परमप्रीतः प्राप्य वित्तमिवाधनः॥ २३॥

Daśaratha felt highly pleased to secure from him the Pāyasa prepared by the gods, even as a pauper would on obtaining riches. (23)

ततस्तदद्भुतप्रख्यं भूतं परमभास्वरम्।
संवर्तयित्वा तत् कर्म तत्रैवान्तरधीयत॥ २४॥

Having disposed of that duty of handing over the Pāyasa to the king, that most effulgent being of wonderful appearance then vanished into the fire itself. (24)

हर्षरश्मिभिरुद्योतं तस्यान्तःपुरमाबभौ।
शारदस्याभिरामस्य चन्द्रस्येव नभोंऽशुभिः॥ २५॥

Irradiated by beams of joy playing on his countenance, the gynaeceum, to which he now hastened, shone bright like the firmament illumined by the rays of the delightful autumnal full moon. (25)

सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत्।
पायसं प्रतिगृह्णीष्व पुत्रीयं त्विदमात्मनः॥ २६॥

Immediately on entering the gynaeceum he spoke to Kausalyā, his eldest wife, as follows—"Accept this Pāyasa, which is indeed calculated to procure you a son." (26)

कौसल्यायै नरपतिः पायसार्धं ददौ तदा।
अर्धादर्धं ददौ चापि सुमित्रायै नराधिपः॥ २७॥

With the object of getting them a son each, the king then gave half of the Pāyasa to Kausalyā and the Emperor made over one half of the other half to Sumitrā, his second wife, too. (27)

कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात्।
प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम्॥ २८॥

अनुचिन्त्य सुमित्रायै पुनरेव महामतिः।
एवं तासां ददौ राजा भार्याणां पायसं पृथक्॥ २९॥

Again he gave half of the rest to Kaikeyī and, reflecting awhile, the highly intelligent Daśaratha gave the other half of the nectar-like Pāyasa once more to Sumitrā. In this way the monarch apportioned the Pāyasa separately to all his aforementioned wives. (28-29)

ताश्चैवं पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः।
सम्मानं मेनिरे सर्वाः प्रहर्षोदितचेतसः॥ ३०॥

All the aforesaid noble wives of the Emperor deemed this apportionment as a unique honour, their mind enlivened through excessive joy on receiving the Pāyasa.(30)

ततस्तु ताः प्राश्य तदुत्तमस्त्रियो महीपतेरुत्तमपायसं पृथक्।
हुताशनादित्यसमानतेजसोऽचिरेण गर्भान् प्रतिपेदिरे तदा॥ ३१॥

Partaking of the excellent Pāyasa separately the same moment, those noble wives of the Emperor actually felt before long by virtue of it the presence in their womb of offspring vying in splendour with the fire and the sun. (31)

ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः प्ररूढगर्भाः प्रतिलब्धमानसः।
बभूव हृष्टस्त्रिदिवे यथा हरिः सुरेन्द्रसिद्धर्षिगणाभिपूजितः॥ ३२॥

Perceiving the aforesaid queens with offspring in their womb, quickened immediately afterwards, the Emperor, who had attained his desired object and was adored by Indra, the ruler of gods, and hosts of Siddhas and Ṛṣis (as the future father of the divine Śrī Rāma), felt delighted even as Indra does in heaven. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Birth of monkey chiefs from the loins of different gods under the directions of Brahmā

पुत्रत्वं तु गते विष्णौ राज्ञस्तस्य महात्मनः।
उवाच देवताः सर्वाः स्वयम्भूर्भगवानिदम्॥ १॥

Lord Viṣṇu having all but assumed the role of sons to that high-souled monarch, King Daśaratha, the almighty Brahmā (the self-born) commanded all the gods as follows : (1)

सत्यसंधस्य वीरस्य सर्वेषां नो हितैषिणः।
विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः॥ २॥

"Beget mighty part manifestations of yourselves, capable of assuming any form at will and able to assist the valiant Lord Viṣṇu, who is true to His promise and wishes well of us all. (2)

मायाविदश्च शूरांश्च वायुवेगसमाञ्जवे।
नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान्॥ ३॥
असंहार्यानुपायज्ञान् दिव्यसंहननान्वितान्।
सर्वास्त्रगुणसम्पन्नानमृतप्राशनानिव॥ ४॥
अप्सरस्सु च मुख्यासु गन्धर्वीणां तनूषु च।
यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च॥ ५॥
किंनरीणां च गात्रेषु वानरीणां तनूषु च।
सृजध्वं हरिरूपेण पुत्रांस्तुल्यपराक्रमान्॥ ६॥

"Through the principal Apsarās (celestial nymphs), the wombs of Gandharva women, maidens of Yakṣas (a class of demigods, ruled over by Kubera) and Nāgas (serpent-demons credited with a human face and serpent-like lower body), she-bears and

Vidyādhara women, the wombs of female Kinnaras* and she-monkeys procreate sons in the form of monkeys, equal in strength to you, well-versed in conjuring tricks, gallant, swift as the wind in speed, expert in policy, gifted with intelligence, equal in prowess to Lord Viṣṇu, incapable of being killed by the enemy, conversant with various contrivances, endowed with an ethereal body, skilled in the use and withdrawal etc., of missiles and resembling the gods that feed on ambrosia. (3—6)

पूर्वमेव मया सृष्टो जाम्बवानृक्षपुंगवः।
जृम्भमाणस्य सहसा मम वक्त्रादजायत॥ ७॥

"Jāmbavān, the chief of bears, has already been begotten by me. He issued forth from my mouth all of a sudden (even) as I was yawning." (7)

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम्।
जनयामासुरेवं ते पुत्रान् वानररूपिणः॥ ८॥

Enjoined thus by Brahmā and accepting his aforesaid command, the above-mentioned gods as instructed begot sons in the form of monkeys. (8)

ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः।
चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः॥ ९॥

Nay, high-souled Ṛṣis, Siddhas, Vidyādharas (artists of heaven) and Nāgas and Cāraṇas (celestial bards) begot heroic sons belonging to the monkey class. (9)

वानरेन्द्रं महेन्द्राभमिन्द्रो वालिनमात्मजम्।
सुग्रीवं जनयामास तपनस्तपतां वरः॥ १०॥

Indra, the ruler of gods, begot as his son Vālī, the ruler of monkeys, who vied with the great Indra himself. The sun-god, the foremost of those radiating heat, begot Sugrīva, the younger brother of Vālī. (10)

बृहस्पतिस्त्वजनयत् तारं नाम महाकपिम्।
सर्ववानरमुख्यानां बुद्धिमन्तमनुत्तमम्॥ ११॥

The sage Bṛhaspati, the preceptor of gods, begot the mighty monkey, Tāra, unsurpassed in intelligence among all the monkey chiefs. (11)

धनदस्य सुतः श्रीमान् वानरो गन्धमादनः।
विश्वकर्मा त्वजनयन्नलं नाम महाकपिम्॥ १२॥

The glorious monkey Gandhamādana was an offspring of Kubera (the bestower of riches); while Viśwakarmā, the architect of gods, begot the mighty monkey named Nala. (12)

पावकस्य सुतः श्रीमान् नीलोऽग्निसदृशप्रभः।
तेजसा यशसा वीर्यादत्यरिच्यत वीर्यवान्॥ १३॥

The glorious and valiant Nīla, a son of the fire-god, who vied in splendour with fire, outdid all in point of glory, renown and prowess. (13)

रूपद्रविणसम्पन्नावश्विनौ रूपसम्मतौ।
मैन्दं च द्विविदं चैव जनयामासतुः स्वयम्॥ १४॥

And the twin-gods, Aświnīkumāras, who are esteemed for their comeliness and rich in the wealth of beauty, themselves begot Mainda as well as Dwivida. (14)

वरुणो जनयामास सुषेणं नाम वानरम्।
शरभं जनयामास पर्जन्यस्तु महाबलः॥ १५॥

Varuṇa, the god of water, begot the monkey named Suṣeṇa; while the mighty Parjanya, the god of rain, begot Sarabha.(15)

मारुतस्यौरसः श्रीमान् हनूमान् नाम वानरः।
वज्रसंहननोपेतो वैनतेयसमो जवे॥ १६॥

The glorious monkey named Hanumān is the own son of the wind-god. He is endowed with a body invulnerable as the thunderbolt and vies with Garuḍa (son of Vinatā and the carrier of Lord Viṣṇu) in speed. (16)

सर्ववानरमुख्येषु बुद्धिमान् बलवानपि।
ते सृष्टा बहुसाहस्रा दशग्रीववधोद्यताः॥ १७॥

* A class of demigods with a human figure and the head of a horse or with a horse's body and the head of a human being.

He is the cleverest and strongest of all monkey chiefs. They were begotten in many thousands and were ever ready to make short work of Rāvaṇa. (17)

अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः।
ते गजाचलसंकाशा वपुष्मन्तो महाबलाः॥ १८॥

They were valiant and full of prowess and possessed infinite strength. Mighty as they were, they could take any form at will, were endowed with gigantic bodies and looked like elephants and mountains. (18)

ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजज्ञिरे।
यस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः॥ १९॥
अजायत समं तेन तस्य तस्य पृथक् पृथक्।
गोलाङ्गूलेषु चोत्पन्नाः किंचिदुन्नतविक्रमाः॥ २०॥

The bears, monkeys and long-tailed monkeys (lit., those with a tail resembling that of a cow) saw the light in no time after conception, as is the case with heavenly beings. The son of each god was individually born as on all fours with the complexion, bodily structure and prowess that the latter possessed; while those born among the long-tailed monkeys were endowed with a slightly superior prowess as compared even with their respective fathers. (19-20)

ऋक्षीषु च तथा जाता वानराः किंनरीषु च।
देवा महर्षिगन्धर्वास्तार्क्ष्ययक्षा यशस्विनः॥ २१॥
नागाः किम्पुरुषाश्चैव सिद्धविद्याधरोरगाः।
बहवो जनयामासुर्हृष्टास्तत्र सहस्रशः॥ २२॥

Even so, monkeys were born of she-bears and Kinnara women. Many renowned gods, great Ṛṣis and Gandharvas, Garuḍa and others (sons of Kaśyapa) and Yakṣas, the elephants guarding the quarters and Kiṁpuruṣas (a class of beings allied to the Kinnaras, who are regarded as the attendants of Kubera), Siddhas, Vidyādharas and Nāgas, full of delight, begot sons in thousands on that occasion. (21-22)

चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः।
वानरान् सुमहाकायान् सर्वान् वै वनचारिणः॥ २३॥
अप्सरस्सु च मुख्यासु तथा विद्याधरीषु च।
नागकन्यासु च तदा गन्धर्वीणां तनूषु च।
कामरूपबलोपेता यथाकामविचारिणः॥ २४॥

Through the principal Apsarās and Vidyādhara women as well as through maidens of the Nāgas and the wombs of Gandharva women, the Cāraṇas too begot in the form of sons monkeys endowed with a gigantic body and roaming about in the forests and all living only on wild fruits etc. They were gifted with the power of assuming any form and acquiring any amount of strength at will and could go about wherever they liked. (23-24)

सिंहशार्दूलसदृशा दर्पेण च बलेन च।
शिलाप्रहरणाः सर्वे सर्वे पर्वतयोधिनः॥ २५॥

Nay, they resembled the lion and tiger in point of haughtiness and strength. All used even rocks as their missiles and all fought with mountains as their weapon. (25)

नखदंष्ट्रायुधाः सर्वे सर्वे सर्वास्त्रकोविदाः।
विचालयेयुः शैलेन्द्रान् भेदयेयुः स्थिरान् द्रुमान्॥ २६॥

All had claws and teeth for their weapons and all were skilled in the use of all sorts of missiles. They could shake great mountains and cleave rooted trees. (26)

क्षोभयेयुश्च वेगेन समुद्रं सरितां पतिम्।
दारयेयुः क्षितिं पद्भ्यामाप्लवेयुर्महार्णवान्॥ २७॥

They could agitate the sea, the lord of the rivers, with their impetuosity, rend the earth with their feet and leap across extensive oceans. (27)

नभस्तलं विशेयुश्च गृह्णीयुरपि तोयदान्।
गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने॥ २८॥

They could penetrate into the firmament and catch hold of the clouds. They could even seize elephants in rut roaming at will in the forest. (28)

नर्दमानांश्च नादेन पातयेयुर्विहंगमान्।
ईदृशानां प्रसूतानि हरीणां कामरूपिणाम्॥ २९॥

शतं शतसहस्राणि यूथपानां महात्मनाम्।
ते प्रधानेषु यूथेषु हरीणां हरियूथपाः॥ ३०॥
बभूवुर्यूथपश्रेष्ठान् वीरांश्चाजनयन् हरीन्।
अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः॥ ३१॥
अन्ये नानाविधाञ्छैलान् काननानि च भेजिरे।
सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम्॥ ३२॥
भ्रातरावुपतस्थुस्ते सर्वे च हरियूथपाः।
नलं नीलं हनूमन्तमन्यांश्च हरियूथपान्॥ ३३॥

Nay, they could dash down with their yell crying birds. A crore of such high-souled monkeys, capable of assuming any form at will and able to lead herds of their kind, came to light. They turned out to be the leaders of separate herds of monkeys among their principal troops and begot other valiant monkeys who proved to be the foremost of generals. Others in their thousands resorted to the peaks of Mount Ṛkṣavān; still others sought various mountains and forests. All those monkey chiefs flocked round the two brothers, Sugrīva, son of the sun-god, and Vālī, son of Indra, too; while others stood by the side of Nala, Nīla, Hanumān and other monkey chiefs. (29—33)

ते तार्क्ष्यबलसम्पन्नाः सर्वे युद्धविशारदाः।
विचरन्तोऽर्दयन् सर्वान् सिंहव्याघ्रमहोरगान्॥ ३४॥

Endowed with the might of Garuḍa, they were all skilled in warfare and, while roaming about, killed all lions, tigers and big snakes and other wild animals (that confronted them). (34)

महाबलो महाबाहुर्वाली विपुलविक्रमः।
जुगोप भुजवीर्येण ऋक्षगोपुच्छवानरान्॥ ३५॥

The mighty and stout-armed Vālī, who possessed extraordinary prowess, protected with the might of his arms the aforesaid bears, monkeys and long-tailed monkeys. (35)

तैरियं पृथिवी शूरैः सपर्वतवनार्णवा।
कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः॥ ३६॥

This globe with all its mountains, forests and oceans was overrun by the above-mentioned heroes of diverse bodily structures and distinguished by various characteristic marks. (36)

तैर्मेघवृन्दाचलकूटसंनिभैर्महाबलैर्वानरयूथपाधिपैः।
बभूव भूर्भीमशरीररूपैः समावृता रामसहायहेतोः॥ ३७॥

The earth was filled with those mighty leaders of monkey chiefs, who looked like a mass of clouds or like mountain-peaks and were endowed with a fearful body and aspect and had been born only to assist Śrī Rāma. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Advent of Śrī Rāma, Bharata and others; festivities in heaven as well as in Ayodhyā; their investiture with the sacred thread; the arrival of Viśwāmitra

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः।
प्रतिगृह्यामरा भागान् प्रतिजग्मुर्यथागतम्॥ १॥

The celebrated Aśwamedha sacrifice, as well as that intended to procure male progeny, performed by the high-souled Emperor, having been concluded, the immortals, who personally attended it, returned even as they had come, after receiving their respective shares of the offerings made in the sacrifices. (1)

समाप्तदीक्षानियमः पत्नीगणसमन्वितः।
प्रविवेश पुरीं राजा सभृत्यबलवाहनः॥ २॥

Having completed the sacred vow of chastity etc., taken at the time of consecration, the king proceeded towards his capital accompanied by his wives and alongwith his servants, army and conveyances. (2)

यथार्हं पूजितास्तेन राज्ञा च पृथिवीश्वराः।
मुदिताः प्रययुर्देशान् प्रणम्य मुनिपुंगवम्॥ ३॥

Having been honoured according to their respective rank by the Emperor, who had just concluded his sacrificial performances, the kings too that had assembled for the sacrifice, returned full of delight to their territories bowing low to Vasiṣṭha, Ṛṣyaśṛṅga, Vāmadeva and others (the foremost of sages). (3)

श्रीमतां गच्छतां तेषां स्वगृहाणि पुरात् ततः।
बलानि राज्ञां शुभ्राणि प्रहृष्टानि चकाशिरे॥ ४॥

Clad in a white uniform (presented by the Emperor) and greatly delighted, the troops of those glorious kings, even as the latter proceeded to their respective homes from that city of Ayodhyā, shone brightly. (4)

गतेषु पृथिवीशेषु राजा दशरथः पुनः।
प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान्॥ ५॥

The kings having dispersed, the glorious King Daśaratha, who had gone out in state to see them off, entered the city once more, placing the foremost of Brāhmaṇas, Vasiṣṭha and others, ahead of all. (5)

शान्तया प्रययौ सार्धमृष्यशृङ्गः सुपूजितः।
अनुगम्यमानो राज्ञा च सानुयात्रेण धीमता॥ ६॥

Duly honoured and being followed (to some distance) by the wise king with his entourage, Ṛṣyaśṛnga too departed with his wife, Śāntā. (6)

एवं विसृज्य तान् सर्वान् राजा सम्पूर्णमानसः।
उवास सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन्॥ ७॥

Having thus sent away all of them, and fully realized his ambition of performing a horse-sacrifice, the king dwelt happily in his own capital, eagerly awaiting the birth of sons (to him). (7)

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः।
ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ॥ ८॥
नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु।
ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह॥ ९॥
प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम्।
कौसल्याजनयद् रामं दिव्यलक्षणसंयुतम्॥ १०॥
विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकुनन्दनम्।
लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनम्॥ ११॥

In the meantime six seasons, each consisting of two months, rolled away after the sacrifice was over. Then on the ninth lunar day of the bright fortnight of Caitra, the twelfth month after the conclusion of the sacrifices when the asterism Punarvasu (presided over by Aditi) was in the ascendant and as many as five planets (viz., the Sun, Mars, Saturn, Jupiter and Venus) happened to be exalted (appeared in the zodiacal signs of Meṣa or Aries, Makara or Capricornus, Tulā or Libra, Karka or Cancer and Mīna or Pisces respectively) and Jupiter in conjunction with the Moon appeared in the zodiacal sign of Karka, mother Kausalyā, the eldest wife of Daśaratha, gave birth to a highly blessed son, named Śrī Rāma, who was no other than the Lord of the universe, the adored of all the three worlds, the delight of Ikṣwāku's race, who represented one-half of Lord Viṣṇu and was endowed with auspicious divine marks in that he had eyes tinged with red, possessed exceptionally long arms and ruddy lips and a voice resembling the sound of a kettledrum. (8—11)

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा।
यथा वरेण देवानामदितिर्वज्रपाणिना॥ १२॥

Kausalyā shone brightly with that son possessed of immense glory even as Aditi, the mother of gods, with Indra, the

wielder of a thunderbolt, the foremost of gods. (12)

भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः।
साक्षाद् विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः॥ १३॥

Next, through the womb of Kaikeyī, the youngest wife of King Daśaratha, was born Bharata, possessed of true valour, who actually represented a quarter of Lord Viṣṇu and was adorned with all divine virtues. (13)

अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत् सुतौ।
वीरौ सर्वास्त्रकुशलौ विष्णोरर्धसमन्वितौ॥ १४॥

Sumitrā, the second wife of King Daśaratha, then gave birth to two (twin) sons, Lakṣmaṇa and Śatrughna, both valiant and skilled in the use of all kinds of missiles and jointly representing a portion one-sixth of Lord Viṣṇu. (14)

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः।
सार्पे जातौ तु सौमित्री कुलीरेऽभ्युदिते रवौ॥ १५॥

Bharata of cheerful mind was born when the constellation Puṣya was in the ascendant and the Sun had entered the zodiacal sign of Pisces; while the twin sons of Sumitrā were born when the constellation Āśleṣā was in the ascendant and the sun had reached the meridian, touching the zodiacal sign of Karka (Cancer). (15)

राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक्।
गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः॥ १६॥

The four high-souled sons of the Emperor were born separately, though identical in essence. Endowed with transcendental virtues, they all resembled one another and vied with the four stars comprising the constellations Pūrvā Bhādrapadā and Uttarā Bhādrapadā in splendour. (16)

जगुः कलं च गन्धर्वा ननृतुश्चाप्सरोगणाः।
देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत्॥ १७॥

The Gandharvas sang melodiously and bevies of Apsarās (celestial nymphs) danced; nay, the kettledrums of the gods sounded of their own accord and a shower of flowers dropped from the heavens. (17)

उत्सवश्च महानासीदयोध्यायां जनाकुलः।
रथ्याश्च जनसम्बाधा नटनर्तकसंकुलाः॥ १८॥

There was great rejoicing marked with crowds of men in Ayodhyā. Nay, the streets got crowded with actors and dancers and were marked with a great rush of men. (18)

गायनैश्च विराविण्यो वादनैश्च तथापरैः।
विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विताः॥ १९॥

The extensive roads in Ayodhyā, which were noisy with the sound of songsters and those who played on musical instruments as well as with that of others such as the chanters of the Vedas, minstrels, bards and panegyrists and were strewn with all kinds of precious stones (thrown by the people in order to signify their admiration for their songs etc.), presented a gala appearance. (19)

प्रदेयांश्च ददौ राजा सूतमागधवन्दिनाम्।
ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः॥ २०॥

The king bestowed presents worth giving on the ballad-singers, bards and panegyrists and gave away riches and cows in thousands to Brāhmaṇas. (20)

अतीत्यैकादशाहं तु नामकर्म तथाकरोत्।
ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम्॥ २१॥
सौमित्रिं लक्ष्मणमिति शत्रुघ्नमपरं तथा।
वसिष्ठः परमप्रीतो नामानि कुरुते तदा॥ २२॥

He further performed the naming ceremony with respect to his sons on completing eleven* days (after the birth of

* The Śruti says:

क्षत्रियस्य द्वादशाहं सूतकम्।

"The impurity of a Kṣatriya, occasioned by childbirth, lasts for twelve days." And a Smṛti text says: त्रयोदशे राज्ञां नामकरणम् (The naming ceremony of Kṣatriya boys takes place on the thirteenth day).

Lakṣmaṇa and Śatrughna or thirteen days after the advent of Śrī Rāma, which took place two days earlier). Supremely delighted the sage Vasiṣṭha, on behalf of the king, made the eldest, an embodiment of the Supreme Spirit, known by the name of 'Rāma', the son of Kaikeyī by that of 'Bharata', the first son of Sumitrā by that of Lakṣmaṇa and the other by that of Śatrughna on that occasion. (21-22)

ब्राह्मणान् भोजयामास पौरजानपदानपि।
अददद् ब्राह्मणानां च रत्नौघममलं बहु॥ २३॥

The sage, on behalf of the Emperor, fed the Brāhmaṇas of the capital as well as of the entire kingdom of Kosala and gave away to the said Brāhmaṇas a large heap of shining jewels. (23)

तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत्।
तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः॥ २४॥

He further caused to be performed from time to time with respect to the four princes all purificatory rites commencing from the Jātakarma and ending with Upananyana or investiture with the sacred thread. The eldest of them, Śrī Rāma, proclaimed the greatness of his race like a flag and proved to be the delight of his father. (24)

बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः।
सर्वे वेदविदः शूराः सर्वे लोकहिते रताः॥ २५॥

Again, he was esteemed by all created beings as Brahmā, the self-born. All the four princes turned out to be masters of the Vedas and great heroes, and all were intent upon doing good to the people. (25)

सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणैः।
तेषामपि महातेजा रामः सत्यपराक्रमः॥ २६॥

All were endowed with wisdom and all were adorned with virtues. Śrī Rāma, however, was exceptionally glorious of them all and possessed of true, unfailing prowess. (26)

इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः।
गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु सम्मतः॥ २७॥

Like the full moon in a clear sky, he was the beloved of all people and was esteemed in the art of riding on elephants and on horseback and in the various processes of driving a chariot. (27)

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः।
बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः॥ २८॥
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः।
सर्वप्रियकरस्तस्य रामस्यापि शरीरतः॥ २९॥
लक्ष्मणो लक्ष्मिसम्पन्नो बहिःप्राण इवापरः।
न च तेन विना निद्रां लभते पुरुषोत्तमः॥ ३०॥
मृष्टमन्नमुपानीतमश्नाति नहि तं विना।
यदा हि हयमारूढो मृगयां याति राघवः॥ ३१॥
अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन्।
भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः॥ ३२॥
प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः।
स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः॥ ३३॥
बभूव परमप्रीतो देवैरिव पितामहः।
ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः॥ ३४॥
ह्रीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः।
तेषामेवं प्रभावाणां सर्वेषां दीप्ततेजसाम्॥ ३५॥
पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा।
ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः॥ ३६॥
पितृशुश्रूषणरता धनुर्वेदे च निष्ठिताः।
अथ राजा दशरथस्तेषां दारक्रियां प्रति॥ ३७॥
चिन्तयामास धर्मात्मा सोपाध्यायः सबान्धवः।
तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः॥ ३८॥
अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः।
स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह॥ ३९॥

He took delight in the science of archery and was devoted to the service of his father. Lakṣmaṇa, the promoter of fortune of those who sought his protection, was ever deeply attached from his very infancy to his eldest brother, Śrī Rāma, the delight of the world. He gratified the latter in everyway. Lakṣmaṇa, who was rich in splendour, was a second life, as it were, to Śrī Rāma,

moving outside his body. Without him Śrī Rāma, the foremost of men, did not have even a wink of sleep, nor did he partake of a dainty dish brought for him without Lakṣmaṇa. Whenever Śrī Rāma, the celebrated scion of Raghu, went out a-hunting, mounted on horseback, Lakṣmaṇa forthwith followed at his heels, armed with a bow and arrows and guarding him on all sides. Śatrughna, the younger brother of Lakṣmaṇa, was dearer to Bharata even than the latter's own life and Bharata likewise was ever dear to Śatrughna.

The said King, Daśaratha, felt supremely delighted with his four highly blessed and beloved sons as Brahmā, the progenitor of the entire creation, with the gods viz., Indra, Varuṇa, Yama and Kubera presiding over the four quarters. When they got enriched with wisdom, they were all adorned with virtues. Nay, they were modest, glorious, all-knowing and far-sighted. King Daśaratha, the father of them all—who were possessed of such unique glory and luminous splendour—felt rejoiced as Brahmā, the ruler of the universe. Those tigers among men too were attached to their Vedic studies, nay, devoted to the service of their parents, and were well-versed in the science of archery.

Now, when their studies neared completion, King Daśaratha, whose mind was given to piety, deliberated with his family priests, the sages Vasiṣṭha and Vāmadeva, and relations, such as King Romapāda, about the princes' marriage. Even while that high-souled monarch was deliberating on the subject in the midst of his counsellors, the great sage Viśwāmitra, who was possessed of unique glory, arrived at the palace of King Daśaratha. Seeking an audience with the king, he addressed the gate-keepers as follows : (28—39)

शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिनः सुतम्।
तच्छ्रुत्वा वचनं तस्य राज्ञो वेश्म प्रदुद्रुवुः॥ ४०॥
सम्भ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः।
ते गत्वा राजभवनं विश्वामित्रमृषिं तदा॥ ४१॥
प्राप्तमावेदयामासुर्नृपायेक्ष्वाकवे तदा।
तेषां तद् वचनं श्रुत्वा सपुरोधाः समाहितः॥ ४२॥
प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः।
स दृष्ट्वा ज्वलितं दीप्त्या तापसं संशितव्रतम्॥ ४३॥
प्रहृष्टवदनो राजा ततोऽर्घ्यमुपहारयत्।
स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा॥ ४४॥
कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम्।
पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च॥ ४५॥
कुशलं कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः।
अपि ते संनताः सर्वे सामन्तरिपवो जिताः॥ ४६॥

"Inform the king about me, the sage Viśwāmitra belonging to the line of Kuśa, the son of Gādhi, having arrived at his door." Hearing the aforesaid utterance of the sage and spurred on by that command, all of them ran fast to the king's apartments with an awe-stricken mind. Reaching the royal apartments at once, they forthwith reported to King Daśaratha (belonging to the line of Ikṣwāku) the news of the sage Viśwāmitra having arrived at the portals. Overjoyed to hear the aforesaid statement of theirs, the king, full of devotion, went forth to receive him alongwith his family priest, Vasiṣṭha, even as Indra would go to meet Brahmā.

Seeing the hermit of austere vows and shining with effulgence, the king with a most cheerful countenance thereupon offered to him water to wash his hands with. Accepting the water for washing the hands with and other attentions offered by the king with ceremony, as enjoined by the scriptures, he duly inquired of the king after his health and prosperity. The exceedingly pious sage Viśwāmitra also duly inquired after the welfare of the king's capital, treasury, kingdom, relations and friends. He then said, "I hope all your vassals—are fully submissive to you and your enemies subdued. (40—46)

दैवं च मानुषं चैव कर्म ते साध्वनुष्ठितम्।
वसिष्ठं च समागम्य कुशलं मुनिपुंगवः॥ ४७॥
ऋषींश्च तान् यथान्यायं महाभाग उवाच ह।
ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनम्॥ ४८॥
विविशुः पूजितास्तेन निषेदुश्च यथार्हतः।
अथ हृष्टमना राजा विश्वामित्रं महामुनिम्॥ ४९॥
उवाच परमोदारो हृष्टस्तमभिपूजयन्।
यथामृतस्य सम्प्राप्तिर्यथा वर्षमनूदके॥ ५०॥
यथा सदृशदारेषु पुत्रजन्माप्रजस्य वै।
प्रणष्टस्य यथा लाभो यथा हर्षो महोदयः॥ ५१॥
तथैवागमनं मन्ये स्वागतं ते महामुने।
कं च ते परमं कामं करोमि किमु हर्षितः॥ ५२॥

And are your duties like pouring oblations into the fire in relation to gods and human beings (newcomers) duly discharged?" Nay, meeting (embracing) in the proper order of sequence Vasiṣṭha and those other seers, Vāmadeva and so on, who were present there, he inquired after their welfare: so the tradition goes. Delighted in mind, they all then entered the court of the celebrated king (Daśaratha) and, received with attentions by him, took their seat according to their respective rank. Thrilled with joy the highly magnanimous king then spoke with a delighted mind to the great sage Viśwāmitra, glorifying him as follows : "I consider your advent precisely as welcome as securing nectar in one's own hands, as rainfall in a waterless tract, as the actual birth of a son, through a wife becoming oneself, to one without a child, as the recovery of a treasure irretrievably lost, or joy proceeding from a festive occasion, O great sage ! I wonder what supreme object of your desire I can delightfully accomplish and how ! (47—52)

पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद।
अद्य मे सफलं जन्म जीवितं च सुजीवितम्॥ ५३॥

"You are deserving of every service from me and have called at my place through my good luck, O bestower of honour ! My birth stands fulfilled and my life is blessed today. (53)

यस्माद् विप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम।
पूर्वं राजार्षिशब्देन तपसा द्योतितप्रभः॥ ५४॥
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया।
तदद्भुतमभूद् विप्र पवित्रं परमं मम॥ ५५॥

"My night has culminated in a propitious sunrise in that I have seen the foremost of Brāhmaṇas in you. Formerly distinguished by the appellation 'Rājarṣi' (a royal sage), you have since earned the status of a Brahmarṣi (Brāhmaṇa sage), your splendour having been brightened by your asceticism. You are thus worthy of adoration to me in many ways. Your visit to me has been wonderful in that it has proved to be highly purifying for me, O Brāhmaṇa sage ! (54-55)

शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो।
ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति॥ ५६॥
इच्छाम्यनुगृहीतोऽहं त्वदर्थं परिवृद्धये।
कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत॥ ५७॥

"Nay, by virtue of your very sight, O lord, I have visited all sacred places. Pray, tell me what object is sought to be accomplished by you through your advent to my capital. Favoured by you, I wish to promote your cause. You need not entertain any doubt about the success of your mission, O sage of noble vows! (56-57)

कर्ता चाहमशेषेण दैवतं हि भवान् मम।
मम चायमनुप्राप्तो महानभ्युदयो द्विज।
तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज॥ ५८॥

"I shall fully accomplish your object; for being an honoured guest, you are a veritable god to me. This is an occasion for great rejoicing come to me, as well as to my family O Brāhmaṇa sage, and the highest religious merit proceeding from your visit has fallen to my lot in its entirety, O holy one !" (58)

इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तम्।
प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षम्॥ ५९॥

The great sage Viśwāmitra, whose renown occasioned by his excellences had spread far and wide and who was

distinguished by his virtues, experienced supreme delight on hearing the aforesaid prayer, which was not only pleasing to the heart but also to the ears, addressed as it was in polite words by the high-souled monarch. (59)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Thus ends Canto Eighteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

King Daśaratha is stunned to hear the request of Viśwāmitra to send Śrī Rāma with him to dispose of the Rākṣasas that interfered with his sacred observances

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम्।
हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत॥ १॥

Hearing the aforesaid address of Daśaratha (a lion among kings), marked with uncommon length, the highly glorious sage Viśwāmitra replied as follows, his hair standing on end : (1)

सदृशं राजशार्दूल तवैव भुवि नान्यतः।
महावंशप्रसूतस्य वसिष्ठव्यपदेशिनः॥ २॥

"What you have said is worthy of you alone and of none else on earth, O tiger among kings—you, who are descendant of a great pedigree and enjoy the proud privilege of being instructed by the sage Vasiṣṭha !(2)

यत् तु मे हृद्गतं वाक्यं तस्य कार्यस्य निश्चयम्।
कुरुष्व राजशार्दूल भव सत्यप्रतिश्रवः॥ ३॥

"Make a resolve, O tiger among kings, to accomplish the purpose which stands foremost in my heart, and which is just going to be expressed in so many words, and thereby prove true to your promise (made in verse 58 of the foregoing canto). (3)

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ॥ ४॥

"I stand consecrated for a sacrificial performance for the realization of my aim, O jewel among men ! Two ogres, capable of taking any form at will, interrupt the said performance in conjunction with their associates. (4)

व्रते तु बहुशश्चीर्णे समाप्त्यां राक्षसाविमौ।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ॥ ५॥
तौ मांसरुधिरौघेण वेदिं तामभ्यवर्षताम्।
अवधूते तथाभूते तस्मिन् नियमनिश्चये॥ ६॥
कृतश्रमो निरुत्साहस्तस्माद् देशादपाक्रमे।
न च मे क्रोधमुत्स्रष्टुं बुद्धिर्भवति पार्थिव॥ ७॥

"Towards its conclusion, when the sacred observance had been gone through in a large measure, however, these two notorious Rākṣasas, Mārīca and Subāhu, who are not only possessed of great prowess but are highly trained in the methods of warfare, polluted the sacrificial altar with a large volume of flesh and blood dropped from the airspace. My vow in connection with that sacred observance, which had well-nigh been completed as aforesaid, having thus been interrupted, I came away dispirited from that region, having achieved nothing beyond fruitless exertion. And there is no prompting in me to give vent to my wrath in the form of an execration, O ruler of the earth ! (5—7)

तथाभूता हि सा चर्या न शापस्तत्र मुच्यते।
स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमम्॥ ८॥
काकपक्षधरं वीरं ज्येष्ठं मे दातुमर्हसि।
शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा॥ ९॥
राक्षसा ये विकर्तारस्तेषामपि विनाशने।
श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः॥ १०॥
त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति।
न च तौ राममासाद्य शक्तौ स्थातुं कथंचन॥ ११॥

"For such is the character of that observance: no execration can be uttered in the course of it. Be pleased, therefore, to place at my disposal, O tiger among kings, your eldest and heroic son, Śrī Rāma, who is possessed of true and unfailing prowess though yet a boy (adorned with side-locks of hair hanging over the temples after the fashion of the day). For, by virtue of his own transcendent glory and guarded by me, he is equal even to the extermination of all ogres that act in a hostile manner. Nay, I shall confer on him manifold boons whereby he will attain fame in all the three worlds: there is no doubt about it. And on coming face to face with Śrī Rāma the two ogres cannot stand in any case. (8—11)

न च तौ राघवादन्यो हन्तुमुत्सहते पुमान्।
वीर्योत्सिक्तौ हि तौ पापौ कालपाशवशं गतौ॥ १२॥
रामस्य राजशार्दूल न पर्याप्तौ महात्मनः।
न च पुत्रगतं स्नेहं कर्तुमर्हसि पार्थिव॥ १३॥

"Nor can any man other than Rāma (a scion of Raghu) kill them. The two wicked fellows, who are proud of their prowess and have been caught in the noose of Death, are surely no match for the high-souled Rāma. You should not, therefore, allow your parental affection to prevail, O ruler of the earth ! (12-13)

अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ।
अहं वेद्मि महात्मानं रामं सत्यपराक्रमम्॥ १४॥

"I give you my word for it : take you the two ogres as killed. I know the high-souled Rāma as possessed of true, unfailing prowess. (14)

वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः।
यदि ते धर्मलाभं तु यशश्च परमं भुवि॥ १५॥
स्थिरमिच्छसि राजेन्द्र रामं मे दातुमर्हसि।
यद्यभ्यनुज्ञां काकुत्स्थ ददते तव मन्त्रिणः॥ १६॥
वसिष्ठप्रमुखाः सर्वे ततो रामं विसर्जय।
अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि॥ १७॥
दशरात्रं हि यज्ञस्य रामं राजीवलोचनम्।
नात्येति कालो यज्ञस्य यथायं मम राघव॥ १८॥
तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः।
इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः॥ १९॥
विरराम महातेजा विश्वामित्रो महामतिः।
स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभम्॥ २०॥
शोकेन महताऽऽविष्टश्चचाल च मुमोह च।
लब्धसंज्ञस्तदोत्थाय व्यषीदत भयान्वितः॥ २१॥

"The highly glorious sage Vasiṣṭha and all these who stand vowed to asceticism also know him as such. If at all you seek the acquisition of religious merit as well as the highest renown for you on earth for all time to come, O king of kings, be pleased to make over Rāma to me. If all your counsellors with the sage Vasiṣṭha as their leader give their consent to you, O scion of Kakutstha (Purañjana), then let Rāma go with me. Be pleased to hand over to me your beloved son, the lotus-eyed Rāma, who being grown up is no longer deeply attached (to you) for a period of ten days and nights only in the interests of my sacrifice. Act in such a way as to ensure that the period of my sacrificial performance is not exceeded, O scion of Raghu, and do not plunge your mind in grief. May good betide you!" Having uttered these words, full of piety and truth, the highly intelligent sage Viśwāmitra, whose mind is given to righteousness and who is possessed of extraordinary glory, became silent. Obsessed with excessive grief to hear that righteous request of Viśwāmitra, the said emperor trembled and fainted, too. Regaining his consciousness later on, he got up and became sad, seized as he was with fear of losing his eldest son. (15—21)

इति हृदयमनोविदारणं मुनिवचनं तदतीव शुश्रुवान्।
नरपतिरभवन्महान् महात्मा व्यथितमना: प्रचचाल चासनात्॥ २२॥

The great king, magnanimous though he was, felt afflicted in mind even as he heard the aforesaid request of the sage, which was extremely agonizing to the heart and the mind, and he thus fell down unconscious from his seat. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनविंश: सर्ग:॥ १९॥

Thus ends Canto Nineteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंश: सर्ग:

Canto XX

Daśaratha shows disinclination to part with Śrī Rāma, thereby enraging Viśwāmitra

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम्।
मुहूर्तमिव निस्संज्ञ: संज्ञावानिदमब्रवीत्॥ १॥

Hearing the aforesaid request of Viśwāmitra, Daśaratha, a veritable tiger among kings, remained senseless, as it were, for an hour or so and, regaining his consciousness (afterwards), spoke as follows : (1)

ऊनषोडशवर्षो मे रामो राजीवलोचन:।
न युद्धयोग्यतामस्य पश्यामि सह राक्षसै:॥ २॥

"My lotus-eyed Rāma is less than sixteen years old yet. I, therefore, do not perceive his capacity to contend with the Rākṣasas. (2)

इयमक्षौहिणी सेना यस्याहं पतिरीश्वर:।
अनया सहितो गत्वा योद्धाहं तैर्निशाचरै:॥ ३॥

"Here is my army, one Akṣauhiṇī* strong, whose maintainer and controller am I. Marching with it, I shall personally wage war with those ogres. (3)

इमे शूराश्च विक्रान्ता भृत्या मेऽस्त्रविशारदा:।
योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि॥ ४॥

"These heroic and valiant retainers of mine are all skilled in the use of missiles and other weapons and are capable of fighting with hosts of ogres. But you should not take away Rāma. (4)

अहमेव धनुष्पाणिर्गोप्ता समरमूर्धनि।
यावत् प्राणान्धरिष्यामि तावद्योत्स्ये निशाचरै:॥ ५॥

"I shall myself guard your sacrifice, bow in hand, and shall contend with the Rākṣasas in the van of a battle so long as I breathe. (5)

निर्विघ्ना व्रतचर्या सा भविष्यति सुरक्षिता।
अहं तत्र गमिष्यामि न रामं नेतुमर्हसि॥ ६॥

"Fully guarded by me, the pursuit of the aforesaid observance by you will be rid of all obstacles; for I shall go thither in person. You should not, therefore, take away Rāma. (6)

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम्।
न चास्त्रबलसंयुक्तो न च युद्धविशारद:॥ ७॥

"A child yet and untrained in the science of warfare, he cannot estimate the strength or weakness of the enemy. He is neither equipped with the powerful missiles and other weapons, nor skilled in warfare. (7)

न चासौ रक्षसा योग्य: कूटयुद्धा हि राक्षसा:।
विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे॥ ८॥

* An Akṣauhiṇī consists of 21,870 elephants, an equal number of chariots, 65,610 horses and 109,350 foot.

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि।
यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत॥ ९॥
चतुरङ्गसमायुक्तं मया सह च तं नय।
षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक॥ १०॥
कृच्छ्रेणोत्पादितश्चायं न रामं नेतुमर्हसि।
चतुर्णामात्मजानां हि प्रीतिः परमिका मम॥ ११॥
ज्येष्ठे धर्मप्रधाने च न रामं नेतुमर्हसि।
किं वीर्या राक्षसास्ते च कस्य पुत्राश्च के च ते॥ १२॥
कथं प्रमाणाः के चैतान् रक्षन्ति मुनिपुंगव।
कथं च प्रतिकर्तव्यं तेषां रामेण रक्षसाम्॥ १३॥
मामकैर्वा बलैर्ब्रह्मन् मया वा कूटयोधिनाम्।
सर्वं मे शंस भगवन् कथं तेषां मया रणे॥ १४॥
स्थातव्यं दुष्टभावानां वीर्योत्सिक्ता हि राक्षसाः।
तस्य तद् वचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत॥ १५॥

"Besides he is no match for the Rākṣasas; for the ogres are given to treacherous fighting. Disunited from Rāma, I cannot really survive even for an hour or so, O tiger among ascetics! You should not, therefore, take away Rāma. If, on the other hand, you are keen to take him (a scion of Raghu), O Brāhmaṇa of noble vows, take him with me as well as with my army consisting of four parts, viz., elephants, chariots, cavalry and infantry. Sixty millennia have elapsed since I was born, O Viśwāmitra (born in the line of King Kuśa) and this boy has been begotten with such hardship at this ripe old age. You ought not, therefore, to take away Rāma. Of all the four sons my supreme affection is truly speaking fastened on the eldest, in whom piety is predominant. Hence you ought not to take away Rāma. Of what prowess are those Rākṣasas, and whose sons are they? Again, who are they (by name) and of what size? Nay, who protect them and how can resistance be offered to those Rākṣasas, given as they are to treacherous fighting, by Rāma or my forces or by myself, O holy Brāhmaṇa? Tell me everything, O venerable sage! What position should be taken up by me on the battlefield opposite to those ogres of wicked intent? For the Rākṣasas are proud of their prowess." Hearing his above-quoted speech the sage Viśwāmitra replied as follows: (8—15)

पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः।
स ब्रह्मणा दत्तवरस्त्रैलोक्यं बाधते भृशम्॥ १६॥
महाबलो महावीर्यो राक्षसैर्बहुभिर्वृतः।
श्रूयते च महाराज रावणो राक्षसाधिपः॥ १७॥
साक्षाद् वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः।
यदा न खलु यज्ञस्य विघ्नकर्ता महाबलः॥ १८॥
तेन संचोदितौ तौ तु राक्षसौ च महाबलौ।
मारीचश्च सुबाहुश्च यज्ञविघ्नं करिष्यतः॥ १९॥

"There is an ogre, Rāvaṇa by name, descended in the line of the sage Pulastya (one of the nine mind-born sons of Brahmā, who are the procreators of the entire creation). Having been granted a boon of immunity from death at the hands of all others except a human being by Brahmā and followed by numerous Rākṣasas, and possessed of extraordinary strength and great prowess, he oppresses all the three worlds (heaven, earth and the intermediate region) to the utmost degree. Nay, Rāvaṇa, the ruler of Rākṣasas, O great king, is widely known to be a son of the sage Viśravā (Pulastya's son) and a real half-brother of Kubera, the eldest son of Viśravā. When the mighty ogre does not personally interfere with a particular sacrifice, considering it below his dignity to interrupt a small undertaking, those two mighty ogres, Mārīca and Subāhu, actually cause obstruction in that sacrifice even as directed by him." (16—19)

इत्युक्तो मुनिना तेन राजोवाच मुनिं तदा।
नहि शक्तोऽस्मि संग्रामे स्थातुं तस्य दुरात्मनः॥ २०॥

Thus addressed by the aforesaid sage, Viśwāmitra, the king then replied to the hermit as follows: "I am not at all able to stand in an encounter with that evil-minded fellow. (20)

स त्वं प्रसादं धर्मज्ञ कुरुष्व मम पुत्रके।
मम चैवाल्पभाग्यस्य दैवतं हि भवान् गुरुः॥ २१॥

"Celebrated as you are, O knower of what is right, show you your favour to my juvenile son as well as to myself, of poor luck as I am in not being able to carry out your behest; for you are a veritable god as well as worthy of adoration to me. (21)

देवदानवगन्धर्वा यक्षाः पतगपन्नगाः।
न शक्ता रावणं सोढुं किं पुनर्मानवा युधि॥ २२॥

"Not even gods, demons and Gandharvas (celestial musicians), Yakṣas, birds and reptiles are able to withstand Rāvaṇa on the battlefield; how then can men do so? (22)

स तु वीर्यवतां वीर्यमादत्ते युधि रावणः।
तेन चाहं न शक्तोऽस्मि संयोद्धुं तस्य वा बलैः॥ २३॥
सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः।
कथमप्यमरप्रख्यं संग्रामाणामकोविदम्॥ २४॥
बालं मे तनयं ब्रह्मन् नैव दास्यामि पुत्रकम्।
अथ कालोपमौ युद्धे सुतौ सुन्दोपसुन्दयोः॥ २५॥
यज्ञविघ्नकरौ तौ ते नैव दास्यामि पुत्रकम्।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ॥ २६॥

"The said Rāvaṇa, truly speaking, takes away the prowess of the valiant on the battlefield. I am, therefore, not capable of contending with him or with his forces, even though accompanied by my troops or united with my sons, O jewel among sages! I shall not, therefore, part in any case whatsoever with my juvenile and favourite son, Rāma, who looks like a god and is altogether unacquainted with wars, O holy Brāhmaṇa! If Mārīca and Subāhu, the two notorious sons of Sunda and Upasunda respectively—who are full of prowess and highly trained as well and appear as Death on the battlefield—interfere with your sacrificial performance, I shall under no circumstance hand over my pet son Rāma to you. (23—26)

तयोरन्यतरं योद्धुं यास्यामि ससुहृद्गणः।
अन्यथा त्वनुनेष्यामि भवन्तं सहबान्धवः॥ २७॥

"I shall personally proceed with hosts of my relations to give battle to either of the two. Otherwise, with my relations I shall crave your indulgence for my inability to comply with your behest." (27)

इति नरपतिजल्पनाद् द्विजेन्द्रं कुशिकसुतं सुमहान् विवेश मन्युः।
सुहुत इव मखेऽग्निराज्यसिक्तः समभवदुज्ज्वलितो महर्षिवह्निः॥ २८॥

A fierce rage possessed the mind of Viśwāmitra (son of Gādhi, a scion of Kuśa), the foremost of Brāhmaṇas, as a sequel to the above incoherent talk of Daśaratha, a ruler of men. Like a fire well-fed with oblations and sprinkled over with ghee in the course of a sacrifice, the fire of anger thus kindled in the mind of Viśwāmitra, the eminent seer, grew fierce in no time. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

The wrath of Viśwāmitra; the intercession of Vasiṣṭha in favour of Viśwāmitra

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम्।
समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिम्॥ १॥

Hearing the reply, quoted above, of Daśaratha, marked with faltering accents, expressive of parental affection, Viśwāmitra (descended in the line of Kuśa), full of rage, made the following rebuttal to the king : (1)

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि।
राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः॥ २॥

"Having first promised to grant the object solicited by me, you want to go back upon your word! This breach of promise is unworthy of the scions of Raghu and will prove to be the ruin of this race. (2)

यदीदं ते क्षमं राजन् गमिष्यामि यथागतम्।
मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद्वृतः॥ ३॥

"If this is bearable to you, I shall return even as I came without taking Rāma with me. With your promise thus falsified, O scion of Kakutstha, remain at ease in the midst of your relations." (3)

तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः।
चचाल वसुधा कृत्स्ना देवानां च भयं महत्॥ ४॥

When Viśwāmitra, who was full of wisdom, was seized with fury, the whole earth shook and a grave fear entered the mind of gods. (4)

त्रस्तरूपं तु विज्ञाय जगद् सर्वं महानृषिः।
नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत्॥ ५॥

Perceiving the entire world to be greatly alarmed indeed, the great and wise Ṛṣi Vasiṣṭha of noble vows addressed the following words to the king : (5)

इक्ष्वाकूणां कुले जातः साक्षाद् धर्म इवापरः।
धृतिमान् सुव्रतः श्रीमान् न धर्मं हातुमर्हसि॥ ६॥

"Born in the line of the Ikṣwākus, you are the highest virtue personified, as it were. Full of firmness and observing excellent vows, as you do, Your Majesty ought not to abandon righteousness (in the form of fidelity to your word). (6)

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः।
स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि॥ ७॥

"A scion of Raghu as you are, celebrated in all the three worlds as one whose mind is given to piety, resort to your innate character, i.e., fidelity to truth. You ought not to embrace unrighteousness in the form of breach of promise. (7)

प्रतिश्रुत्य करिष्येति उक्तं वाक्यमकुर्वतः।
इष्टापूर्तवधो भूयात् तस्माद् रामं विसर्जय॥ ८॥

"Merit that has accrued to you from sacrificial performances (culminating in a horse-sacrifice) and works of public utility (like the construction of wells etc.) will be lost if you fail to redeem the promise made by you, having once solemnly declared that you will do a thing. Therefore, send Rāma with him. (8)

कृतास्त्रमकृतास्त्रं वा नैनं शक्ष्यन्ति राक्षसाः।
गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा॥ ९॥

"The ogres will not be able to overpower him, no matter whether he has mastered archery or not, so long as he is protected by Viśwāmitra (son of Gādhi, a scion of Kuśa) as nectar was guarded by (a belt* of) fire. (9)

* Vide Mahābhārata I, xxxii 22—25.

एष विग्रहवान् धर्म एष वीर्यवतां वरः।
एष विद्याधिको लोके तपसश्च परायणम्॥ १०॥

"Viśwāmitra is piety incarnate; he is the foremost of those endowed with prowess. He is superior in learning to all and is a great repository of asceticism. (10)

एषोऽस्त्रान् विविधान् वेत्ति त्रैलोक्ये सचराचरे।
नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन॥ ११॥
न देवा नर्षयः केचिन्नामरा न च राक्षसाः।
गन्धर्वयक्षप्रवराः सकिंनरमहोरगाः॥ १२॥

"He knows the use of the different types of missiles. In all the three worlds including the mobile and immobile creation inhabiting them no other man (than myself) knows him nor shall any other creatures know him, neither gods nor any Ṛṣis nor again the Rākṣasas nor the foremost of the Gandharvas and Yakṣas including the Kinnaras and great Nāgas. (11-12)

सर्वास्त्राणि कृशाश्वस्य पुत्राः परमधार्मिकाः।
कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति॥ १३॥

"All the missiles were formerly born as the most pious sons of Kṛśāśwa (a lord of created beings) and were gifted by Lord Śiva to Viśwāmitra while he ruled over a kingdom. (13)

तेऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः।
नैकरूपा महावीर्या दीप्तिमन्तो जयावहाः॥ १४॥

"The aforesaid sons of Kṛśāśwa, born as they were of the daughters of Dakṣa (another lord of created beings), were possessed of varied forms, endowed with extraordinary prowess and full of splendour, and brought victory to him who employed them in his service. (14)

जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे।
ते सूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरम्॥ १५॥

"Jayā and Suprabhā, the two aforesaid daughters of Dakṣa, who were both possessed of well-proportioned limbs, gave birth to a hundred most effulgent missiles as well as other weapons. (15)

पञ्चाशतं सुताँल्लेभे जया लब्धवरा वरान्।
वधायासुरसैन्यानामप्रमेयानरूपिणः॥ १६॥

"Of these, Jayā, who had secured a boon (to this effect), got fifty excellent sons, possessed of infinite glory and devoid of form, for the destruction of Asuric (diabolic) forces. (16)

सुप्रभाजनयच्चापि पुत्रान् पञ्चाशतं पुनः।
संहारान् नाम दुर्धर्षान् दुराक्रामान् बलीयसः॥ १७॥

"Suprabhā too brought forth fifty more sons, who were exceptionally powerful, hard to overpower, nay difficult even to assail, and collectively known by the name of Saṁhāras (destructive forces). (17)

तानि चास्त्राणि वेत्त्येष यथावत् कुशिकात्मजः।
अपूर्वाणां च जनने शक्तो भूयश्च धर्मवित्॥ १८॥

"The son of Gādhi, present before you, who is conversant with the principles of righteousness, not only knows the use of all those missiles as one ought to but is also capable of evolving new ones. (18)

तेनास्य मुनिमुख्यस्य धर्मज्ञस्य महात्मनः।
न किंचिदस्त्यविदितं भूतं भव्यं च राघव॥ १९॥

"Hence nothing relating to the past and the future is unknown, O scion of Raghu, to this high-souled jewel among the sages, who knows everything concerning Dharma, i.e., virtue. (19)

एवंवीर्यो महातेजा विश्वामित्रो महायशाः।
न रामगमने राजन् संशयं गन्तुमर्हसि॥ २०॥

"Of such extraordinary might is the highly renowned and exceptionally glorious Viśwāmitra. You ought not, therefore, to entertain any doubt about sending Śrī Rāma with him, O king! (20)

तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः।
तव पुत्रहितार्थाय त्वामुपेत्याभियाचते॥ २१॥

"Though capable of punishing the Rākṣasas himself, it is for the sake of doing good to your son, Śrī Rāma, that the sage Viśwāmitra (son of Gādhi) has sought you and has solicited him." (21)

इति मुनिवचनात् प्रसन्नचित्तो रघुवृषभश्च मुमोद पार्थिवाग्र्यः।
गमनमभिरुरोच राघवस्य प्रथितयशाः कुशिकात्मजाय बुद्ध्या॥ २२॥

Delighted in mind by the aforesaid explanation by sage Vasiṣṭha, King Daśaratha, a jewel among the Raghus, the foremost of kings, whose fame was spread far and wide, felt rejoiced and mentally acquiesced in the act of sending Śrī Rāma (a scion of Raghu) in order to gladden Viśwāmitra (son of Gādhi, a scion of Kuśa). (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

King Daśaratha sends Śrī Rāma and Lakṣmaṇa with Viśwāmitra and the two princes receive initiation from the latter in the two mystic spells, Balā and Atibalā

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम्।
प्रहृष्टवदनो राममाजुहाव सलक्ष्मणम्॥ १॥

While Vasiṣṭha was speaking as aforesaid, King Daśaratha with an exceptionally cheerful countenance personally called Śrī Rāma alongwith Lakṣmaṇa (knowing as he did that the two were inseparable). (1)

कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च।
पुरोधसा वसिष्ठेन मङ्गलैरभिमन्त्रितम्॥ २॥
स पुत्रं मूर्ध्न्युपाघ्राय राजा दशरथस्तदा।
ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना॥ ३॥

Smelling the head of his son as a token of affection, after he had been blessed by his mother, Queen Kausalyā, as well as by his father, King Daśaratha, and consecrated by Vasiṣṭha, the family priest, by means of benedictory Vedic texts, King Daśaratha then committed him to the care of Viśwāmitra (son of Gādhi) with an extremely delightful mind. (2-3)

ततो वायुः सुखस्पर्शो नीरजस्को ववौ तदा।
विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनम्॥ ४॥

Seeing the lotus-eyed Rāma following Viśwāmitra at that moment, a breeze delightful to the touch and free from dust began to blow at once. (4)

पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः।
शङ्खदुन्दुभिनिर्घोषः प्रयाते तु महात्मनि॥ ५॥

Even as the high-souled Rāma was about to depart, there was a shower of flowers from the heavens and a loud blast of conches and beating of kettledrums in the capital, accompanied by the beat of celestial drums. (5)

विश्वामित्रो ययावग्रे ततो रामो महायशाः।
काकपक्षधरो धन्वी तं च सौमित्रिरन्वगात्॥ ६॥

Viśwāmitra walked in the van and the highly renowned Rāma, adorned with side-locks and armed with a bow, followed next; while Lakṣmaṇa (son of Sumitrā) followed the latter. (6)

कलापिनौ धनुष्पाणी शोभयानौ दिशो दश।
विश्वामित्रं महात्मानं त्रिशीर्षाविव पन्नगौ॥ ७॥
अनुजग्मतुरक्षुद्रौ पितामहमिवाश्विनौ।
अनुयातौ श्रिया दीप्तौ शोभयन्तावनिन्दितौ॥ ८॥

Equipped each with a pair of quivers, bow in hand, and illuminating the ten

directions, viz., the four quarters, the four corners intervening the quarters, the upper and the lower directions, the two high-souled princes, who were devoted to the sage and were resplendent with glory and were irreproachable in everyway, and looked like a pair of three-headed serpents (the two quivers appearing like two additional heads), followed the noble-minded Viśwāmitra even as the twin-gods Aświnīkumāras, the physicians of gods, would accompany Brahmā (the progenitor of the entire creation)—adding lustre to the sage. (7-8)

तदा कुशिकपुत्रं तु धनुष्पाणी स्वलंकृतौ।
बद्धगोधाङ्गुलित्राणौ खड्गवन्तौ महाद्युती॥ ९ ॥
कुमारौ चारुवपुषौ भ्रातरौ रामलक्ष्मणौ।
अनुयातौ श्रिया दीप्तौ शोभयेतामनिन्दितौ॥ १०॥
स्थाणुं देवमिवाचिन्त्यं कुमाराविव पावकी।
अध्यर्धयोजनं गत्वा सरय्वा दक्षिणे तटे॥ ११॥
रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत।
गृहाण वत्स सलिलं मा भूत् कालस्य पर्ययः॥ १२॥

Following at his heels the two juvenile and irreproachable brothers, Rāma and Lakṣmaṇa—who carried a bow in their hand, were duly adorned with jewels, nay, who had gloves of iguana skin fastened about their fingers and were further armed with a sword, who were possessed of great splendour and charming limbs and were radiant with glory—added to the lustre of Viśwāmitra (a scion of Kuśika) as the two boys Skanda and Viśākha (born of the fire-god) would adorn the immortal Lord Śiva, who is beyond all conception. Having walked to a distance of about twelve miles along the southern bank of Sarayū, the sage Viśwāmitra addressed the following sweet words : "Rāma, sip a little water; let there be no loss of time. (9—12)

मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा।
न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः॥ १३॥

"Receive you from me with Lakṣmaṇa instruction in the chain of Mantras known by the name of Balā and the other known as Atibalā. By recourse to them you will have no fatigue, nor fever, nor will your loveliness be ever marred by old age etc. (13)

न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैर्ऋताः।
न बाह्वोः सदृशो वीर्ये पृथिव्यामस्ति कश्चन॥ १४॥

"Nor will the ogres (born of Nirṛti, the goddess of death and variously regarded as the wife of Adharma or as a daughter of Adharma and Hiṁsā) overpower you even when you are asleep or careless (having omitted, for instance, to rinse your mouth, say, after evacuating your bladder); none on earth will equal you in the prowess of arms. (14)

त्रिषु लोकेषु वा राम न भवेत् सदृशस्तव।
बलामतिबलां चैव पठतस्तात राघव॥ १५॥

"Nay, so long as you continue to mutter the spells known by the names of Balā and Atibalā, none will prove to be a match for you in all the three worlds, O Rāma ! (15)

न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धिनिश्चये।
नोत्तरे प्रतिवक्तव्ये समो लोके तवानघ॥ १६॥

"None in the world will be your equal, O sinless one, either in good fortune or in prowess or in wisdom or in the judgment of your intellect or, again, in counter-arguments. (16)

एतद्विद्याद्वये लब्धे न भवेत् सदृशस्तव।
बला चातिबला चैव सर्वज्ञानस्य मातरौ॥ १७॥

"When the two aforementioned spells have been received (learnt) by you, none will compare with you in any virtue whatsoever; for Balā and Atibalā are the sources of all wisdom (inasmuch as they dispel hunger and thirst etc., which dull one's intellect and thereby make one forget whatever he has learnt). (17)

क्षुत्पिपासे न ते राम भविष्येते नरोत्तम।
बलामतिबलां चैव पठतस्तात राघव॥ १८॥

"So long as you continue to repeat Balā as well as Atibalā, hunger and thirst, O Rāma, will never be felt by you, O jewel among men ! (18)

गृहाण सर्वलोकस्य गुप्तये रघुनन्दन।
विद्याद्वयमधीयाने यशश्चाथ भवेद् भुवि।
पितामहसुते ह्येते विद्ये तेजस्समन्विते॥ १९॥

"So long as you go on muttering the two spells your renown will spread over the entire globe; for these two spells are the daughters of Brahmā (the creator) and are full of efficacy. (19)

प्रदातुं तव काकुत्स्थ सदृशस्त्वं हि पार्थिव।
कामं बहुगुणाः सर्वे त्वय्येते नात्र संशयः॥ २०॥
तपसा सम्भृते चैते बहुरूपे भविष्यतः।
ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः॥ २१॥
प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः।
विद्यासमुदितो रामः शुशुभे भीमविक्रमः॥ २२॥
सहस्ररश्मिर्भगवान् शरदीव दिवाकरः।
गुरुकार्याणि सर्वाणि नियुज्य कुशिकात्मजे।
ऊषुस्तां रजनीं तत्र सरय्वां ससुखं त्रयः॥ २३॥

"I feel inclined to impart the knowledge of these spells to you, O scion of Kakutstha; for you are fit to receive them, O prince! Even though all the manifold virtues referred to (in verses 13 to 19) above already exist in you—there is no doubt about it, the two spells mentioned above will grow many times more efficacious when duly grasped by you, who are asceticism personified, being the goal of all austerities." Sipping water, Śrī Rāma, who is all-pure by nature, received with a most cheerful countenance initiation in the aforesaid two spells from that great sage, Viśwāmitra, of purified mind. Equipped with the knowledge of the aforesaid spells, Śrī Rāma of supreme prowess shone like the glorious sun, casting innumerable rays, in autumn. Śrī Rāma and Lakṣmaṇa performed all the duties that one owes to a teacher and all the three spent the night with ease on the bank of the Sarayū there. (20—23)

दशरथनृपसूनुसत्तमाभ्यां तृणशयनेऽनुचिते तदोषिताभ्याम्।
कुशिकसुतवचोऽनुलालिताभ्यां सुखमिव सा विबभौ विभावरी च॥ २४॥

To Śrī Rāma and Lakṣmaṇa, the two jewels among the sons of King Daśaratha, who, even though they lay there on a bed of straw, unworthy of princes, were bestowed with love all along by Viśwāmitra (son of Gādhi), that night appeared delightful indeed. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Night-long sojourn of Śrī Rāma and Lakṣmaṇa with Viśwāmitra in a holy hermitage at the confluence of the Gaṅgā and the Sarayū

प्रभातायां तु शर्वर्यां विश्वामित्रो महामुनिः।
अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे॥ १॥

The night having all but culminated in dawn, the great sage Viśwāmitra spoke as follows to Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), lying on a bed of dry leaves mixed with straw : (1)

कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तते।
उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम्॥ २॥

"Kausalyā is blessed with a worthy son

in you, O Rāma ! The morning twilight has set in. Therefore, get up, O tiger among men ! Contemplation on the Deity and the daily routine of duties making for the purification of the body have to be gone through." (2)

तस्यर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ।
स्नात्वा कृतोदकौ वीरौ जेपतुः परमं जपम्॥ ३॥

Hearing the exceedingly gentle admonition of the celebrated sage, Viśwāmitra, the two heroes, Śrī Rāma and Lakṣmaṇa, the foremost among men, performed their ablutions and, having offered oblations of water to the sun-god, muttered the most sacred text, the Gāyatrī*, other than which there is no holier text. (3)

कृताह्निकौ महावीर्यौ विश्वामित्रं तपोधनम्।
अभिवाद्यातिसंहृष्टौ गमनायाभितस्थतुः॥ ४॥

Having concluded their morning devotions (viz., the Sandhyā prayers, Brahma-Yajña or recitation of portions of the Vedas and other sacred texts as an offering to Ṛṣis, forming part of the five major Yajñas, fetching pieces of wood for being offered to the sacred fire, and so on) and saluting Viśwāmitra, rich in asceticism, the two exceptionally valiant princes, Śrī Rāma and Lakṣmaṇa, felt extremely delighted and stood before the latter, ready to proceed further. (4)

तौ प्रयान्तौ महावीर्यौ दिव्यां त्रिपथगां नदीम्।
ददृशाते ततस्तत्र सरय्वाः संगमे शुभे॥ ५॥

While moving onward from that spot where they had broken their journey overnight, the two very mighty princes sighted the divine river Gaṅgā, which (flows through heaven, earth and the subterranean regions and thus) takes a threefold course near its well-known and blessed confluence with the Sarayū. (5)

तत्राश्रमपदं पुण्यमृषीणां भावितात्मनाम्।
बहुवर्षसहस्राणि तप्यतां परमं तपः॥ ६॥

There they further beheld the holy site of the hermitages of Ṛṣis of purified mind, that had been practising the highest form of asceticism for the past many thousand years. (6)

तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमम्।
ऊचतुस्तं महात्मानं विश्वामित्रमिदं वचः॥ ७॥

Supremely delighted to behold that sacred abode of hermits, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, addressed the following prayer to the celebrated Viśwāmitra of noble mind : (7)

कस्यायमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान्।
भगवञ्छ्रोतुमिच्छावः परं कौतूहलं हि नौ॥ ८॥

"Whose holy hermitage is this? What personage, we ask you, dwells in it? We both desire to hear this; for great is our curiosity in this behalf, O venerable Sir !" (8)

तयोस्तद् वचनं श्रुत्वा प्रहस्य मुनिपुंगवः।
अब्रवीच्छ्रूयतां राम यस्यायं पूर्व आश्रमः॥ ९॥

Hearing the aforesaid submission of the two brothers, Viśwāmitra, the foremost of hermits, heartily laughed and said, "Hear, O Rāma, of him whose former residence this is. (9)

कंदर्पो मूर्तिमानासीत् काम इत्युच्यते बुधैः।
तपस्यन्तमिह स्थाणुं नियमेन समाहितम्॥ १०॥
कृतोद्वाहं तु देवेशं गच्छन्तं समरूद्गणम्।
धर्षयामास दुर्मेधा हुंकृतश्च महात्मना॥ ११॥

"Kandarpa (the god of love), who is also spoken of by the wise as Kāma (Cupid), was endowed with a living form in the past. On one occasion the foolish fellow was bold enough to assail with shafts of love Lord Śiva, the suzerain Lord of gods—who had been performing austerities in this very hermitage and remained uninterruptedly absorbed in deep meditation—while He was after having married going out alongwith the entire host of the forty-nine wind-gods in order

* The scripture tells us : न गायत्र्याः परं जप्यम्.

to meet Goddess Pārvatī, and Love was thereupon snubbed with a roar in the form of the sound 'hum' by the high-souled Lord. (10-11)

अवध्यातश्च रुद्रेण चक्षुषा रघुनन्दन।
व्यशीर्यन्त शरीरात् स्वात् सर्वगात्राणि दुर्मतेः॥ १२॥

"He was further reproached by Lord Rudra (the god of destruction) with His third eye, O scion of Raghu, and lo ! all the limbs of the evil-minded fellow dropped off from his body. (12)

तत्र गात्रं हतं तस्य निर्दग्धस्य महात्मनः।
अशरीरः कृतः कामः क्रोधाद् देवेश्वरेण ह॥ १३॥

"It was on that occasion that the limbs of the haughty fellow, consumed through the wrath of Lord Śiva, the suzerain Lord of gods, disappeared and it was in this way that Kāma was rendered bodiless. (13)

अनङ्ग इति विख्यातस्तदाप्रभृति राघव।
स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमोच ह॥ १४॥

"Thenceforward he came to be widely known by the name of Anaṅga (bodiless), O scion of Raghu, and the tract of land where that glorious being shed his embodied state became known as the Aṅga territory: so the tradition goes. (14)

तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा।
शिष्या धर्मपरा वीर तेषां पापं न विद्यते॥ १५॥

"This holy hermitage belongs to Him and these sages (practising austerities here at present) have been His disciples in the past. As such they are devoted to piety and no sin exists in them, O Rāma ! (15)

इहाद्य रजनीं राम वसेम शुभदर्शन।
पुण्ययोः सरितोर्मध्ये श्वस्तरिष्यामहे वयम्॥ १६॥

"Let us halt for this night in this hermitage, hemmed in by the two holy streams, O Rāma of handsome looks; tomorrow we shall cross the Gaṅgā. (16)

अभिगच्छामहे सर्वे शुचयः पुण्यमाश्रमम्।
इह वासः परोऽस्माकं सुखं वत्स्यामहे निशाम्॥ १७॥
स्नाताश्च कृतजप्याश्च हुतहव्या नरोत्तम।
तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा॥ १८॥
विज्ञाय परमप्रीता मुनयो हर्षमागमन्।
अर्घ्यं पाद्यं तथाऽऽतिथ्यं निवेद्य कुशिकात्मजे॥ १९॥
रामलक्ष्मणयोः पश्चादकुर्वन्नतिथिक्रियाम्।
सत्कारं समनुप्राप्य कथाभिरभिरञ्जयन्॥ २०॥

"Let us all enter the holy hermitage when we are purified by bath etc. Our sojourn here will be most welcome and we shall happily spend the night here after we have bathed, muttered our prayers and poured oblations into the sacred fire; O jewel among men !" While they were talking together (as aforesaid) there (outside the hermitage), the sages dwelling in the hermitage, felt supremely delighted to discover their presence with their eyes that had attained a long range (clairvoyance) through askesis, and experienced a thrill of joy. Having offered to Viśwāmitra water to wash his hands and feet with and extending their hospitality to him, they subsequently offered hospitality to Śrī Rāma and Lakṣmaṇa, too. Having received attentions in return from Viśwāmitra as well as from Śrī Rāma and Lakṣmaṇa, they regaled them with anecdotes, etc. (17—20)

यथार्हमजपन् संध्यामृषयस्ते समाहिताः।
तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह॥ २१॥
न्यवसन् सुसुखं तत्र कामाश्रमपदे तथा।
कथाभिरभिरामाभिरभिरामौ नृपात्मजौ।
रमयामास धर्मात्मा कौशिको मुनिपुंगवः॥ २२॥

At dusk when day and night meet, the aforesaid Ṛṣis (including Viśwāmitra and his pupils, Śrī Rāma and Lakṣmaṇa) muttered the Gāyatrī-Mantra according to their ability* with a calm and collected mind. Taken by the sages of holy vows dwelling in that

* The maximum Japa that one is expected to do after his Sandhyā prayers is one thousand repetitions, the moderate number is one hundred, while ten is the irreducible minimum—सहस्रपरमां देवीं शतमध्यां दशावराम्।

hermitage with them, Viśwāmitra and his two pupils stayed most comfortably on that site of the hermitage, associated with the name of Kāma; while Viśwāmitra (a scion of Kuśa), the foremost of ascetics, whose mind is given to piety, entertained the two charming princes with delightful stories. (21-22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Thus ends Canto Twenty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

An account of the Sarayū given by Viśwāmitra; some facts relating to the ogress Tāṭakā revealed and hints given about killing her

ततः प्रभाते विमले कृताह्निकमरिंदमौ।
विश्वामित्रं पुरस्कृत्य नद्यास्तीरमुपागतौ॥ १॥

Placing in the forefront Viśwāmitra, who had just finished his daily routine of monrning devotions, the two brothers, who were capable of subduing their enemies, arrived at the bank of the river Gaṅgā. (1)

ते च सर्वे महात्मानो मुनयः संशितव्रताः।
उपस्थाप्य शुभां नावं विश्वामित्रमथाब्रुवन्॥ २॥

Getting an excellent boat to ferry them across, all the high-souled sages of austere vows, mentioned above, forthwith spoke to Viśwāmitra as follows: (2)

आरोहतु भवान् नावं राजपुत्रपुरस्कृतः।
अरिष्टं गच्छ पन्थानं मा भूत् कालस्य पर्ययः॥ ३॥

"Board you the boat followed by the king's sons and, having crossed the river, proceed on your journey at an auspicious moment. Let there be no loss of time." (3)

विश्वामित्रस्तथेत्युक्त्वा तानृषीन् प्रतिपूज्य च।
ततार सहितस्ताभ्यां सरितं सागरंगमाम्॥ ४॥

Saying "Amen!" and returning the salutations of those seers assembled to see them off with honour, Viśwāmitra, accompanied by the two brothers, began to cross the river Gaṅgā (hastening to meet the ocean). (4)

तत्र शुश्राव वै शब्दं तोयसंरम्भवर्धितम्।
मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयम्॥ ५॥
ज्ञातुकामो महातेजाः सह रामः कनीयसा।
अथ रामः सरिन्मध्ये पप्रच्छ मुनिपुंगवम्॥ ६॥

Reaching the middle of the stream, the highly glorious Rāma alongwith Lakṣmaṇa (the younger of the two) distinctly heard on the river a noise enhanced by the agitation caused by the striking of waves against one another, and felt eager to know the definite cause of the noise. In mid stream Śrī Rāma presently questioned in the following words Viśwāmitra, the foremost of hermits: (5-6)

वारिणो भिद्यमानस्य किमयं तुमुलो ध्वनिः।
राघवस्य वचः श्रुत्वा कौतूहलसमन्वितम्॥ ७॥
कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम्।
कैलासपर्वते राम मनसा निर्मितं परम्॥ ८॥
ब्रह्मणा नरशार्दूल तेनेदं मानसं सरः।
तस्मात् सुस्राव सरसः सायोध्यामुपगूहते॥ ९॥
सरःप्रवृत्ता सरयूः पुण्या ब्रह्मसरश्च्युता।
तस्यायमतुलः शब्दो जाह्नवीमभिवर्तते॥ १०॥
वारिसंक्षोभजो राम प्रणामं नियतः कुरु।
ताभ्यां तु तावुभौ कृत्वा प्रणाममतिधार्मिकौ॥ ११॥

तीरं दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ।
स वनं घोरसंकाशं दृष्ट्वा नरवरात्मजः॥ १२॥
अविप्रहतमैक्ष्वाकः पप्रच्छ मुनिपुंगवम्।
अहो वनमिदं दुर्गं झिल्लिकागणसंयुतम्॥ १३॥
भैरवैः श्वापदैः कीर्णं शकुन्तैर्दारुणारवैः।
नानाप्रकारैः शकुनैर्वाश्यद्भिर्भैरवस्वनैः॥ १४॥

"What is the cause of this tumultuous noise ostensibly proceeding from a volume of water striking one against another?" Hearing the inquiry of Śrī Rāma, marked with curiosity, the sage, whose mind is given to piety, stated as follows the definite cause of that noise : "There exists, O Rāma, on Mount Kailāsa a great lake created by Brahmā (the creator) with his mind, hence it is known by the name of Mānasa (born of the mind), O tiger among men ! A river named Sarayū—so-called because it has its source in a lake (सरसो यौति or याति) and hallowed in that it has flowed from a lake created by Brahmā—emanated from that lake. It encircles Ayodhyā on all sides except the south. This sound, which has no parallel, proceeds from the violent commotion caused by the onrush of its waters even as it rushes to meet the Jāhnavī, Gaṅgā, so-called because it was drunk off by the sage Jahnu, whose sacrificial grounds were inundated by it, and was later released by him through his ears. Offer salutation to the two rivers where they meet with a concentrated mind, O Rāma !" Offering salutation to the two streams united with one another and reaching the southern bank of the Gaṅgā, the two brothers, exceptionally pious as they were, proceeded on their onward journey with quick paces alongwith Viśwāmitra. Beholding a forest of terrible aspect and unfrequented by men, Śrī Rāma (the son of a king, the foremost of men), a scion of Ikṣwāku, questioned as follows Viśwāmitra, a jewel among sages : "Oh ! this forest is difficult of access ! It is swarmed with crickets and infested by fierce beasts of prey and vultures raising harsh notes and various other kinds of birds uttering fierce cries. (7—14)

सिंहव्याघ्रवराहैश्च वारणैश्चापि शोभितम्।
धवाश्वकर्णककुभैर्बिल्वतिन्दुकपाटलैः॥ १५॥
संकीर्णं बदरीभिश्च किं न्विदं दारुणं वनम्।
तमुवाच महातेजा विश्वामित्रो महामुनिः॥ १६॥

"What could possibly be this fearful forest graced with lions, tigers and boars, as well as with elephants, and thickly set with Dhavas, Aśwakarṇas, Kakubhas (Arjunas), Bilvas, Tindukas, Pāṭalas and jujubes?" The great sage Viśwāmitra, possessed as he was of exceptional glory, replied to him as follows : (15-16)

श्रूयतां वत्स काकुत्स्थ यस्यैतद् दारुणं वनम्।
एतौ जनपदौ स्फीतौ पूर्वमास्तां नरोत्तम॥ १७॥
मलदाश्च करूषाश्च देवनिर्माणनिर्मितौ।
पुरा वृत्रवधे राम मलेन समभिप्लुतम्॥ १८॥
क्षुधा चैव सहस्राक्षं ब्रह्महत्या समाविशत्।
तमिन्द्रं मलिनं देवा ऋषयश्च तपोधनाः॥ १९॥
कलशैः स्नापयामासुर्मलं चास्य प्रमोचयन्।
इह भूम्यां मलं दत्त्वा देवाः कारूषमेव च॥ २०॥
शरीरजं महेन्द्रस्य ततो हर्षं प्रपेदिरे।
निर्मलो निष्करूषश्च शुद्ध इन्द्रो यथाभवत्॥ २१॥

"Hear, O darling, of the being to whom this forest belongs, O Rāma ! Here on this land, O jewel among men, there existed in the former days two prosperous kingdoms, the Malada and the Karūṣa by name, brought into existence by the effort of gods. In the ancient times, when the demon Vṛtra was killed in battle by Indra, the sin of killing a Brāhmaṇa laid hold of Indra (distinguished by a thousand eyes), who was accordingly overcome with impurity and hunger. The gods and the Ṛṣis rich in askesis bathed the aforesaid Indra, impure as he was (through sin, with jars full of water of the holy Gaṅgā, further consecrated by the utterance of sacred texts and washed off his impurity thereby. Depositing the impurity as well as

the pangs of hunger fallen off from the body of the great Indra in this tract of land, the gods derived joy thereby. And Indra, for his part, was completely rid of his impurity and hunger. (17—21)

ततो देशस्य सुप्रीतो वरं प्रादादनुत्तमम्।
इमौ जनपदौ स्फीतौ ख्यातिं लोके गमिष्यतः॥ २२॥
मलदाश्च करूषाश्च ममाङ्गमलधारिणौ।
साधु साध्विति तं देवाः पाकशासनमब्रुवन्॥ २३॥
देशस्य पूजां तां दृष्ट्वा कृतां शक्रेण धीमता।
एतौ जनपदौ स्फीतौ दीर्घकालमरिंदम॥ २४॥
मलदाश्च करूषाश्च मुदिता धनधान्यतः।
कस्यचित्त्वथ कालस्य यक्षिणी कामरूपिणी॥ २५॥
बलं नागसहस्रस्य धारयन्ती तदा ह्यभूत्।
ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः॥ २६॥
मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः।
वृत्तबाहुर्महाशीर्षो विपुलास्यतनुर्महान्॥ २७॥
राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः।
इमौ जनपदौ नित्यं विनाशयति राघव॥ २८॥
मलदांश्च करूषांश्च ताटका दुष्टचारिणी।
सेयं पन्थानमावृत्य वसत्यत्यर्धयोजने॥ २९॥

Highly pleased at this Indra thereupon conferred the following superb boon on the two tracts of land : "These two stretches of land, that have imbibed my impurity, will grow prosperous and will be known in the world by the names of Malada and Karūṣa." Seeing that honour conferred on those tracts of land by the wise Indra, the gods, for their part, applauded the celebrated Indra (the chastiser of the demon Pāka) in the words "Well done ! good !!" For a considerable length of time, O subbuer of foes, these two territories, Malada and Karūṣa, thenceforword continued to be prosperous, and rich in wealth and food-grains. Now, when some time had elapsed since the aforesaid incident, there appeared, in this region, so the tradition goes, a Yakṣa woman, Tāṭakā by name, capable of assuming any form at will and possessing at the very time of her birth the might of a thousand elephants, who is the wife of the wise Sunda, may good betide you, and whose son, the ogre Mārīca, possesses the strength of Indra and is endowed with round arms, a large head, an enormous mouth and a colossal body. The mighty Rākṣasa, who has a terrible form, is a perennial source of terror to the people; while Tāṭakā, who conducts herself like a wicked woman, constantly ravages these two principalities of Malada and Karūṣa, O scion of Raghu ! As such she lives in an area of twelve miles, obstructing the road. (22—29)

अत एव च गन्तव्यं ताटकाया वनं यतः।
स्वबाहुबलमाश्रित्य जहीमां दुष्टचारिणीम्॥ ३०॥

"For this very reason let us proceed in the quarter where exists the forest of Tāṭakā. Relying on the might of your own arms, make short work of this ogress of wicked conduct. (30)

मन्नियोगादिमं देशं कुरु निष्कण्टकं पुनः।
नहि कश्चिदिमं देशं शक्तो ह्यागन्तुमीदृशम्॥ ३१॥
यक्षिण्या घोरया राम उत्सादितमसह्यया।
एतत् ते सर्वमाख्यातं यथैतद् दारुणं वनम्।
यक्ष्या चोत्सादितं सर्वमद्यापि न निवर्तते॥ ३२॥

"Under my order make this realm thornless as before. None is, really speaking, able to visit this land, though so holy and beautiful, tormented as it is by the terrible Yakṣa woman, who has grown so intolerable. In this way has been told by me everything that you asked, viz., how this forest looks so fearful, how the entire region has been laid waste by the Yakṣa woman and how she does not desist from her nefarious activities even to this day." (31-32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Questioned by Śrī Rāma, Viśwāmitra tells him more about the birth of Tāṭakā, of her marriage with Sunda, as well as about the birth of Mārīca as a result of their union, and how the latter was subjected to an execration by sage Agastya, and finally urges Śrī Rāma to despatch the ogress

अथ तस्याप्रमेयस्य मुनेर्वचनमुत्तमम्।
श्रुत्वा पुरुषशार्दूलः प्रत्युवाच शुभां गिरम्॥ १॥

Hearing the noble utterance of the celebrated Viśwāmitra, possessed of immeasurable glory, Śrī Rāma, a tiger among men, forthwith asked the following sweetly-worded question : (1)

अल्पवीर्या यदा यक्षी श्रूयते मुनिपुंगव।
कथं नागसहस्रस्य धारयत्यबला बलम्॥ २॥

"When Tāṭakā, the Yakṣa woman, is known, from what you say, to be a female (proverbially lacking in strength), O jewel among hermits, she must presumably be of poor might. How then does she wield the strength of a thousand elephants?" (2)

इत्युक्तं वचनं श्रुत्वा राघवस्यामितौजसः।
हर्षयञ्श्लक्ष्णया वाचा सलक्ष्मणमरिंदमम्॥ ३॥
विश्वामित्रोऽब्रवीद् वाक्यं शृणु येन बलोत्कटा।
वरदानकृतं वीर्यं धारयत्यबला बलम्॥ ४॥

Hearing the aforesaid question of Śrī Rāma, a scion of Raghu, possessed of infinite strength, Viśwāmitra addressed the following reply to the former, who was capable of chastising the enemy, gladdening him alongwith Lakṣmaṇa by his bland speech : "Hear the reason why she is richly endowed with strength. Though a frail woman by birth, she wields extraordinary strength conferred by a boon granted in her favour. (3-4)

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान्।
अनपत्यः शुभाचारः स च तेपे महत्तपः॥ ५॥
पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा।
कन्यारत्नं ददौ राम ताटकां नाम नामतः॥ ६॥

"Formerly there was a great and powerful Yakṣa, Suketu by name, who was issuless, though of virtuous conduct. He, therefore, practised great austerities with intent to please Brahmā. Highly gratified even in the course of his austerities, Brahmā (the progenitor of the entire creation, which sprang from his mind-born sons) gave him an excellent daughter, Tāṭakā by name : so the tradition goes. (5-6)

ददौ नागसहस्रस्य बलं चास्याः पितामहः।
न त्वेव पुत्रं यक्षाय ददौ चासौ महायशाः॥ ७॥

"Brahmā further vouchsafed to her the strength of a thousand elephants. The illustrious Brahmā, however, did not deliberately grant a son to the Yakṣa (obviously thinking that a son of the kind desired by him would prove a great scourge to the world). (7)

तां तु बालां विवर्धन्तीं रूपयौवनशालिनीम्।
जम्भपुत्राय सुन्दाय ददौ भार्यां यशस्विनीम्॥ ८॥

"Suketu for his part gave away as wife that glorious girl, rich in comeliness of form and exuberance of youth, even while she was growing apace to womanhood, to Sunda, son of Jambha, who, being a demon, was qualified to marry a Yakṣa girl, both being demigods. (8)

कस्यचित् त्वथ कालस्य यक्षी पुत्रं व्यजायत।
मारीचं नाम दुर्धर्षं यः शापाद् राक्षसोऽभवत्॥ ९॥

"Now after some time Tāṭakā, the Yakṣa girl, actually gave birth to a son, Mārīca by name, who was hard to overcome and who turned to be an ogre (living on raw flesh) under a curse. (9)

सुन्दे तु निहते राम अगस्त्यमृषिसत्तमम्।
ताटका सह पुत्रेण प्रधर्षयितुमिच्छति॥ १०॥

"Sunda having been killed by the sage Agastya by means of a curse, O Rāma, Tāṭakā alongwith her son sought to kill Agastya, the foremost of Ṛṣis. (10)

भक्षार्थं जातसंरम्भा गर्जन्ती साभ्यधावत।
आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः॥ ११॥
राक्षसत्वं भजस्वेति मारीचं व्याजहार सः।
अगस्त्यः परमामर्षस्ताटकामपि शप्तवान्॥ १२॥

"Her rage having been excited, she (as well as Mārīca) ran towards the sage in order to devour him. Seeing her rushing towards him, Agastya, the mighty Ṛṣi, however, said to Mārīca, "Attain the state of an ogre !" Full of extreme anger the aforesaid Agastya cursed Tāṭakā too in the following words : (11-12)

पुरुषादी महायक्षी विकृता विकृतानना।
इदं रूपं विहायाशु दारुणं रूपमस्तु ते॥ १३॥

" 'Dropping this comely form at once, get transformed into an ugly man-eating ogress with a mis-shapen countenance, a great Yakṣa woman as you are ! Let your personality assume a cruel aspect.' (13)

सैषा शापकृतामर्षा ताटका क्रोधमूर्च्छिता।
देशमुत्सादयत्येनमगस्त्याचरितं शुभम्॥ १४॥

"Her indignation having been aroused by the execration, the aforesaid Tāṭakā, thus transformed and bewildered with anger, ravages this holy tract, once trodden by Agastya. (14)

एनां राघव दुर्वृत्तां यक्षीं परमदारुणाम्।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम्॥ १५॥

"For the good of the cows and the Brāhmaṇas, O Rāma, get rid of this most cruel Yakṣa woman of evil conduct and perverted valour. (15)

नह्येनां शापसंसृष्टां कश्चिदुत्सहते पुमान्।
निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन॥ १६॥

"No man in all the three worlds other than you dare kill this woman, made formidable by a curse, O scion of Raghu ! (16)

नहि ते स्त्रीवधकृते घृणा कार्या नरोत्तम।
चातुर्वर्ण्यहितार्थं हि कर्तव्यं राजसूनुना॥ १७॥
नृशंसमनृशंसं वा प्रजारक्षणकारणात्।
पातकं वा सदोषं वा कर्तव्यं रक्षता सदा॥ १८॥

"No disgust should be felt by you for the act of killing a woman, O jewel among men ! For in the interest of the four grades of society, even a cruel deed has in any case to be perpetrated by a Kṣatriya prince as well as an act which is anything but cruel. For the protection of the people even that which is sinful or wrong must invariably be done by one whose duty it is to protect. (17-18)

राज्यभारनियुक्तानामेष धर्मः सनातनः।
अधर्म्यां जहि काकुत्स्थ धर्मो ह्यस्यां न विद्यते॥ १९॥

"Such is the eternal duty of those charged with the onus of administration. Make short work of the impious woman, O scion of Kakutstha; for there exists no righteousness in her. (19)

श्रूयते हि पुरा शक्रो विरोचनसुतां नृप।
पृथिवीं हन्तुमिच्छन्तीं मन्थरामभ्यसूदयत्॥ २०॥

"It is heard that in the former days Indra killed Mantharā, daughter of Virocana (son of Prahlāda), who desired to destroy the earth, O protector of men ! (20)

विष्णुना च पुरा राम भृगुपत्नी पतिव्रता।
अनिन्द्रं लोकमिच्छन्ती काव्यमाता निषूदिता॥ २१॥

"Again, the wife of the sage Bhṛgu and the mother of Śukrācārya (the well-known preceptor of the demons), who, though devoted to her husband, desired to see the world bereft of Indra, was disposed of by Lord Viṣṇu* in the past, O Rāma ! (21)

* We read in the Matsya-Purāṇa (Discourse XLVII) how during the absence of her son, Śukra, who

एतैश्चान्यैश्च बहुभी राजपुत्रैर्महात्मभिः।
अधर्मसहिता नार्यो हताः पुरुषसत्तमैः।
तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनान्नृप॥ २२॥

"Women characterized by impiety were killed by all these as well as by many other high-souled Kṣatriya princes, who were the foremost of men. Therefore, shaking off all tenderness, despatch her by my command, O protector of men!" (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Śrī Rāma kills Tāṭakā

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः।
राघवः प्राञ्जलिर्भूत्वा प्रत्युवाच दृढव्रतः॥ १॥

Hearing the utterance of the sage Viśwāmitra, which was anything but cowardly, Prince Rāma, a scion of Raghu, firm of resolve as he was, replied as follows with folded hands: (1)

पितुर्वचननिर्देशात् पितुर्वचनगौरवात्।
वचनं कौसिकस्येति कर्तव्यमविशङ्कया॥ २॥
अनुशिष्टोऽस्म्ययोध्यायां गुरुमध्ये महात्मना।
पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः॥ ३॥

"In the midst of other elders at Ayodhyā I was instructed by my high-souled father, King Daśaratha, in the following words: 'In pursuance of the instructions of your father conveyed in his actual words and out of respect for your father's word the command of Viśwāmitra (a scion of Kuśa) must be carried out by you without any scruple!' His admonition, therefore, should on no account be ignored by me. (2-3)

सोऽहं पितुर्वचः श्रुत्वा शासनाद् ब्रह्मवादिनः।
करिष्यामि न संदेहस्ताटकावधमुत्तमम्॥ ४॥

"Having heard the aforesaid exhortation of my father and in obedience to the command of an exponent of the Vedas in you, I shall accordingly discharge my foremost duty in the form of killing the ogress, Tāṭakā—there is no doubt about it. (4)

गोब्राह्मणहितार्थाय देशस्य च हिताय च।
तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः॥ ५॥

"For the purpose of doing good to the cows and the Brāhmaṇas and in the interest of this region as well as in your own interest (in the shape of your gratification) I am prepared to do your bidding, possessed as you are of immeasurable glory." (5)

एवमुक्त्वा धनुर्मध्ये बद्ध्वा मुष्टिमरिंदमः।
ज्याघोषमकरोत् तीव्रं दिशः शब्देन नादयन्॥ ६॥

Saying so and clenching his left fist around the middle of his bow, Śrī Rāma (who was capable of taming his enemy) produced a sharp twang, making the quarters resound with loud reverberations. (6)

तेन शब्देन वित्रस्तास्ताटकावनवासिनः।
ताटका च सुसंक्रुद्धा तेन शब्देन मोहिता॥ ७॥

The dwellers in the forest haunted by Tāṭakā (viz., the followers of Tāṭakā) were

had gone out to practise austerities, the demons, hard pressed by the heavenly army, sought the wife of Bhṛgu for protection and how the latter, who accordingly tried to destroy the gods including Lord Viṣṇu, was subsequently killed by Lord Viṣṇu at the request of Indra.

terrified by that sound; while Tāṭakā, who was stunned in the first instance by that sound, got terribly enraged. (7)

तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्च्छिता।
श्रुत्वा चाभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिस्सृतः॥ ८॥

The ogress was overwhelmed with wrath on hearing that sound and, having heard it, rushed angrily in the direction whence the sound had emantated. (8)

तां दृष्ट्वा राघवः क्रुद्धां विकृतां विकृताननाम्।
प्रमाणेनातिवृद्धां च लक्ष्मणं सोऽभ्यभाषत॥ ९॥

Seeing her enraged and deformed with a mis-shapen countenance and monstrous in size, the celebrated Śrī Rāma, a scion of Raghu, addressed Lakṣmaṇa as follows : (9)

पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः।
भिद्येरन् दर्शनादस्या भीरूणां हृदयानि च॥ १०॥

"Behold, O Lakṣmaṇa, the formidable and fearful body of the Yakṣa woman; the hearts of the timorous will break at her very sight. (10)

एतां पश्य दुराधर्षां मायाबलसमन्विताम्।
विनिवृत्तां करोम्यद्य हृतकर्णाग्रनासिकाम्॥ ११॥

"See how I put her to flight today once she has been deprived of her ears and the tip of her nose, even though she is difficult to subdue and equipped with the power of Māyā (conjuring tricks). (11)

नह्येनामुत्सहे हन्तुं स्त्रीस्वभावेन रक्षिताम्।
वीर्यं चास्या गतिं चैव हन्यामिति हि मे मतिः॥ १२॥

"I do not really feel inclined to kill her, protected as she is by her womanhood. Let me put an end to her prowess (capacity to worst others) as well as to her power of motion by depriving her of her hands and feet and thereby rendering her incapable of further devastation: such indeed is my resovle." (12)

एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्च्छिता।
उद्यम्य बाहुं गर्जन्ती राममेवाभ्यधावत॥ १३॥

Even while Śrī Rāma was speaking thus to Lakṣmaṇa, Tāṭakā, overwhelmed with anger, rushed towards Rāma himself, lifting up her arms and roaring. (13)

विश्वामित्रस्तु ब्रह्मर्षिर्हुंकारेणाभिभर्त्स्य ताम्।
स्वस्ति राघवयोरस्तु जयं चैवाभ्यभाषत॥ १४॥

Threatening her with the sound of 'hum', the Brāhmaṇa sage Viśwāmitra, however, exclaimed saying "Good luck to the two scions of Raghu !" and further raised a shout of "Victory !" (14)

उद्धुन्वाना रजो घोरं ताटका राघवावुभौ।
रजोमेघेन महता मुहूर्तं सा व्यमोहयत्॥ १५॥

Raising plentiful dust, the said Tāṭakā perplexed both the scions of Raghu with a huge cloud of dust for an hour or so. (15)

ततो मायां समास्थाय शिलावर्षेण राघवौ।
अवाकिरत् सुमहता ततश्चुक्रोध राघवः॥ १६॥

Then, falling back upon conjuring tricks, she covered the two scions of Raghu with a tremendous shower of rocks. Thereupon Śrī Rāma, a scion of Raghu, flew into a rage. (16)

शिलावर्षं महत् तस्याः शरवर्षेण राघवः।
प्रतिवार्योपधावन्त्याः करौ चिच्छेद पत्रिभिः॥ १७॥

Parrying the copious shower of rocks sent down by her with a counter shower of shafts, Śrī Rāma cut off her arms with arrows even as she came running towards him. (17)

ततश्छिन्नभुजां श्रान्तामभ्याशे परिगर्जतीम्।
सौमित्रिरकरोत् क्रोधाद्धृतकर्णाग्रनासिकाम्॥ १८॥

Then out of anger Lakṣmaṇa (son of Sumitrā, the second wife of Daśaratha) deprived her of her ears and the tip of her nose while she was roaring close by exhausted, with her arms severed. (18)

कामरूपधरा सा तु कृत्वा रूपाण्यनेकशः।
अन्तर्धानं गता यक्षी मोहयन्ती स्वमायया॥ १९॥

Assuming numerous forms, the said Yakṣa woman, however, capable as she

was of taking any form at will, went out of sight, mystifying the two brothers by her conjuring tricks. (19)

अश्मवर्षं विमुञ्चन्ती भैरवं विचचार सा।
ततस्तावश्मवर्षेण कीर्यमाणौ समन्ततः॥ २०॥
दृष्ट्वा गाधिसुतः श्रीमानिदं वचनमब्रवीत्।
अलं ते घृणया राम पापैषा दुष्टचारिणी॥ २१॥
यज्ञविघ्नकरी यक्षी पुरा वर्धेत मायया।
वध्यतां तावदेवैषा पुरा संध्या प्रवर्तते॥ २२॥

Pouring a terrible shower of rocks, she freely moved about hither and thither. Seeing them being covered by a shower of stones on all sides, the glorious Viśwāmitra, son of Gādhi, tendered the following advice to them : "Have done with your tenderness, O Rāma ! This sinful Yakṣa woman of wicked conduct, interfering as she does with sacrificial performances, should be got rid of even before she gains strength through her conjuring tricks. The twilight is fast approaching there. (20—22)

रक्षांसि संध्याकाले तु दुर्धर्षाणि भवन्ति हि।
इत्युक्तः स तु तां यक्षीमश्मवृष्ट्याभिवर्षिणीम्॥ २३॥
दर्शयञ्शब्दवेधित्वं तां रुरोध स सायकैः।
सा रुद्धा बाणजालेन मायाबलसमन्विता॥ २४॥
अभिदुद्राव काकुत्स्थं लक्ष्मणं च विनेदुषी।
तामापतन्तीं वेगेन विक्रान्तामशनीमिव॥ २५॥
शरेणोरसि विव्याध सा पपात ममार च।
तां हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा॥ २६॥
साधु साध्विति काकुत्स्थं सुराश्चाप्यभिपूजयन्।
उवाच परमप्रीतः सहस्राक्षः पुरंदरः॥ २७॥
सुराश्च सर्वे संहृष्टा विश्वामित्रमथाब्रुवन्।
मुने कौशिक भद्रं ते सेन्द्राः सर्वे मरुद्गणाः॥ २८॥
तोषिताः कर्मणानेन स्नेहं दर्शय राघवे।
प्रजापतेः कृशाश्वस्य पुत्रान् सत्यपराक्रमान्॥ २९॥
तपोबलभृतो ब्रह्मन् राघवाय निवेदय।
पात्रभूतश्च ते ब्रह्मंस्तवानुगमने रतः॥ ३०॥

"For in the evening, really speaking, the ogres are hard to overcome." Showing his skill in hitting a target (not visible to the eye) with the help of the sound coming from it, the celebrated Śrī Rāma, thus addressed by Viśwāmitra, impeded that notorious Yakṣa woman, who was covering them with a shower of stones, with his own arrows. Intercepted with a network of arrows the ogress, equipped as she was with the power of conjuring tricks, ran roaring towards Śrī Rāma, a scion of Kakutstha, and Lakṣmaṇa. Śrī Rāma hit her in the breast with a shaft as she came rushing like a thunderbolt discharged with force by Indra, with the result that she fell down dead. Seeing her, so terrible of aspect, dead, Indra, the ruler of gods, as well as the other gods applauded Śrī Rāma, a scion of Kakutstha, saying "Well done ! Bravo !!" Highly pleased, the thousand-eyed Indra (the demolisher of strongholds) as well as all the gods, extremely delighted, presently said to Viśwāmitra as follows : "May good betide you, O Viśwāmitra, a scion of Kuśa ! All the hosts of gods including Indra (their ruler) stand gratified with this feat. Please show your affection towards Śrī Rāma, a scion of Raghu. Impart to Śrī Rāma the knowledge of the missiles presided over by the sons of Kṛśāśwa—a lord of created beings—possessed of unfailing prowess and wielding great might acquired through austerities. He is worthy of receiving your favour and is devoted to your service, O holy Brāhmaṇa ! (23—30)

कर्तव्यं सुमहत् कर्म सुराणां राजसूनुना।
एवमुक्त्वा सुराः सर्वे जग्मुर्हृष्टा विहायसम्॥ ३१॥
विश्वामित्रं पूजयन्तस्ततः संध्या प्रवर्तते।
ततो मुनिवरः प्रीतस्ताटकावधतोषितः॥ ३२॥
मूर्ध्नि राममुपाघ्राय इदं ववनमब्रवीत्।
इहाद्य रजनीं राम वसाम शुभदर्शन॥ ३३॥
श्वः प्रभाते गमिष्यामस्तदाश्रमपदं मम।
विश्वामित्रवचः श्रुत्वा हृष्टो दशरथात्मजः॥ ३४॥
उवास रजनीं तत्र ताटकाया वने सुखम्।
मुक्तशापं वनं तच्च तस्मिन्नेव तदाहनि।
रमणीयं विबभ्राज यथा चैत्ररथं वनम्॥ ३५॥

A great object of gods is going to be

accomplished by the prince, Śrī Rāma." Saying so all the gods disappeared into the heavens, extolling Viśwāmitra, and then the twilight set in. Lovingly smelling the crown of the head of Śrī Rāma, Viśwāmitra, the foremost of hermits, who felt consoled by the death of Tāṭakā, then addressed the following words to Śrī Rāma : "Let us spend this night here, O good-looking Rāma ! Next morning at sunrise we shall proceed to the site of my well-known hermitage." Pleased to hear the words of Viśwāmitra, Śrī Rāma, son of Daśaratha, happily spent the night in that forest, which had so long been the haunt of Tāṭakā. Nay, the aforesaid forest, instantly rid of molestation that very day, shone brightly like the delightful grove of Caitraratha (belonging to Kubera and existing in his capital, Alakā). (31—35)

निहत्य तां यक्षसुतां स रामः प्रशस्यमानः सुरसिद्धसंघैः।
उवास तस्मिन् मुनिना सहैव प्रभातवेलां प्रतिबोध्यमानः॥ ३६॥

Having disposed of the aforesaid Tāṭakā, (the daughter of a Yakṣa) and being applauded by hosts of gods and Siddhas, the celebrated Śrī Rāma halted for the night in the forest in the company of the sage, being awakened by the latter towards sunrise. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Gratified with the death of Tāṭakā, Viśwāmitra imparts to Śrī Rāma the knowledge of the various missiles

अथ तां रजनीमुष्य विश्वामित्रो महायशाः।
प्रहस्य राघवं वाक्यमुवाच मधुरस्वरम्॥ १॥

Having rested during that night (in the forest haunted so long by Tāṭakā), the highly illustrious Viśwāmitra smiled and addressed the following words in a sweet tone to Śrī Rāma : (1)

परितुष्टोऽस्मि भद्रं ते राजपुत्र महायशः।
प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्वशः॥ २॥
देवासुरगणान् वापि सगन्धर्वोरगान् भुवि।
यैरमित्रान् प्रसह्याजौ वशीकृत्य जयिष्यसि॥ ३॥

"I am highly pleased with you, O highly glorious prince! May prosperity attend you ! Full of supreme affection I hereby impart to you the knowledge of all the missiles, whereby you will forcibly bring under control and conquer in battle all your enemies on earth and even hosts of gods and demons including the Gandharvas and Nāgas. (2-3)

तानि दिव्यानि भद्रं ते ददाम्यस्त्राणि सर्वशः।
दण्डचक्रं महद् दिव्यं तव दास्यामि राघव॥ ४॥
धर्मचक्रं ततो वीर कालचक्रं तथैव च।
विष्णुचक्रं तथात्युग्रमैन्द्रं चक्रं तथैव च॥ ५॥
वज्रमस्त्रं नरश्रेष्ठ शैवं शूलवरं तथा।
अस्त्रं ब्रह्मशिरश्चैव ऐषीकमपि राघव॥ ६॥

"I deliver to you all those celestial missiles, may good betide you! I shall deliver to you, O scion of Raghu, the great and ethereal Daṇḍa-Cakra and then the Dharma-Cakra, O gallant prince, as well as the Kāla-Cakra, also the Viṣṇu-Cakra as well as the most formidable Indra-Cakra and the missile in the shape of a thunderbolt, O jewel among men, similarly the Śula of Śiva, the best among all presided over by Lord Śiva, as

well as the missile called Brahmaśirā and even the Aiṣīka (that employed through the medium of a reed, rush or stem of grass), O scion of Raghu ! (4—6)

ददामि ते महाबाहो ब्राह्ममस्त्रमनुत्तमम्।
गदे द्वे चैव काकुत्स्थ मोदकी शिखरी शुभे॥ ७॥
प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज।
धर्मपाशमहं राम कालपाशं तथैव च॥ ८॥
वारुणं पाशमस्त्रं च ददाम्यहमनुत्तमम्।
अशनी द्वे प्रयच्छामि शुष्कार्द्रे रघुनन्दन॥ ९॥

"I am going to deliver to you, O mighty-armed prince, the missile presided over by Brahmā, which is excelled by no other missile, and hand over to you, O tiger among men, a pair of blessed maces, Modakī and Śikharī by name, shining brightly, O scion of Kakutstha ! I also deliver to you, O Rāma, the noose possessed by Dharma, the god of piety, as well as that wielded by Kāla, the Time-Spirit and the superb missile in the form of the noose employed by Varuṇa, the god presiding over the waters. I further deliver to you, O scion of Raghu, a pair of Aśanis, one dry and the other moist. (7—9)

ददामि चास्त्रं पैनाकमस्त्रं नारायणं तथा।
आग्नेयमस्त्रं दयितं शिखरं नाम नामतः॥ १०॥

"I also deliver to you the missile presided over by Lord Śiva, the Wielder of the bow named Pināka and the missile presided over by Lord Nārāyaṇa as well as the well-known missile Śikhara by name, presided over by and beloved of Agni, the god of fire. (10)

वायव्यं प्रथमं नाम ददामि तव चानघ।
अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च॥ ११॥

"I further deliver to you, O sinless one, the missile par excellence presided over by the wind-god, the missile named Hayaśiras, presided over by Lord Hayagrīva, who bears the head of a horse, as well as the missile called Krauñca. (11)

शक्तिद्वयं च काकुत्स्थ ददामि तव राघव।
कङ्कालं मुसलं घोरं कापालमथ किङ्किणीम्॥ १२॥
वधार्थं रक्षसां यानि ददाम्येतानि सर्वशः।
वैद्याधरं महास्त्रं च नन्दनं नाम नामतः॥ १३॥
असिरत्नं महाबाहो ददामि नृवरात्मज।
गन्धर्वमस्त्रं दयितं मोहनं नाम नामतः॥ १४॥
प्रस्वापनं प्रशमनं दद्मि सौम्यं च राघव।
वर्षणं शोषणं चैव संतापनविलापने॥ १५॥
मादनं चैव दुर्धर्षं कंदर्पदयितं तथा।
गान्धर्वमस्त्रं दयितं मानवं नाम नामतः॥ १६॥

"I hand over to you, O Rāma, a scion of Kakutstha, a pair of Śaktis (javelins—the one presided over by Lord Viṣṇu and the other by Lord Śiva) as also Kaṅkāla, the dreadful Musala, the Kāpāla and Kiṅkiṇī, missiles wielded by the demons. I deliver to you all these missiles, which are capable of destroying the ogres. I hand over to you, O mighty-armed son of Daśaratha (a jewel among men), a great missile used by the Vidyādharas, viz., the well-known excellent sword, Nandana by name. I further deliver to you, O scion of Raghu, the celebrated missile beloved of the Gandharvas, Mohana by name (so-called because it is capable of stupefying the enemy), the soporific missile, Praswāpana, the gentle missile Praśamana, which possesses the virtue of pacifying the anger of the enemy, as well as the missiles Varṣaṇa, Śoṣaṇa, Santāpana and Vilāpana, which possess the virtues of discharging showers, sucking up moisture, releasing excessive heat and making the enemy wail, respectively, as well as the formidable missile Mādana, which inebriates the enemy, beloved of Kandarpa, the god of love, and the well-known missile beloved of the Gandharvas, Mānava by name. (12—16)

पैशाचमस्त्रं दयितं मोहनं नाम नामतः।
प्रतीच्छ नरशार्दूल राजपुत्र महायशः॥ १७॥
तामसं नरशार्दूल सौमनं च महाबलम्।
संवर्तं चैव दुर्धर्षं मौसलं च नृपात्मज॥ १८॥
सत्यमस्त्रं महाबाहो तथा मायामयं परम्।
सौरं तेजःप्रभं नाम परतेजोऽपकर्षणम्॥ १९॥
सोमास्त्रं शिशिरं नाम त्वाष्ट्रमस्त्रं सुदारुणम्।
दारुणं च भगस्यापि शीतेषुमथ मानवम्॥ २०॥

"Receive from me, O illustrious prince, O tiger among men, the well-known missile beloved of the fiends, Mohana by name, so-called because it infatuates the enemy, as also the missiles Tāmasa and the mighty Saumana, O tiger among men, as well as Saṁvarta and the formidable Mausala, O son of King Daśaratha, the missile known by the name of Satya as also the great missile called Māyāmaya, O mighty-armed one, the missile presided over by the sun-god, Tejaḥprabha by name, which takes away the glory of the enemy, the missile presided over by the moon-god, Śiśira by name, the most formidable missile presided over by Twaṣṭā, the architect of gods, the dreadful missile of Bhaga (one of the twelve sons of Aditi, presiding over the sun by turns month after month) as well as the missile presided over by Manu, known by the name of Śīteṣu. (17—20)

एतान् राम महाबाहो कामरूपान् महाबलान्।
गृहाण परमोदारान् क्षिप्रमेव नृपात्मज॥ २१॥

"Receive at once, O mighty-armed Rāma, these very powerful and supremely beneficent missiles capable of taking any form at will, O son of King Daśaratha !" (21)

स्थितस्तु प्राङ्मुखो भूत्वा शुचिर्मुनिवरस्तदा।
ददौ रामाय सुप्रीतो मन्त्रग्राममनुत्तमम्॥ २२॥

Getting purified through ablutions etc., and sitting with his face turned towards the east, Viśwāmitra, the foremost of hermits, who was highly delighted, imparted to Śrī Rāma a string of Mantras (sacred texts capable of invoking the missiles) unexcelled by others in their field. (22)

सर्वसंग्रहणं येषां दैवतैरपि दुर्लभम्।
तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत्॥ २३॥

The Brāhmaṇa, Viśwāmitra, then delivered to Śrī Rāma, as well as to Lakṣmaṇa the missiles which could not be easily retained in one's memory in their entirety even by gods. (23)

जपतस्तु मुनेस्तस्य विश्वामित्रस्य धीमतः।
उपतस्थुर्महार्हाणि सर्वाण्यस्त्राणि राघवम्॥ २४॥

Even while that intelligent sage Viśwāmitra was silently repeating the Mantras, embodying the said missiles, all the missiles, worthy of great adoration as they were, appeared before Śrī Rāma in their shining ethereal forms. (24)

ऊचुश्च मुदिता रामं सर्वे प्राञ्जलयस्तदा।
इमे च परमोदार किंकरास्तव राघव॥ २५॥
यद् यदिच्छसि भद्रं ते तत् सर्वं करवाम वै।
ततो रामः प्रसन्नात्मा तैरित्युक्तो महाबलैः॥ २६॥
प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना।
मानसा मे भविष्यध्वमिति तान्यभ्यचोदयत्॥ २७॥

Nay, full of joy, all spoke as follows with folded hands (as a mark of respect) to Śrī Rāma : "Here do we stand as your servants, O supermely generous Śrī Rāma, a scion of Raghu ! We are prepared to do all that you would have us do. May good betide you !" Addressed thus by those mighty missiles in living form, Śrī Rāma, a scion of Kakutstha, thereupon accepted them with a cheerful mind as his own and, stroking them with his hand, commanded them as follows : "Appear in my mind whenever I think of you." (25—27)

ततः प्रीतमना रामो विश्वामित्रं महामुनिम्।
अभिवाद्य महातेजा गमनायोपचक्रमे॥ २८॥

Saluting the great sage Viśwāmitra, the highly glorious Śrī Rāma with a delighted mind then got ready to proceed further. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

At the request of Śrī Rāma the sage Viśwāmitra instructs him as well as Lakṣmaṇa in the process of calling back the missiles and delivers some more missiles to them

प्रतिगृह्य ततोऽस्त्राणि प्रहृष्टवदनः शुचिः।
गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत्॥ १॥

When just about to proceed further from the forest haunted so long by Tāṭakā, after receiving the missiles from Viśwāmitra, the all-pure Śrī Rāma, a scion of Kakutstha, with a most cheerful countenance now addressed Viśwāmitra as follows : (1)

गृहीतास्त्रोऽस्मि भगवन् दुराधर्षः सुरैरपि।
अस्त्राणां त्वहमिच्छामि संहारान् मुनिपुंगव॥ २॥

"Having received the knowledge of invoking missiles from you, O omnipotent sage, I can no longer be easily overpowered even by gods. I also wish to learn the Mantras capable of calling them back once discharged, O jewel among sages !" (2)

एवं ब्रुवति काकुत्स्थे विश्वामित्रो महातपाः।
संहारान् व्याजहाराथ धृतिमान् सुव्रतः शुचिः॥ ३॥

Even while Śrī Rāma was speaking thus, the great ascetic Viśwāmitra of noble vows, possessed as he was of extraordinary firmness and purity, forthwith taught to him as well as to Lakṣmaṇa the Mantras capable of calling the missile(s) back. (3)

सत्यवन्तं सत्यकीर्तिं धृष्टं रभसमेव च।
प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखम्॥ ४॥
लक्ष्यालक्ष्याविमौ चैव दृढनाभसुनाभकौ।
दशाक्षशतवक्त्रौ च दशशीर्षशतोदरौ॥ ५॥
पद्मनाभमहानाभौ दुन्दुनाभस्वनाभकौ।
ज्योतिषं शकुनं चैव नैरास्यविमलावुभौ॥ ६॥
यौगंधरविनिद्रौ च दैत्यप्रमथनौ तथा।
शुचिबाहुर्महाबाहुर्निष्कलिर्विरुचस्तथा।
सार्चिमाली धृतिमाली वृत्तिमान् रुचिरस्तथा॥ ७॥
पित्र्यः सौमनसश्चैव विधूतमकरावुभौ।
परवीरं रतिं चैव धनधान्यौ च राघव॥ ८॥
कामरूपं कामरुचिं मोहमावरणं तथा।
जृम्भकं सर्पनाथं च पन्थानवरुणौ तथा॥ ९॥
कृशाश्वतनयान् राम भास्वरान् कामरूपिणः।
प्रतीच्छ मम भद्रं ते पात्रभूतोऽसि राघव॥ १०॥

He said : "Receive from me, O Rāma, a scion of Raghu, since you are a fit recipient, other glorious missiles (sons of Kṛśāśwa), capable of assuming any form at will and bearing the names of Satyavān, Satyakīrti, Dhṛṣṭa and Rabhasa, Pratihāratara, Parāñmukha and Avāñmukha, Lakṣya and Alakṣya as well as the yonder Dṛḍhanābha and Sunābha, Daśākṣa and Śatavaktra as well as Daśaśīrṣa and Satodara, Padmanābha and Mahānābha, Dundunābha and Swanābha, Jyotish as well as Śakuna, both Nairāsya and Vimala, Yaugandhara and Vinidra and even so, Daitya and Pramathana, those going by the names of Śucibāhu, Mahābahu, Nīṣkali and Viruca, Sārcimālī, Dhṛtimālī, Vṛttimān and Rucira, Pitrya as well as Saumanasa, both Vidhūta and Makara, as also Paravīra and Rati, Dhana and Dhānya, Kāmarūpa, Kāmaruci, Moha and Āvaraṇa, Jṛmbhaka and Sarpanātha, Panthāna and Varuṇa, O scion of Raghu ! May good betide you !" (4—10)

बाढमित्येव काकुत्स्थः प्रहृष्टेनान्तरात्मना।
दिव्यभास्वरदेहाश्च मूर्तिमन्तः सुखप्रदाः॥ ११॥

Śrī Rāma (a scion of Kakutstha) received them with a most cheerful mind, saying, "Amen !" The missiles in their concrete living form were invested with an ethereal and effulgent personality and afforded delight to all. (11)

केचिदङ्गारसदृशाः केचिद् धूमोपमास्तथा।
चन्द्रार्कसदृशाः केचित् प्रह्वाञ्जलिपुटास्तथा॥ १२॥

Some of them shone like live coal, others were smoky in appearance, while still others were brilliant as the sun and the moon and were inclined forwards with their palms joined together so as to form a cavity. (12)

रामं प्राञ्जलयो भूत्वाब्रुवन् मधुरभाषिणः।
इमे स्म नरशार्दूल शाधि किं करवाम ते॥ १३॥

Standing with their hollowed palms joined together, they addressed Śrī Rāma in sweet accents as follows : "Here we are, O tiger among men ! Pray, instruct us what we can do for you." (13)

गम्यतामिति तानाह यथेष्टं रघुनन्दनः।
मानसाः कार्यकालेषु साहाय्यं मे करिष्यथ॥ १४॥

Śrī Rāma (a scion of Raghu) replied to them saying, "Let you be gone, as you will, for the present. Appearing in my mind whenever I recall you, you should render assistance to me in times of emergency." (14)

अथ ते राममामन्त्र्य कृत्वा चापि प्रदक्षिणम्।
एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतम्॥ १५॥

Taking leave of Śrī Rāma and also going round him clockwise as a mark of respect and addressing the scion of Kakutstha in the words "Be it so !" they withdrew even as they had come. (15)

स च तान् राघवो ज्ञात्वा विश्वामित्रं महामुनिम्।
गच्छन्नेवाथ मधुरं श्लक्ष्णं वचनमब्रवीत्॥ १६॥

Having come to know them, Śrī Rāma forthwith addressed the following sweet and delightful words to the great sage Viśwāmitra even while moving alongwith him : (16)

किमेतन्मेघसंकाशं पर्वतस्याविदूरतः।
वृक्षखण्डमितो भाति परं कौतूहलं हि मे॥ १७॥

"What is this cluster of trees, that looks from this place like a mass of clouds in view of its dark colour and density, not very far from the yonder mountain? Great indeed is my curiosity in this behalf. (17)

दर्शनीयं मृगाकीर्णं मनोहरमतीव च।
नानाप्रकारैः शकुनैर्वल्गुभाषैरलंकृतम्॥ १८॥

"It is so pleasing to the sight, extremely soul-ravishing, full of deer and graced with various species of sweetly warbling birds. (18)

निस्सृताः स्मो मुनिश्रेष्ठ कान्ताराद् रोमहर्षणात्।
अनया त्ववगच्छामि देशस्य सुखवत्तया॥ १९॥

"From the happy look as indicated above of this tract of land, to tell you the truth, I presume we have emerged, O jewel among sages, from the forest haunted so long by the ogress Tāṭakā, which made one's hair stand on end by its fearful aspect. (19)

सर्वं मे शंस भगवन् कस्याश्रमपदं त्विदम्।
सम्प्राप्ता यत्र ते पापा ब्रह्मघ्ना दुष्टचारिणः॥ २०॥
तव यज्ञस्य विघ्नाय दुरात्मानो महामुने।
भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी॥ २१॥
रक्षितव्या क्रिया ब्रह्मन् मया वध्याश्च राक्षसाः।
एतत् सर्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो॥ २२॥

"Whose hermitage does this site really contain? What is the locality of your hermitage, where those sinful, wicked and evil-minded slayers of Brāhmaṇas make their inroads for the interruption of your sacrificial performance, O great and glorious sage, nay, where your sacrificial activity requires to be guarded and the ogres deserve to be killed by me, O holy Brāhmaṇa ! I wish to hear all this, O powerful jewel among sages !" (20—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Viśwāmitra tells Śrī Rāma the history of Siddhāśrama and arrives at his own hermitage with the two brothers

अथ तस्याप्रमेयस्य वचनं परिपृच्छतः।
विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे॥ १॥

Hearing the question of Śrī Rāma, who though possessed of infinite glory made inquiries as above, the highly glorious Viśwāmitra proceeded to make answer as follows : (1)

इह राम महाबाहो विष्णुर्देवनमस्कृतः।
वर्षाणि सुबहूनीह तथा युगशतानि च॥ २॥
तपश्चरणयोगार्थमुवास सुमहातपाः।
एष पूर्वाश्रमो राम वामनस्य महात्मनः॥ ३॥
सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः।
एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः॥ ४॥
निर्जित्य दैवतगणान् सेन्द्रान् सहमरुद्गणान्।
कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः॥ ५॥

"Here in this very grove, O mighty-armed Rāma, Lord Viṣṇu, the adored of all gods, who is noted for His exceptional asceticism, stayed for hundreds of revolutions of the four Yugas and many more years for practising austerities and Yoga (concentration of mind). Here stands the former hermitage of Lord Vāmana, the divine Dwarf—who is no other than the Supreme Spirit—known by the name of Siddhāśrama; for it was here that Lord Viṣṇu, who is noted for his great asceticism, realized His end prior to His descent in the form of Vāmana. It was during this very period that King Bali, the son of Virocana and grandson of Prahlāda, ruled over the kingdom of Indra and became well-known in all the three worlds, having thoroughly conquered the hosts of gods including Indra, their ruler, as well as the forty-nine wind-gods. (2—5)

यज्ञं चकार सुमहानसुरेन्द्रो महाबलः।
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः।
समागम्य स्वयं चैव विष्णुमूचुरिहाश्रमे॥ ६॥

"The very mighty Bali, the ruler of demons, who was exceptionally great, initiated a sacrifice. While Bali was proceeding with the sacrifice, the gods alongwith Agni, the god of fire, who headed them, personally met Lord Viṣṇu, who had been practising austerities in this very hermitage and submitted to Him as follows : (6)

बलिर्वैरोचनिर्विष्णो यजते यज्ञमुत्तमम्।
असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यताम्॥ ७॥

" 'Bali, the son of Virocana, O omnipresent Lord, has commenced a great sacrifice. Let the object of Your proteges (gods) be fully accomplished while he has not yet concluded his sacred observance. (7)

ये चैनमभिवर्तन्ते याचितार इतस्ततः।
यच्च यत्र यथावच्च सर्वं तेभ्यः प्रयच्छति॥ ८॥

'To those who approach him from here and there with some solicitation, he duly gives whatever object they ask and of whatever category. (8)

स त्वं सुरहितार्थाय मायायोगमुपाश्रितः।
वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमम्॥ ९॥

'Therefore, assuming the semblance of a dwarf by establishing contact with Māyā (the energy which veils Your true nature and invests You with a seemingly human or mortal character) for the sake of doing good to gods, be pleased to serve our best interest.' (9)

एतस्मिन्नन्तरे राम कश्यपोऽग्निसमप्रभः।
अदित्या सहितो राम दीप्यमान इवौजसा॥ १०॥

"In the meantime, O Rāma, the delighter of all, there appeared on the scene Sage Kaśyapa, resplendent as fire, accompanied

by his wife, Aditi, as though glowing with his incarnate glory. (10)

देवीसहायो भगवान् दिव्यं वर्षसहस्त्रकम्।
व्रतं समाप्य वरदं तुष्टाव मधुसूदनम्॥ ११॥

Having concluded his sacred observance extending over a thousand celestial years (equivalent to three hundred and sixty thousand human years), in the company of his wife, the glorious sage eulogized Lord Viṣṇu, the Destroyer of the demon Madhu, who was disposed to confer a boon on him as follows : (11)

तपोमयं तपोराशिं तपोमूर्तिं तपात्मकम्।
तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमम्॥ १२॥

'By virtue of my asceticism duly practised I am able to behold the Supreme Person in You, endowed as You are with abundant asceticism, a repository of asceticism, nay, asceticism incarnate and consisting of asceticism itself. (12)

शरीरे तव पश्यामि जगत् सर्वमिदं प्रभो।
त्वमनादिरनिर्देश्यस्त्वामहं शरणं गतः॥ १३॥

I perceive this entire creation consisting of animate and inanimate beings in Your body, O Lord! You are without beginning and indescribable. I have sought You as my refuge. (13)

तमुवाच हरिः प्रीतः कश्यपं धूतकल्मषम्।
वरं वरय भद्रं ते वरार्होऽसि मतो मम॥ १४॥

Full of joy Śrī Hari replied as follows to the sage Kaśyapa, who had shaken off all impurities: 'Ask of Me a boon of your choice, may good betide you; for you are considered by Me as deserving of favour.' (14)

तच्छ्रुत्वा वचनं तस्य मारीचः कश्यपोऽब्रवीत्।
अदित्या देवतानां च मम चैवानुयाचितम्॥ १५॥
वरं वरद सुप्रीतो दातुमर्हसि सुव्रत।
पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ॥ १६॥

Hearing the aforesaid reply of the Lord, Kaśyapa, the son of Marīci, submitted, 'Highly satisfied as You are, and disposed to confer a boon, O Lord of noble vows, be pleased to grant the favour solicited by Aditi, my wife, and gods as well as by myself. Assume the role of a son to me as also to Aditi, O sinless Lord! (15-16)

भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन।
शोकार्तानां तु देवानां साहाय्यं कर्तुमर्हसि॥ १७॥

'Be a younger brother to Indra, O Destroyer of demons! You ought in reality to render help to gods who are stricken with grief at the loss of their kingdom. (17)

अयं सिद्धाश्रमो नाम प्रसादात् ते भविष्यति।
सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः॥ १८॥

'By Your grace in the form of Your holy presence here this place will be known by the name of Siddhāśrama. Your undertaking in the form of austerities having been successfully concluded, O Ruler of gods, shift Yourself to our abode from this place, O Lord!' (18)

अथ विष्णुर्महातेजा अदित्यां समजायत।
वामनं रूपमास्थाय वैरोचनिमुपागमत्॥ १९॥

"Now the exceptionally glorious Lord Viṣṇu took His descent through Aditi and, assuming the form of the divine Dwarf, sought the presence of Bali (the son of Virocana, Prahlāda's son). (19)

त्रीन् पदानथ भिक्षित्वा प्रतिगृह्य च मेदिनीम्।
आक्रम्य लोकाँल्लोकार्थी सर्वलोकहिते रतः॥ २०॥
महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा।
त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः॥ २१॥

"Asking of him ground which could be covered by three strides and accepting the offer of land granted by him, the Lord, who sought to have all the three worlds, devoted as He was to the good of the entire creation, covered all the three worlds in three strides, by His all-pervading form and, taming Bali by His divine might, restored them to the great Indra. In this way, the Lord, who is possessed of exceptional

glory, placed all the three worlds once more under the lordship of Indra. (20-21)

तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः।
मयापि भक्त्या तस्यैव वामनस्योपभुज्यते॥ २२॥

"By that very Lord was this hermitage trodden in the remote past and is accordingly capable of ending the toils of transmigration. It is through devotion to the aforesaid Lord Vāmana alone that this hermitage is being occupied by me too. (22)

एनमाश्रममायान्ति राक्षसा विघ्नकारिणः।
अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः॥ २३॥

"Ogres interfering with our religious observances make inroads into this hermitage and at this very juncture, O tiger among men, the aforesaid Rākṣasas of wicked conduct deserve to be killed by you. (23)

अद्य गच्छामहे राम सिद्धाश्रममनुत्तमम्।
तदाश्रमपदं तात तवाप्येतद् यथा मम॥ २४॥

"Now let us make our way, O Rāma, to the said Siddhāśrama, unsurpassed by others. The site of this hermitage, my darling, is as much yours, too, as mine since you are none else than Lord Viṣṇu, to whom it originally belonged." (24)

इत्युक्त्वा परमप्रीतो गृह्य रामं सलक्ष्मणम्।
प्रविशन्नाश्रमपदं व्यरोचत महामुनिः।
शशीव गतनीहारः पुनर्वसुसमन्वितः॥ २५॥

Having said so and taking Śrī Rāma alongwith Lakṣmaṇa by the hand, the great sage, Viśwāmitra, entered the limits of the hermitage, full of great delight. While doing so, he shone brightly as the moon free from fog, accompanied by the two stars constituting the constellation Punarvasu. (25)

तं दृष्ट्वा मुनयः सर्वे सिद्धाश्रमनिवासिनः।
उत्पत्योत्पत्य सहसा विश्वामित्रमपूजयन्॥ २६॥

Seeing him come after a long time, with the two distinguished guests, all the hermits dwelling in the hermitage sprang up in a flurry one after another and paid their homage to Viśwāmitra. (26)

यथार्हं चक्रिरे पूजां विश्वामित्राय धीमते।
तथैव राजपुत्राभ्यामकुर्वन्नतिथिक्रियाम्॥ २७॥

They offered worship to the wise Viśwāmitra according to his deserts and likewise offered hospitality to the two princes, Śrī Rāma and Lakṣmaṇa. (27)

मुहूर्तमथ विश्रान्तौ राजपुत्रावरिंदमौ।
प्राञ्जली मुनिशार्दूलमूचतू रघुनन्दनौ॥ २८॥

Having rested a while, the two princes, the scions of Raghu, who were capable of subduing the enemy, forthwith submitted to Viśwāmitra, a tiger among sages, with folded hands as follows: (28)

अद्यैव दीक्षां प्रविश भद्रं ते मुनिपुंगव।
सिद्धाश्रमोऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव॥ २९॥

"God bless you! Go through the ceremony of consecration for the sacrificial performance this very day, O jewel among sages! Let this Siddhāśrama prove to be an abode of success and thereby justify its name and let your word that the ogres deserve to be killed by me (vide verse 23 above) come true." (29)

एवमुक्तो महातेजा विश्वामित्रो महानृषिः।
प्रविवेश तदा दीक्षां नियतो नियतेन्द्रियः॥ ३०॥

Addressed in these words by the two brothers, the highly glorious and eminent Ṛṣi, Viśwāmitra, who had curbed his senses and mind and was observing sacred vows, forthwith went through the ceremony of consecration for the sacrificial performance going to be undertaken by him. (30)

कुमाराविव तां रात्रिमुषित्वा सुसमाहितौ।
प्रभातकाले चोत्थाय पूर्वां संध्यामुपास्य च॥ ३१॥
प्रशुची परमं जाप्यं समाप्य नियमेन च।
हुताग्निहोत्रमासीनं विश्वामित्रमवन्दताम्॥ ३२॥

Having reposed during that night with a calm and composed mind and rising at

dawn next morning, the two lads, who resembled Skanda and Viśākha, the two sons of Lord Śiva, and were exceedingly pure by nature offered prayer to the morning twilight after getting purified through bath etc., and having finished the *Japa* (recitation) of the holy Gāyatrī, the foremost of Mantras, according to rules, greeted Viśwāmitra, who was sitting at ease having mentally* poured oblations into the sacred fire. (31-32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

Thus ends Canto Twenty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Śrī Rāma protects the sacrifice of Viśwāmitra against the onslaught of the Rākṣasas and gets rid of them

अथ तौ देशकालज्ञौ राजपुत्रावरिंदमौ।
देशे काले च वाक्यज्ञावब्रूतां कौशिकं वचः॥ १॥

Now the two princes, who knew what is appropriate at a particular time and place and were also aware of the kind of words that should be spoken at a particular time and place and who were capable of subduing the enemy, addressed the following words to Viśwāmitra, a scion of Kuśa : (1)

भगवञ्छ्रोतुमिच्छावो यस्मिन् काले निशाचरौ।
संरक्षणीयौ तौ ब्रूहि नातिवर्तेत तत्क्षणम्॥ २॥

"O venerable sage, we both should like to hear at what particular moment of time the two ogres, Mārīca and Subāhu, have to be guarded against by us. That moment should not escape unnoticed." (2)

एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया।
सर्वे ते मुनयः प्रीताः प्रशशंसुर्नृपात्मजौ॥ ३॥

Full of delight, all those hermits who were present there on that occasion applauded the two princes, descended in the line of Kakutstha, who spoke as aforesaid, impatient because of their eagerness to fight with the demons. (3)

अद्यप्रभृति षड्रात्रं रक्षतां राघवौ युवाम्।
दीक्षां गतो ह्येष मुनिर्मौनित्वं च गमिष्यति॥ ४॥

They replied on behalf of the Ṛṣi : "From this day onward keep you vigil for six days and nights continuously, O scions of Raghu ! We tell you this because this sage, Viśwāmitra, has already gone through the rite of consecration and will observe strict silence all these days as he is doing even now." (4)

तौ तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ।
अनिद्रं षडहोरात्रं तपोवनमरक्षताम्॥ ५॥

Hearing the aforesaid answer made by the hermits the two illustrious princes for their part guarded the grove hallowed by austerities for six days and nights continuously without even a wink of sleep. (5)

उपासांचक्रतुर्वीरौ यत्तौ परमधन्विनौ।
ररक्षतुर्मुनिवरं विश्वामित्रमरिंदमौ॥ ६॥

* It is laid down in the scriptures that having gone through the ceremony of consecration for a sacrificial performance one should no longer pour daily oblations (chiefly consisting of milk, oil and sour gruel) into the sacred fire, nor perform the half-monthly sacrifices performed on the new moon and the full moon and known by the names of Darśa and Pūrṇamāsa respectively—दीक्षामध्ये नाग्निहोत्रं न दर्शपूर्णमासाभ्यां यजेत.

Full of vigilance and armed with exquisite bows, the two heroes, capable as they were of subduing the enemy, kept by the side of Viśwāmitra, the foremost of sages, and guarded him as well as his sacrifice. (6)

अथ काले गते तस्मिन् षष्ठेऽहनि तदाऽऽगते।
सौमित्रिमब्रवीद् रामो यत्तो भव समाहितः॥ ७॥

Now as time rolled on (five days had elapsed) and the sixth day (night), the most important on which the Soma juice is extracted, arrived, Śrī Rāma said to Lakṣmaṇa, "Be prepared for a tussle and be vigilant." (7)

रामस्यैवं ब्रुवाणस्य त्वरितस्य युयुत्सया।
प्रजज्वाल ततो वेदिः सोपाध्यायपुरोहिता॥ ८॥

Even as Śrī Rāma, who was impatient because of his eagerness to fight with the Rākṣasas, spoke as aforesaid, the fire at the sacrificial altar at once blazed forth in the presence of the Brahmā, the superintending priest viz., Viśwāmitra and the other priests officiating at the sacrifice. (8)

सदर्भचमसस्त्रुक्का ससमित्कुसुमोच्चया।
विश्वामित्रेण सहिता वेदिर्जज्वाल सर्त्विजा॥ ९॥

The fire at the altar, which was distinguished by the presence of the sacred Kuśa grass, a Camasa (a wooden vessel, generally of a square shape and furnished with a handle, used at sacrifices for drinking the Soma juice), a Sruk (a sort of large wooden ladle used for pouring clarified butter on a sacrificial fire and properly made of Palāśa or Khadira wood and about as long as an arm, with a receptacle at the end of the size of a hand), pieces of firewood and heaps of flowers for decoration and worship and was surrounded by Viśwāmitra and the other priests—blazed forth all of a sudden, heralding the onslaught of the Rākṣasas. (9)

मन्त्रवच्च यथान्यायं यज्ञोऽसौ सम्प्रवर्तते।
आकाशे च महाञ्छब्दः प्रादुरासीद् भयानकः॥ १०॥

The sacrificial performance in question duly proceeded, accompanied by the recitation of sacred texts and presently there arose a loud and fearful clamour in the sky. (10)

आवार्य गगनं मेघो यथा प्रावृषि दृश्यते।
तथा मायां विकुर्वाणौ राक्षसावभ्यधावताम्॥ ११॥
मारीचश्च सुबाहुश्च तयोरनुचरास्तथा।
आगम्य भीमसंकाशा रुधिरौघानवासृजन्॥ १२॥

Just as a cloud appears during the monsoon, enveloping the sky, the two Rākṣasas, Mārīca and Subāhu, swooped down upon the sacrificial altar spreading their Māyā (sorcery). They as well as their followers of terrible aspect presently arrived and rained torrents of blood as well as of flesh, pus and so on. (11-12)

तां तेन रुधिरौघेण वेदीं वीक्ष्य समुक्षिताम्।
सहसाभिद्रुतो रामस्तानपश्यत् ततो दिवि॥ १३॥

Clearly perceiving the altar in question drenched with that shower of blood, Śrī Rāma ran forth at once to discover the cause and presently beheld the ogres in the air. (13)

तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः।
लक्ष्मणं त्वभिसम्प्रेक्ष्य रामो वचनमब्रवीत्॥ १४॥

Seeing the two Rākṣasas rushing headlong towards him, the lotus-eyed Rāma for his part gazed at Lakṣmaṇa and spoke the following words to him : (14)

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशिताशनान्।
मानवास्त्रसमाधूताननिलेन यथा घनान्॥ १५॥
करिष्यामि न संदेहो नोत्सहे हन्तुमीदृशान्।
इत्युक्त्वा वचनं रामश्चापे संधाय वेगवान्॥ १६॥
मानवं परमोदारमस्त्रं परमभास्वरम्।
चिक्षेप परमक्रुद्धो मारीचोरसि राघवः॥ १७॥

"Look here, O Lakṣmaṇa, I shall scatter the wicked Rākṣasas, that feed on raw flesh, by means of the Mānavāstra, the missile presided over by Swāyambhuva Manu, as clouds are dispersed by the wind: there is no doubt about it. I do not feel inclined to kill

them as they are destined to survive for some more years." Having made this observation, Śrī Rāma, a scion of Raghu, who was full of agility, put to his bow the most excellent and supremely effulgent missile presided over by Manu, and hurled it most angrily at the breast of Mārīca. (15—17)

स तेन परमास्त्रेण मानवेन समाहतः।
सम्पूर्णं योजनशतं क्षिप्तः सागरसम्प्लवे॥ १८॥

Forcibly hit with that highly excellent missile presided over by Manu, the ogre was flung in mid ocean, a distance of full one hundred Yojanas (eight hundred miles). (18)

विचेतनं निघूर्णन्तं शीतेषुबलपीडितम्।
निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत्॥ १९॥
पश्य लक्ष्मण शीतेषुं मानवं मनुसंहितम्।
मोहयित्वा नयत्येनं न च प्राणैर्वियुज्यते॥ २०॥

Seeing Mārīca thrown away reeling and struck senseless by the force of Śīteṣu, the missile presided over by Manu, Śrī Rāma said to Lakṣmaṇa, "Behold, O Lakṣmaṇa, the power of Śīteṣu, the missile presided over and tried by Manu ! It has removed the demon to such a long distance having rendered him senseless; still the fellow has not been deprived of his life. (19-20)

इमानपि वधिष्यामि निर्घृणान् दुष्टचारिणः।
राक्षसान् पापकर्मस्थान् यज्ञघ्नान् रुधिराशनान्॥ २१॥

"I shall get rid of the other blood sucking Rākṣasas too, who are merciless and wicked, are given to sinful deeds and interfere with the performance of sacrifices." (21)

इत्युक्त्वा लक्ष्मणं चाशु लाघवं दर्शयन्निव।
विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनन्दनः॥ २२॥
सुबाहूरसि चिक्षेप स विद्धः प्रापतद् भुवि।
शेषान् वायव्यमादाय निजघान महायशाः।
राघवः परमोदारो मुनीनां मुदमावहन्॥ २३॥

Having spoken to Lakṣmaṇa as aforesaid and showing his agility as it were, Śrī Rāma (a scion of Raghu) quickly invoked the most excellent missile presided over by the god of fire and hurled it at the breast of Subāhu and, pierced by it, the latter fell dead on the ground. Invoking the missile presided over by the wind-god, the highly illustrious and extremely large-hearted Śrī Rāma (a scion of Raghu) threw away the rest at a distance, bringing joy thereby to all the sages. (22-23)

स हत्वा राक्षसान् सर्वान् यज्ञघ्नान् रघुनन्दनः।
ऋषिभिः पूजितस्तत्र यथेन्द्रो विजये पुरा॥ २४॥

Having got rid in this way of all the Rākṣasas that interfered with the performance of sacrifices, Śrī Rāma was honoured in that holy retreat by the Ṛṣis even as Indra was felicitated in the past on his victory scored over demons. (24)

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः।
निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत्॥ २५॥

The sacrificial proceedings having been brought to a close, the great sage Viśwāmitra for his part forthwith spoke to Śrī Rāma (a scion of Kakutstha) as follows on seeing the quarters rid of all pests : (25)

कृतार्थोऽस्मि महाबाहो कृतं गुरुवचस्त्वया।
सिद्धाश्रममिदं सत्यं कृतं वीर महायशः।
स हि रामं प्रशस्यैवं ताभ्यां संध्यामुपागमत्॥ २६॥

"I stand accomplished of my purpose, O mighty-armed and highly illustrious hero, in that the bidding of your preceptor (in me) has been carried out by you. Nay, the name of this Siddhāśrama too has been justified." Having applauded Śrī Rāma as aforesaid, he offered prayers to the evening twilight alongwith the two brothers. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Accompanied by Śrī Rāma, Lakṣmaṇa and a host of Ṛṣis, Sage Viśwāmitra proceeds northward in the direction of Mithilā to witness the bow-sacrifice of King Janaka and breaks his journey on the bank of the Sona at sunset

अथ तां रजनीं तत्र कृतार्थौ रामलक्ष्मणौ।
ऊषतुर्मुदितौ वीरौ प्रहृष्टेनान्तरात्मना॥ १॥

Delighted on having accomplished their purpose in the shape of protecting the sacrifice of Viśwāmitra, the two heroes, Śrī Rāma and Lakṣmaṇa, then spent that night with a most cheerful mind in the sacrificial hall of Viśwāmitra at Siddhāśrama itself. (1)

प्रभातायां तु शर्वर्यां कृतपौर्वाह्णिकक्रियौ।
विश्वामित्रमृषींश्चान्यान् सहितावभिजग्मतुः॥ २॥

Having finished their morning duties at the close of night, the two brothers for their part sought together Viśwāmitra and the other Ṛṣis. (2)

अभिवाद्य मुनिश्रेष्ठं ज्वलन्तमिव पावकम्।
ऊचतुः परमोदारं वाक्यं मधुरभाषिणौ॥ ३॥

Greeting Viśwāmitra, the foremost of sages, who shone as a blazing fire, the two sweet-tongued brothers made the following highly noble submission : (3)

इमौ स्म मुनिशार्दूल किंकरौ समुपागतौ।
आज्ञापय मुनिश्रेष्ठ शासनं करवाव किम्॥ ४॥

"Here are we, your servants, present before you, O tiger among hermits ! Tell us, O jewel among sages, what injunction of yours we should carry out." (4)

एवमुक्ते तयोर्वाक्ये सर्व एव महर्षयः।
विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन्॥ ५॥

At the aforesaid submission of the two brothers all the great Ṛṣis present there made the following reply to Śrī Rāma with the permission of Viśwāmitra : (5)

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति।
यज्ञः परमधर्मिष्ठस्तत्र यास्यामहे वयम्॥ ६॥

"A most pious sacrifice is going to be performed, O jewel among men, by Janaka, the king of Mithilā. We shall repair to that place. (6)

त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि।
अद्भुतं च धनूरत्नं तत्र त्वं द्रष्टुमर्हसि॥ ७॥

"You too must accompany us, O tiger among men ! Nay, there you ought to see a marvellous jewel among bows. (7)

तद्धि पूर्वं नरश्रेष्ठ दत्तं सदसि दैवतैः।
अप्रमेयबलं घोरं मखे परमभास्वरम्॥ ८॥

"The bow, which is so terrible and supremely effulgent and whose strength (weight) cannot be estimated, was actually presented in the former times, O jewel among men, to a former king of Mithilā, Devarāta by name, in a sacrificial assembly by the gods, who had got it in their turn from Lord Śiva. (8)

नास्य देवा न गन्धर्वा नासुरा न च राक्षसाः।
कर्तुमारोपणं शक्ता न कथंचन मानुषाः॥ ९॥

"Neither gods nor Gandharvas nor demons nor ogres are able to bend it, much less human beings. (9)

धनुषस्तस्य वीर्यं हि जिज्ञासन्तो महीक्षितः।
न शेकुरारोपयितुं राजपुत्रा महाबलाः॥ १०॥

"Eager to gauge its strength even very mighty kings and princes failed to bend it. (10)

तद्धनुर्नरशार्दूल मैथिलस्य महात्मनः।
तत्र द्रक्ष्यसि काकुत्स्थ यज्ञं च परमाद्भुतम्॥ ११॥

"There, O Rāma (a scion of Kakutstha), you will be able to see that bow of the high-souled king of Mithilā as well as his most wonderful sacrifice, O tiger among men! (11)

तद्धि यज्ञफलं तेन मैथिलेनोत्तमं धनुः।
याचितं नरशार्दूल सुनाभं सर्वदैवतैः॥ १२॥

"That excellent bow, well-formed at the centre where it is held by the fist, was indeed solicited by the aforesaid king of Mithilā as a reward for the sacrifice and gifted as such by all gods.* (12)

आयागभूतं नृपतेस्तस्य वेश्मनि राघव।
अर्चितं विविधैर्गन्धैर्धूपैश्चागुरुगन्धिभिः॥ १३॥

"Worshipped with sandal-pastes of various kinds and incenses emitting the smell of aloe-wood, it stands enshrined in the palace of that king as an object of worship, O scion of Raghu!" (13)

एवमुक्त्वा मुनिवरः प्रस्थानमकरोत् तदा।
सर्षिसंघः सकाकुत्स्थ आमन्त्र्य वनदेवताः॥ १४॥

Saying so (through the other sages), Viśwāmitra, the foremost of sages, presently set out on the journey accompanied by a host of Ṛṣis as well as by Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha, taking leave of the sylvan deities in the following words: (14)

स्वस्ति वोऽस्तु गमिष्यामि सिद्धः सिद्धाश्रमादहम्।
उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयम्॥ १५॥

"May good betide you all! Accomplished of purpose I shall proceed from Siddhāśrama to the Himālaya mountain on the northern bank of the holy Gaṅgā." (15)

इत्युक्त्वा मुनिशार्दूलः कौशिकः स तपोधनः।
उत्तरां दिशमुद्दिश्य प्रस्थातुमुपचक्रमे॥ १६॥

Having observed thus, the celebrated sage Viśwāmitra, a scion of Kuśa, a tiger among hermits and rich in askesis, made ready to depart in a northerly direction. (16)

तं व्रजन्तं मुनिवरमन्वगादनुसारिणाम्।
शकटीशतमात्रं तु प्रयाणे ब्रह्मवादिनाम्॥ १७॥

No less than a hundred carts, full of load consisting mostly of requisites of a sacrifice, belonging to his followers, who were all exponents of the Vedas, accompanied Viśwāmitra, the foremost of sages, as he proceeded on his journey. (17)

मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः।
अनुजग्मुर्महात्मानं विश्वामित्रं तपोधनम्॥ १८॥

Even herds of beasts and flocks of birds dwelling in the Siddhāśrama followed the high-souled Viśwāmitra, whose only wealth was his asceticism. (18)

निवर्तयामास ततः सर्षिसंघः स पक्षिणः।
ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे॥ १९॥
वासं चक्रुर्मुनिगणाः शोणाकूले समाहिताः।
तेऽस्तं गते दिनकरे स्नात्वा हुतहुताशनाः॥ २०॥
विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः।
रामोऽपि सहसौमित्रिर्मुनींस्तानभिपूज्य च॥ २१॥
अग्रतो निषसादाथ विश्वामित्रस्य धीमतः।
अथ रामो महातेजा विश्वामित्रं तपोधनम्॥ २२॥
पप्रच्छ मुनिशार्दूलं कौतूहलसमन्वितम्।
भगवन् को न्वयं देशः समृद्धवनशोभितः॥ २३॥
श्रोतुमिच्छामि भद्रं ते वक्तुमर्हसि तत्त्वतः।
नोदितो रामवाक्येन कथयामास सुव्रतः।
तस्य देशस्य निखिलमृषिमध्ये महातपाः॥ २४॥

Thereupon Viśwāmitra, accompanied by the host of seers, persuaded the birds as well as the beasts to return. Having covered a long distance, the hosts of hermits, accompanying Viśwāmitra, concentrated and the sun now declining, broke their journey on the bank of the Sona. Having bathed in the river and having worshipped the sacred

* Elsewhere it is stated that the bow was vouchsafed to a king of Mithilā by Lord Śiva Himself. The Padma-Purāṇa, for instance, says: 'चापं शम्भोर्दयादत्तम्'. In the Kūrma-Purāṇa too we read:

प्रीतश्च भगवानीशस्त्रिशूली नीललोहितः। प्रददौ शत्रुनाशार्थं जनकायाद्भुतं धनुः॥

fire when the sun had set, the sages, who were all possessed of immense glory, sat down placing Viśwamitra at their head. Paying their homage to the aforesaid sages and greeting them all, Śrī Rāma too, accompanied by Lakṣmaṇa, presently sat down facing the wise Viśwāmitra. Now Śrī Rāma, who was possessed of exceptional glory, asked Viśwāmitra, a tiger among sages, whose only wealth was his asceticism, with great curiosity as follows: "What land could this possibly be, graced with a thriving forest, O venerable Sir? I wish to hear of it. Be pleased to tell me accurately about it. God bless you!" Prompted by the aforesaid question of Śrī Rāma, the great ascetic, Viśwāmitra, of noble vows proceeded to speak elaborately about that land in the midst of the seers accompanying him. (19—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Thus ends Canto Thirty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

An account of the four sons of Kuśa; the hundred daughters of Kuśanābha turn hunch-backed under a curse of the wind-god

ब्रह्मयोनिर्महानासीत् कुशो नाम महातपाः।
अक्लिष्टव्रतधर्मज्ञः सज्जनप्रतिपूजकः॥ १॥

There was a noble and great ascetic-king of unobstructed vows, Kuśa by name, born of Brahmā, who knew what is right and honoured righteous men. (1)

स महात्मा कुलीनायां युक्तायां सुमहाबलान्।
वैदर्भ्यां जनयामास चतुरः सदृशान् सुतान्॥ २॥
कुशाम्बं कुशनाभं च असूर्तरजसं वसुम्।
दीप्तियुक्तान् महोत्साहान् क्षत्रधर्मचिकीर्षया॥ ३॥
तानुवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः।
क्रियतां पालनं पुत्रा धर्मं प्राप्स्यथ पुष्कलम्॥ ४॥

Through his high-born and worthy wife, who hailed from Vidarbha, that exalted soul begot four exceptionally mighty sons becoming of himself, Kuśāmba, Kuśanābha, Asūrtarajasa* and Vasu, who were not only brilliant and possessed of great zeal but were also extremely pious and veracious. With intent to urge them to their duty of protecting people, appropriate to a Kṣatriya, Kuśa said to them, "The duty of protecting people must be done by you. Thereby you will earn unbounded merit." (2—4)

कुशस्य वचनं श्रुत्वा चत्वारो लोकसत्तमाः।
निवेशं चक्रिरे सर्वे पुराणां नृवरास्तदा॥ ५॥

Hearing the admonition of Kuśa all those four jewels among men, who were the noblest in the world, forthwith laid the foundation of four cities. (5)

कुशाम्बस्तु महातेजाः कौशाम्बीमकरोत् पुरीम्।
कुशनाभस्तु धर्मात्मा पुरं चक्रे महोदयम्॥ ६॥

* The author of the famous commentary entitled the "Rāmāyaṇa-Śiromaṇi" has accepted the variant "Amūrtirajasa." In the Mahābhārata (Vana., LXLV. 17) we come across the name Amūrtarayā and the character bearing this name is stated there to have founded the city of Dharmāraṇya, which was encompassed by a sacred forest of the same name. This represents the tract lying round Gayā. The city of Gayā was built by a king named Gaya, who has been referred to as a son of Amūrtarayā. This establishes the identity of Gaya with Dharmāraṇya. In the Mahābhārata (Vana., LXXXIV.85) the lake Brahmasarovara forming part of the township of Gayā has been declared as surrounded by the forest of Dharmāraṇya. In Vana., LXXXII. 47 worship of the manes has been commended at Dharmāraṇya.

Kuśāmba, who was possessed of exceptional glory, for his part founded the city of Kauśāmbī (named after himself); while Kuśanābha, whose mind was given to piety, built the city named Mahodaya, the modern Kannauja. (6)

असूर्तरजसो नाम धर्मारण्यं महामतिः।
चक्रे पुरवरं राजा वसुनामा गिरिव्रजम्॥ ७॥

Asūrtarajasa built a city, Dharmāraṇya by name; while the prince named Vasu built Girivraja, the modern Rajgir, the foremost of all cities. (7)

एषा वसुमती नाम वसोस्तस्य महात्मनः।
एते शैलवराः पञ्च प्रकाशन्ते समन्ततः॥ ८॥

This capital of that high-souled prince, Vasu, was also designated after him as Vasumatī. These five great hills* cast their splendour all round the city of Girivraja, justifying the appellation given to it. (8)

सुमागधी नदी रम्या मगधान् विश्रुताऽऽययौ।
पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते॥ ९॥

The beautiful and celebrated river Sona, which spreads its charm like a garland in the midst of these five prominent hills flows from the west into the territory of Magadha and is accordingly known as the holy Māgadhī. (9)

सैषा हि मागधी राम वसोस्तस्य महात्मनः।
पूर्वाभिचरिता राम सुक्षेत्रा सस्यमालिनी॥ १०॥

This celebrated river Māgadhī, O Rāma, which flows in an easterly direction and is lined with charming fields on both sides and is thus adorned with rows of crops, is connected with the same high-souled Vasu, O Rāma! (10)

कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमम्।
जनयामास धर्मात्मा घृताच्यां रघुनन्दन॥ ११॥

The royal sage Kuśanābha, for his part, whose mind was given to righteousness, O scion of Raghu, begot a hundred daughters, excelled by none, through an Apsarā or celestial nymph named Ghṛtācī. (11)

तास्तु यौवनशालिन्यो रूपवत्यः स्वलंकृताः।
उद्यानभूमिमागम्य प्रावृषीव शतह्रदाः॥ १२॥
गायन्त्यो नृत्यमानाश्च वादयन्त्यस्तु राघव।
आमोदं परमं जग्मुर्वराभरणभूषिताः॥ १३॥

With their comeliness enhanced on their attaining maturity, they for their part would repair to the grounds of the royal garden duly adorned with sandal-paste and flowers etc., and decked with excellent jewels and shining like flashes of lighting during the monsoon, and they experienced supreme delight while singing, dancing and playing on their lutes, O scion of Raghu! (12-13)

अथ ताश्चारुसर्वाङ्ग्यो रूपेणाप्रतिमा भुवि।
उद्यानभूमिमागम्य तारा इव घनान्तरे॥ १४॥

Lovely of every limb and peerless on earth in comeliness of form they shone like stars in the midst of clouds on reaching the garden grounds. (14)

ताः सर्वा गुणसम्पन्ना रूपयौवनसंयुताः।
दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत्॥ १५॥

Seeing them all endowed with excellences and rich in beauty and youth, one day the wind-god, who is bodily present everywhere, addressed the following words to them: (15)

अहं वः कामये सर्वा भार्या मम भविष्यथ।
मानुषस्त्यज्यतां भावो दीर्घमायुरवाप्स्यथ॥ १६॥

"I wish to have you all as my own. You should, therefore, be my wedded wives. The thought that you are human beings should be given up. In this way you will attain a long lease of life. (16)

चलं हि यौवनं नित्यं मानुषेषु विशेषतः।
अक्षयं यौवनं प्राप्ता अमर्यश्च भविष्यथ॥ १७॥

* In the Mahābhārata (Sabhā., XXI.2) these five hills have been named as Vipula, Varāha, Vṛṣabha (Ṛṣabha), Ṛṣigiri (Mātaṅga) and Caityaka.

"Indeed youth is ever fleeting, especially in human beings. If you accept me as your husband, you will attain undecaying (abiding) youth and will become immortal." (17)

तस्य तद् वचनं श्रुत्वा वायोरक्लिष्टकर्मणः।
अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत्॥ १८॥
अन्तश्चरसि भूतानां सर्वेषां सुरसत्तम।
प्रभावज्ञाश्च ते सर्वाः किमर्थमवमन्यसे॥ १९॥

Hearing the aforesaid proposal of the celebrated wind-god, whose movements are ever unobstructed, and then deriding his offer, all the hundred damsels presently said, "In the form of life-breath you move inside all living beings, O jewel among gods ! And we are aware of your glory, yet we cherish no attraction for you. Why then do you insult us by making an unseemly offer to us? (18-19)

कुशनाभसुता देव समस्ताः सुरसत्तम।
स्थानाच्च्यावयितुं देवं रक्षामस्तु तपो वयम्॥ २०॥

"We are all daughters of Kuśanābha, O god, the foremost of all gods ! We can bring you down from your exalted position by pronouncing a curse on you, yet, even though you are a god, we are anxious to preserve our ascetic glory (which is sure to diminish in the event of our cursing you). (20)

मा भूत् स कालो दुर्मेधः पितरं सत्यवादिनम्।
अवमन्य स्वधर्मेण स्वयं वरमुपास्महे॥ २१॥

"Let not that unpropitious hour ever turn up, O evil-minded one, when prompted by lust (our baser nature) we should crave for and accept a match on our own initiative disregarding our veracious father. (21)

पिता हि प्रभुरस्माकं दैवतं परमं च सः।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति॥ २२॥

"For father is our master; nay, he is our supreme deity. He alone will be our husband to whom our father will give us away." (22)

तासां तु वचनं श्रुत्वा हरिः परमकोपनः।
प्रविश्य सर्वगात्राणि बभञ्ज भगवान् प्रभुः॥ २३॥

Hearing their insolent and defiant reply, however, the all-pervading wind-god, who is not only glorious and powerful but exceedingly irascible also, entered all their limbs and distorted them. (23)

ताः कन्या वायुना भग्ना विविशुर्नृपतेर्गृहम्।
प्रविश्य च सुसम्भ्रान्ताः सलज्जाः सास्रलोचनाः॥ २४॥

Distorted by the wind-god, the aforesaid maidens returned to the king's (their father's) palace. Having entered it, they felt much perturbed and abashed and their eyes were filled with tears. (24)

स च ता दयिता भग्नाः कन्याः परमशोभनाः।
दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमब्रवीत्॥ २५॥

Perplexed to see those beloved and most charming girls deformed and miserable at that moment, the king (Kuśanābha) asked the following question : (25)

किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते।
कुब्जाः केन कृताः सर्वाश्चेष्टन्त्यो नाभिभाषथ।
एवं राजा विनिःश्वस्य समाधिं संदधे ततः॥ २६॥

"What is this strange phenomenon? The whole thing may be related to me; who has violated the principles of justice? By whom have you all been turned hunch-backs and how is it that you are all making gestures and do not utter a word?" Making the aforesaid inquiry and heaving a deep sigh, the king then composed himself in order to hear their reply. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Kuśanābha applauds the forbearance and forgiveness of his daughters; the story of the birth of Brahmadatta and his marriage with Kuśanābha's daughters

तस्य तद् वचनं श्रुत्वा कुशनाभस्य धीमतः।
शिरोभिश्चरणौ स्पृष्ट्वा कन्याशतमभाषत॥ १॥

Hearing the aforesaid question of the celebrated and wise Kuśanābha, all the hundred maidens touched his feet with their heads and replied as follows : (1)

वायुः सर्वात्मको राजन् प्रधर्षयितुमिच्छति।
अशुभं मार्गमास्थाय न धर्मं प्रत्यवेक्षते॥ २॥

"Resorting to the evil path, the all-pervading wind-god, Your Majesty, sought to violate us and did not respect our righteous conduct. (2)

पितृमत्यः स्म भद्रं ते स्वच्छन्दे न वयं स्थिताः।
पितरं नो वृणीष्व त्वं यदि नो दास्यते तव॥ ३॥
तेन पापानुबन्धेन वचनं न प्रतीच्छता।
एवं ब्रुवन्त्यः सर्वाः स्म वायुनाभिहता भृशम्॥ ४॥

"We said to him, 'May good betide you, we are dependent on our father and as such are not masters of our own will. Ask you us of our father; we shall certainly accept you as our husband if he gives us away to you.' Pleading thus we were hit hard (deformed) by him of wicked intent, who did not heed our remonstrance." (3-4)

तासां तु वचनं श्रुत्वा राजा परमधार्मिकः।
प्रत्युवाच महातेजाः कन्याशतमनुत्तमम्॥ ५॥
क्षान्तं क्षमावतां पुत्र्यः कर्तव्यं सुमहत् कृतम्।
ऐकमत्यमुपागम्य कुलं चावेक्षितं मम॥ ६॥

"The act of forbearance done by you, which can be done only by those given to forgiveness, my daughters, was extremely noble on your part. And the fact that the honour of my race was vindicated by you by resorting to unanimity on this point was also a unique achievement on your part. (5-6)

अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा।
दुष्करं तच्च वै क्षान्तं त्रिदशेषु विशेषतः॥ ७॥
यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः।
क्षमा दानं क्षमा सत्यं क्षमा यज्ञाश्च पुत्रिकाः॥ ८॥

"For forbearance is the ornament indeed of womankind as well as of man. And such forbearance particularly with reference to gods as exists in you all without distinction, O my daughters, is difficult to practise. Forbearance is really charity, forbearance is devotion to truth, and forbearance constitutes all sacrifices, my beloved daughters ! (7-8)

क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत्।
विसृज्य कन्याः काकुत्स्थ राजा त्रिदशविक्रमः॥ ९॥
मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः।
देशे काले च कर्तव्यं सदृशे प्रतिपादनम्॥ १०॥

(Hearing their complaint, the king, for his part, who was exceedingly pious and exceptionally glorious, replied as follows to his hundred daughters, excelled by none :) "Forbearance is fame, forbearance is piety; nay, the entire creation is established in forbearance, crystallized in the form of the earth."

Having sent away the girls to the gynaeceum, O scion of Kakutstha, the king (Kuśanābha), who possessed the prowess of gods and was adept in deliberation, discussed the question of their marriage with his counsellors since it was necessary to give them away to a worthy man at the proper place and time. (9-10)

एतस्मिन्नेव काले तु चूली नाम महाद्युतिः।
ऊर्ध्वरेताः शुभाचारो ब्राह्मं तप उपागमत्॥ ११॥

At this very time a Brahmacārī

(lit., one who has turned the flow of his generative fluid upwards and never allowed it to escape), Cūlī by name, who was exceptionally glorious and given to virtuous conduct, actually embarked upon a course of austerities* (in the form of meditation) directed towards the realization of Brahmā. (11)

तपस्यन्तमृषिं तत्र गन्धर्वी पर्युपासते।
सोमदा नाम भद्रं ते ऊर्मिलातनया तदा॥ १२॥

At that very place, during the period of his askesis, may good betide you, a Gandharva girl, Somadā by name, daughter of Ūrmilā, waited upon the Ṛṣi in the hope of securing his goodwill, while he was busy practising his austerities. (12)

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा।
उवास काले धर्मिष्ठा तस्यास्तुटोऽभवद् गुरुः॥ १३॥

Bending low before him and devoted to his service, that most pious girl waited upon him at the right time whenever her presence was needed by him. The venerable sage got pleased with her. (13)

स च तां कालयोगेन प्रोवाच रघुनन्दन।
परितुष्टोऽस्मि भद्रं ते किं करोमि तव प्रियम्॥ १४॥

And when the propitious hour came, the sage, O scion of Raghu, said to the girl, 'I am highly pleased with your innocent services, may all be well with you! What service can I do to you?' (14)

परितुष्टं मुनिं ज्ञात्वा गन्धर्वी मधुरस्वरम्।
उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदम्॥ १५॥

Supremely delighted to know the sage much gratified, the eloquent Gandharva girl spoke as follows in a sweet voice to the seer, who was a master of speech : (15)

लक्ष्म्या समुदितो ब्राह्म्या ब्रह्मभूतो महातपाः।
ब्राह्मेण तपसा युक्तं पुत्रमिच्छामि धार्मिकम्॥ १६॥

"A great ascetic illumined with Brahmic (spiritual) splendour, you have become one with the Infinite. Hence I seek from you a pious son, rich in askesis (in the form of meditation) directed towards the realization of Brahma, the Absolute. (16)

अपतिश्चास्मि भद्रं ते भार्या चास्मि न कस्यचित्।
ब्राह्मेणोपगतायाश्च दातुमर्हसि मे सुतम्॥ १७॥

"As for myself, I am unmarried nor shall I be the wife of any. Therefore, let your grace descend on me. Be pleased to grant me a son by dint of your Brahmic (spiritual) glory, since I have sought refuge in you." (17)

तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ ब्राह्ममनुत्तमम्।
ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतम्॥ १८॥

Full of delight, the Brāhmaṇa sage Cūlina (a variant of Cūlī) conferred on her a mind-born son, rich in askesis (in the form of meditation) directed towards the realization of Brahma, excelled by none and known by the name of 'Brahmadatta'. (18)

स राजा ब्रह्मदत्तस्तु पुरीमध्यवसत् तदा।
काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवम्॥ १९॥

Invested with supreme (royal) splendour, the said Brahmadatta for his part lived at that time as king in the city of Kāmpilyā (built by Kampila) as Indra (the ruler of gods) does in paradise. (19)

स बुद्धिं कृतवान् राजा कुशनाभः सुधार्मिकः।
ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा॥ २०॥

The aforesaid Kuśanābha, a most pious king, at that time made up his mind, O scion of Kakutstha, to give away all his hundred daughters to Brahmadatta. (20)

तमाहूय महातेजा ब्रह्मदत्तं महीपतिः।
ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना॥ २१॥

Calling the said Brahmadatta, the

* There is a Smṛti text which runs as under :
मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः।
"One-pointedness of the mind and the senses constitutes the highest form of askesis."

exceptionally glorious king (Kuśanābha), the ruler of the earth, gave away with a most cheerful mind all the hundred girls to him. (21)

यथाक्रमं तदा पाणिं जग्राह रघुनन्दन।
ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा॥ २२॥

At the time of marriage, O scion of Raghu, King Brahmadatta, who shone like Indra (the ruler of gods), married them one after another by taking their hands in his in order of seniority. (22)

स्पृष्टमात्रे तदा पाणौ विकुब्जा विगतज्वराः।
युक्तं परमया लक्ष्म्या बभौ कन्याशतं तदा॥ २३॥

The moment their hands were touched by Brahmadatta in the course of the wedding, the girls got cured of their deformity and were rid of their agony. Invested with supreme splendour all the hundred girls shone brightly at that time. (23)

स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः।
बभूव परमप्रीतो हर्षं लेभे पुनः पुनः॥ २४॥

King Kuśanābha was highly pleased to see them freed from morbid affection of the windy humour in their body and experienced joy again and again. (24)

कृतोद्वाहं तु राजानं ब्रह्मदत्तं महीपतिम्।
सदारं प्रेषयामास सोपाध्यायगणं तदा॥ २५॥

King Kuśanābha then sent away King Brahmadatta, the delighter of his subjects, alongwith his wedded wives and the host of his family-priests, as soon as he was actually married. (25)

सोमदापि सुतं दृष्ट्वा पुत्रस्य सदृशीं क्रियाम्।
यथान्यायं च गन्धर्वी स्नुषास्ताः प्रत्यनन्दत।
स्पृष्ट्वा स्पृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च॥ २६॥

Seeing the union of her son worthy of her, Somadā, the Gandharva damsel, too joyfully greeted her son as well as her aforesaid daughters-in-law, one after another, in order of seniority and, embracing the said brides again and again and applauding Kuśanābha for his hospitality and rich dowry, she departed from there. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Kuśanābha performs a sacrifice for the birth of a son and is blessed with one, Gādhi by name; the glory of the river Kauśikī (the modern Kosi in Bihar)

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव।
अपुत्रः पुत्रलाभाय पौत्रीमिष्टिमकल्पयत्॥ १॥

The aforesaid Brahmadatta having left after being married, O scion of Raghu, Kuśanābha, who had no male issue, embarked upon a sacrifice intended to procure a son with the object of securing a male issue. (1)

इष्ट्यां तु वर्तमानायां कुशनाभं महीपतिम्।
उवाच परमोदारः कुशो ब्रह्मसुतस्तदा॥ २॥

In the meantime, while the sacrifice was actually going on, the highly magnanimous Kuśa, the father of Kuśanābha and son of Brahmā (the creator) prophesied to King Kuśanābha as follows : (2)

पुत्रस्ते सदृशः पुत्र भविष्यति सुधार्मिकः।
गाधिं प्राप्स्यसि तेन त्वं कीर्तिं लोके च शाश्वतीम्॥ ३॥

"'A most pious son, worthy of you, will be born to you, my son! You will have Gādhi for your son and thereby attain undying glory in the world.' (3)

एवमुक्त्वा कुशो राम कुशनाभं महीपतिम्।
जगामाकाशमाविश्य ब्रह्मलोकं सनातनम्॥ ४॥

"Informing King Kuśanābha accordingly, O Rāma, Kuśa withdrew to the immortal Satyaloka (the realm of Brahmā, from which he had obviously come), coursing through the airspace. (4)

कस्यचित् त्वथ कालस्य कुशनाभस्य धीमतः।
जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः॥ ५॥

"After sometime indeed a most pious son, Gādhi by name, the very name given by Kuśa, was born to the wise Kuśanābha. (5)

स पिता मम काकुत्स्थ गाधिः परमधार्मिकः।
कुशवंशप्रसूतोऽस्मि कौशिको रघुनन्दन॥ ६॥

"That exceedingly pious man, Gādhi by name, was my father, O descendant of Kakutstha ! And descended in the line of Kuśa, I am known as Kauśika, O scion of Raghu ! (6)

पूर्वजा भगिनी चापि मम राघव सुव्रता।
नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता॥ ७॥

"I had an elder sister too, of noble vows, known by the name of Satyavatī and given away to the sage, Ṛcīka. (7)

सशरीरा गता स्वर्गं भर्तारमनुवर्तिनी।
कौशिकी परमोदारा प्रवृत्ता च महानदी॥ ८॥
दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता।
लोकस्य हितकार्यार्थं प्रवृत्ता भगिनी मम॥ ९॥

"Following as she did, the wishes of her husband throughout her life, my sister bodily ascended to heaven and later on turned into a most beneficent and delightful great river—Kauśikī (the modern Kosi), flowing by the side of the Himalayas, unearthly in character, whose waters confer merit on those using it—and is thus engaged in doing good to the world. (8-9)

ततोऽहं हिमवत्पार्श्वे वसामि नियतः सुखम्।
भगिन्यां स्नेहसंयुक्तः कौशिक्यां रघुनन्दन॥ १०॥

"Full of affection for my sister, I had been happily leading a life of self-discipline since then by the side of the Himalayas on the banks of the Kauśikī, O scion of Raghu ! (10)

सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता।
पतिव्रता महाभागा कौशिकी सरितां वरा॥ ११॥

"That pious and highly blessed lady, Satyavatī, who was established in the virtue of truthfulness and exclusively devoted to her husband, is still extant in the form of Kauśikī, the foremost of rivers. (11)

अहं हि नियमाद् राम हित्वा तां समुपागतः।
सिद्धाश्रममनुप्राप्तः सिद्धोऽस्मि तव तेजसा॥ १२॥

"Leaving that river I came down to the plains because of my vow to perform a sacrifice at some consecrated spot and arrived at Siddhāśrama, where I got accomplished of my purpose by dint of your glory (might). (12)

एषा राम ममोत्पत्तिः स्वस्य वंशस्य कीर्तिता।
देशस्य हि महाबाहो यन्मां त्वं परिपृच्छसि॥ १३॥

"In this way has been told by me my birth from the loins of Gādhi, the genesis of my race (from Kuśa, son of Brahmā) and the history of the land of Girivraja extending along the bank of the Sona, which you asked me in particular, O mighty-armed Rāma ! (13)

गतोऽर्धरात्रः काकुत्स्थ कथाः कथयतो मम।
निद्रामभ्येहि भद्रं ते मा भूद् विघ्नोऽध्वनीह नः॥ १४॥

"Half of the night has passed in my narrating past episodes, O scion of Kakutstha ! Peace be with you ! Now go to sleep. Let there be no interference in this journey of ours due to torpor caused by sleeplessness. (14)

निष्पन्दास्तरवः सर्वे निलीना मृगपक्षिणः।
नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन॥ १५॥

"All the trees are motionless, the beasts and birds are buried in sleep and the quarters stand enveloped in the darkness of night, O scion of Raghu! (15)

शनैर्विसृज्यते संध्या नभा नेत्रैरिवावृतम्।
नक्षत्रतारागहनं ज्योतिर्भिरवभासते॥ १६॥

"The evening twilight has gradually receded and the firmament, thick set with lunar mansions and other stars, is shinning with the heavenly bodies as though covered with innumerable eyes. (16)

उत्तिष्ठते च शीतांशुः शशी लोकतमोनुदः।
ह्लादयन् प्राणिनां लोके मनांसि प्रभया स्वया॥ १७॥

"The moon, which dispels the darkness of the world at night, is just rising*, diffusing its cool rays and delighting the minds of all living beings in the world by its soothing and refreshing splendour. (17)

नैशानि सर्वभूतानि प्रचरन्ति ततस्ततः।
यक्षराक्षससंघाश्च रौद्राश्च पिशिताशनाः॥ १८॥

"All nocturnal beings, viz., fearful hosts of Yakṣas and Rākṣasas as well as fiends (feeding on raw flesh) are freely roaming here and there." (18)

एवमुक्त्वा महातेजा विरराम महामुनिः।
साधु साध्विति ते सर्वे मुनयो ह्यभ्यपूजयन्॥ १९॥

Saying so, the exceptionally glorious and great sage Viśwāmitra, became silent and all the aforesaid sages, who accompanied him, applauded him saying "Well spoken! Good!! (19)

कुशिकानामयं वंशो महान् धर्मपरः सदा।
ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः॥ २०॥

"Great is this race of Kuśa and ever given to righteousness too. The high-souled kings descended in the line of Kuśa have been as good as Brāhmaṇa Ṛṣis. (20)

विशेषेण भवानेव विश्वामित्र महायशः।
कौशिकी सरितां श्रेष्ठा कुलोद्द्योतकरी तव॥ २१॥

"You, O highly illustrious Viśwāmitra, who have attained Brahmanhood by dint of your austerities, are particularly so. And Kauśikī, the foremost of rivers, has added to the lustre of your race." (21)

मुदितैर्मुनिशार्दूलैः प्रशस्तः कुशिकात्मजः।
निद्रामुपागमच्छ्रीमानस्तंगत इवांशुमान्॥ २२॥

Extolled thus by the foremost of sages, who were full of delight, the glorious Viśwāmitra, the son of Gādhi, a scion of Kuśa, fell asleep even as the sun sinks below the horizon. (22)

रामोऽपि सहसौमित्रिः किंचिदागतविस्मयः।
प्रशस्य मुनिशार्दूलं निद्रां समुपसेवते॥ २३॥

Glorifying Viśwāmitra, a tiger among sages, Śrī Rāma too, who felt a bit amazed to hear the family history of Viśwāmitra, courted sleep alongwith Lakṣmaṇa, son of Sumitrā. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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* From the above description it can be easily inferred that it was the ninth night of a dark fortnight.

पञ्चत्रिंशः सर्गः

Canto XXXV

Crossing the Sona, Viśwāmitra and party reach the bank of the holy Gaṅgā and spend the night there. Requested by Śrī Rāma, he narrates the story of the origin of the Gaṅgā

उपास्य रात्रिशेषं तु शोणाकूले महर्षिभिः।
निशायां सुप्रभातायां विश्वामित्रोऽभ्यभाषत॥ १॥

Having reposed for the rest of the night on the bank of the Sona alongwith the great Ṛṣis, who accompanied him on the journey, Viśwāmitra spoke as follows on the night having culminated in a beautiful sunrise : (1)

सुप्रभाता निशा राम पूर्वा संध्या प्रवर्तते।
उत्तिष्ठोत्तिष्ठ भद्रं ते गमनायाभिरोचय॥ २॥

"The night has ended in a lovely dawn, O Rāma ! The morning twilight has set in. Get up, arise and make yourself ready to proceed further. May happiness and well-being attend you !" (2)

तच्छ्रुत्वा वचनं तस्य कृतपूर्वाह्णिकक्रियः।
गमनं रोचयामास वाक्यं चेदमुवाच ह॥ ३॥

Hearing his instruction as aforesaid and having finished his morning duties (Sandhyā etc.,) Śrī Rāma made himself ready to leave for the journey and spoke the following words: so the tradition goes : (3)

अयं शोणः शुभजलोगाधः पुलिनमण्डितः।
कतरेण पथा ब्रह्मन् संतरिष्यामहे वयम्॥ ४॥

"The river Sona, whose waters are so holy, is fordable here and as such adorned with sandy banks. By which of the two fords (appearing before us) shall we wade through it, O holy Sir?" (4)

एवमुक्तस्तु रामेण विश्वामित्रोऽब्रवीदिदम्।
एष पन्था मयोद्दिष्टो येन यान्ति महर्षयः॥ ५॥

Questioned thus by Śrī Rāma, Viśwāmitra indeed replied as follows : "Here is the ford already pointed out by me, through which the great Ṛṣis over there are wading." (5)

एवमुक्ता महर्षयो विश्वामित्रेण धीमता।
पश्यन्तस्ते प्रयाता वै वनानि विविधानि च॥ ६॥

After wise Viśwāmitra said so, the Maharṣis enjoying the beautiful sceneries of the forest departed. (6)

ते गत्वा दूरमध्वानं गतेऽर्धदिवसे तदा।
जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिसेविताम्॥ ७॥

Then having crossed the Sona at the spot mentioned by Viśwāmitra and traversed a long way further, the party sighted the Gaṅgā, the foremost of all rivers, resorted to by sages, in the afternoon. (7)

तां दृष्ट्वा पुण्यसलिलां हंससारससेविताम्।
बभूवुर्मुनयः सर्वे मुदिताः सहराघवाः॥ ८॥
तस्यास्तीरे तदा सर्वे चक्रुर्वासपरिग्रहम्।
ततः स्नात्वा यथान्यायं संतर्प्य पितृदेवताः॥ ९॥

The sages, including Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, were all rejoiced to see the celebrated river, whose waters confer merit (on those who resort to them) and which was frequented by swans and cranes. (8-9)

हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्धविः।
विविशुर्जाह्नवीतीरे शुभा मुदितमानसाः॥ १०॥
विश्वामित्रं महात्मानं परिवार्य समन्ततः।
विष्ठिताश्च यथान्यायं राघवौ च यथार्हतः।
सम्प्रहृष्टमना रामो विश्वामित्रमथाब्रवीत्॥ ११॥

On the bank of that river all of them forthwith broke their journey. Having then bathed in the river according to the scriptural ordinance, (i.e., after reciting a Vedic hymn

known as the Aghamarṣaṇa-Sūkta—vide Ṛgveda X. 190), duly propitiated the manes and gods (including Ṛṣis) with libations of water and also poured oblations into the sacred fire and partaken of the remnants of the sacrifice, which have been likened* to ambrosia in the Śāstras, the blessed Ṛṣis sat down on the bank of the Gaṅgā with a cheerful mind surrounding the high-souled Viśwāmitra on all sides. When they were all comfortably seated in order of seniority as also Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) according to their position, Śrī Rāma presently addressed Viśwāmitra as follows with an overjoyed mind: (10-11)

भगवञ्छ्रोतुमिच्छामि गङ्गां त्रिपथगां नदीम्।
त्रैलोक्यं कथमाक्रम्य गता नदनदीपतिम्॥ १२॥

"I wish to hear, O venerable Sir, about the holy river Gaṅgā, which takes a threefold course, flowing as it does through heaven, the earth and the subterranean regions, how having coursed through the three worlds, viz., heaven and earth and the space intervening the two, it meets the ocean (the ruler of rivers, both big and small)." (12)

चोदितो रामवाक्येन विश्वामित्रो महामुनिः।
वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे॥ १३॥

Impelled by the inquiry of Śrī Rāma, the great sage Viśwāmitra started discoursing on the origin as well as on the expansion of the holy Gaṅgā, as follows: (13)

शैलेन्द्रो हिमवान् राम धातूनामाकरो महान्।
तस्य कन्याद्वयं राम रूपेणाप्रतिमं भुवि॥ १४॥

"There stands (on the extreme north of India) O Rāma, the great Himālaya, the king of mountains and a storehouse of minerals. A couple of daughters, matchless in beauty on earth, were born to the deity presiding over the said mountain, O Rāma! (14)

या मेरुदुहिता राम तयोर्माता सुमध्यमा।
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया॥ १५॥

"The charming and beloved consort of Himavān, the deity presiding over the Himālayas, Menā by name, who was marked by a slender waist and was the daughter of Mount Meru, was their mother, O Rāma! (15)

तस्यां गङ्गेयमभवज्ज्येष्ठा हिमवतः सुता।
उमा नाम द्वितीयाभूत् कन्या तस्यैव राघव॥ १६॥

"The elder daughter of Himavān, born through her, was this Gaṅgā. A second daughter, Umā by name, was born to the selfsame Himavān, O scion of Raghu! (16)

अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया।
शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीम्॥ १७॥

"With the intention of accomplishing through her the purpose of gods, all the gods presently asked Himavān, the king of mountains, for the elder of the two, viz., Gaṅgā, who later turned into a river that follows a threefold course. (17)

ददौ धर्मेण हिमवांस्तनयां लोकपावनीम्।
स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया॥ १८॥

"From considerations of piety (according to which the solicitation of a supplicant is not to be rejected) and out of solicitude for the welfare of the three worlds, Himavān gave in adoption to gods his daughter, Gaṅgā, who is capable of purifying the world and who could carve her way even through the airspace and the subterranean regions according to her own free will. (18)

प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकाङ्क्षिणः।
गङ्गामादाय तेऽगच्छन् कृतार्थेनान्तरात्मना॥ १९॥

"Accepting the gift so readily given by the pious Himavān in the interest of the three worlds and taking the Gaṅgā with them, the gods, who wished well of the

* Vide Bhagavadgītā: यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्। (IV. 31)
"Those partaking of ambrosia in the form of the remnants of a sacrifice attain the everlasting Brahma."

three worlds, left with their mind fully satisfied. (19)

या चान्या शैलदुहिता कन्याऽऽसीद् रघुनन्दन।
उग्रं सुव्रतमास्थाय तपस्तेपे तपोधना॥ २०॥

"The other daughter of Himavān, who looked upon askesis as Her only wealth, O scion of Raghu, practised austerities in the shape of meditation on Lord Śiva, while remaining a virgin and observing a noble and formidable vow of forgoing even dry leaves to keep Her body and soul together. (20)

उग्रेण तपसा युक्तां ददौ शैलवरः सुताम्।
रुद्रायाप्रतिरूपाय उमां लोकनमस्कृताम्॥ २१॥

"Himavān, the chief of mountains, gave away to Lord Rudra (the god of destruction), who has no rival, this daughter, Umā who was rich in severe asceticism and adored by the universe. (21)

एते ते शैलराजस्य सुते लोकनमस्कृते।
गङ्गा च सरितां श्रेष्ठा उमा देवी च राघव॥ २२॥

"Gaṅgā, the foremost of rivers, and Goddess Umā, these are the two well-known daughters of Himavān, the king of mountains, who are venerated by the whole universe, O scion of Raghu! (22)

एतत् ते सर्वमाख्यातं यथा त्रिपथगामिनी।
खं गता प्रथमं तात गतिं गतिमतां वर॥ २३॥
सैषा सुरनदी रम्या शैलेन्द्रतनया तदा।
सुरलोकं समारूढा विपापा जलवाहिनी॥ २४॥

"In this way everything connected with the origin of Gaṅgā has been narrated to you. Now hear how it followed a threefold course. In the first place (as I have told you in verse 18 above), O dear Rāma, it rose into the sky, which allows moving space to all mobile beings alongwith the gods who took her away to heaven. Then this celebrated daughter of Himavān, the king of mountains, rose to heaven (the realm of gods) in the form of the delightful Mandākinī, the heavenly stream visible in the form of the milky way, and last of all assumed the form of an earthly stream, Gaṅgā, capable of ridding the world of its sins." (23-24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Gods interrupt the amorous pastimes of Lord Śiva and His Consort, Goddess Umā, on which She curses gods, including Mother Earth

उक्तवाक्ये मुनौ तस्मिन्नुभौ राघवलक्ष्मणौ।
प्रतिनन्द्य कथां वीरावूचतुर्मुनिपुंगवम्॥ १॥

The aforesaid sage, Viśwāmitra, having concluded his speech, both the heroes, Śrī Rāma and Lakṣmaṇa, hailed with joy the story of the two daughters of Himavān, told by him and spoke as follows to Viśwāmitra, the foremost of sages: (1)

धर्मयुक्तमिदं ब्रह्मन् कथितं परमं त्वया।
दुहितुः शैलराजस्य ज्येष्ठाया वक्तुमर्हसि।
विस्तरं विस्तरज्ञोऽसि दिव्यमानुषसम्भवम्॥ २॥

"You have narrated, holy Sir, this most excellent story capable of conferring merit on those who hear it. Be pleased now to give a detailed account of Gaṅgā (the elder daughter of Himavān), relating to her celestial and earthly career, since you know these details. (2)

त्रीन् पथो हेतुना केन प्लावयेल्लोकपावनी।
कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा॥ ३॥

"With what motive did that world-purifying stream choose to wash all the three regions (heaven, earth and the space intervening them)? How did the Gaṅgā, which takes a threefold course, come to be known as the foremost of rivers? (3)

त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता।
तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः॥ ४॥
निखिलेन कथां सर्वामृषिमध्ये न्यवेदयत्।
पुरा राम कृतोद्वाहः शितिकण्ठो महातपाः।
दृष्ट्वा च भगवान् देवीं मैथुनायोपचक्रमे॥ ५॥
तस्य संक्रीडमानस्य महादेवस्य धीमतः।
शितिकण्ठस्य देवस्य दिव्यं वर्षशतं गतम्॥ ६॥

"With what achievements is she associated in the three worlds, O knower of Dharma (what is right)?" While Śrī Rāma (a scion of Kakutstha) was speaking thus, Viśwāmitra, who claims askesis as his only wealth, narrated in extenso in the midst of the Ṛṣis, that accompanied him, the whole story as follows: "Seeing Goddess Pārvatī by His side, O Rāma, Lord Śiva, who bears a blue patch on His throat, nay, who is noted for His great asceticism and had just married Her, devoted Himself to the delights of conjugal bliss. A hundred celestial years (equivalent to 36,000 human years) rolled past the all-wise Lord Śiva, the Supreme Deity, while He sported with His Spouse. (4—6)

न चापि तनयो राम तस्यामासीत् परंतप।
सर्वे देवाः समुद्युक्ताः पितामहपुरोगमाः॥ ७॥
यदिहोत्पद्यते भूतं कस्तत् प्रतिसहिष्यति।
अभिगम्य सुराः सर्वे प्रणिपत्येदमब्रुवन्॥ ८॥
देवदेव महादेव लोकस्यास्य हिते रत।
सुराणां प्रणिपातेन प्रसादं कर्तुमर्हसि॥ ९॥

"Neither any son nor any daughter was, however, born of Her, O Rāma, the chastiser of foes! All the gods with Brahmā, the progenitor of the entire creation, as their leader girded up their loins to stop the amorous sport. For, they said to themselves, 'Who will be able to bear the glory of the offspring that is born of this divine Lady?' Approaching Him and falling prostrate before Him, all the gods addressed to Him the following prayer: 'O Supreme Lord, the adored of all gods, devoted as You are to the good of this universe, be pleased to extend Your grace to us, gods, in response to our prostrations. (7—9)

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम।
ब्राह्मेण तपसा युक्तो देव्या सह तपश्चर॥ १०॥

" 'The worlds or their denizens will not be able to bear Your glory in the shape of Your progeny, O Chief of gods! Therefore, rich as You are in askesis in the form of oneness with Brahma, desist from enjoying the delights of connubial bliss and practise austerities alongwith Your Divine Consort. (10)

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय।
रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि॥ ११॥

" 'For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.' (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः।
बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह॥ १२॥
धारयिष्याम्यहं तेजस्तेजसैव सहोमया।
त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु॥ १३॥

"Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said 'Amen!' And further addressed the following words to them all, so the tradition goes: 'I alongwith Umā shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction. (12-13)

यदिदं क्षुभितं स्थानान्मम तेजो ह्यनुत्तमम्।
धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः॥ १४॥

"But who shall receive that vital fluid of Mine, unsurpassed as it is, which is already shaken from its seat in the heart? Tell Me this, O jewels among gods !" (14)

एवमुक्तास्ततो देवाः प्रत्यूचुर्वृषभध्वजम्।
यत्तेजः क्षुभितं ह्यद्य तद् धरा धारयिष्यति॥ १५॥

Questioned thus by Lord Śiva, the gods thereupon replied to Lord Śiva (whose ensign bears the device of a bull), 'Earth (who is capable of holding everything) will indeed receive the vital fluid that has got dislodged so far.' (15)

एवमुक्तः सुरपतिः प्रमुमोच महाबलः।
तेजसा पृथिवी येन व्याप्ता सगिरिकानना॥ १६॥

Addressed thus by the gods, the almighty Lord Śiva, the Ruler of gods, let fall His seed, by which was covered the entire globe including the mountains and forests. (16)

ततो देवाः पुनरिदमूचुश्चापि हुताशनम्।
आविश त्वं महातेजो रौद्रं वायुसमन्वितः॥ १७॥

Thereupon fearing lest the earth may be cracked by being covered all over by the powerful fluid, the gods further addressed the following prayer to the god of fire that feeds on the sacrificial offerings : 'Accompanied by the wind-god (and mobilized by him) suck you the mighty seed of Rudra (the god of destruction).' (17)

तदग्निना पुनर्व्याप्तं संजातं श्वेतपर्वतम्।
दिव्यं शरवणं चैव पावकादित्यसंनिभम्॥ १८॥
यत्र जातो महातेजाः कार्तिकेयोऽग्निसम्भवः।
अथोमां च शिवं चैव देवाः सर्षिगणास्तथा॥ १९॥
पूजयामासुरत्यर्थं सुप्रीतमनसस्तदा।
अथ शैलसुता राम त्रिदशानिदमब्रवीत्॥ २०॥
समन्युरशपत् सर्वान् क्रोधसंरक्तलोचना।
यस्मान्निवारिता चाहं संगता पुत्रकाम्यया॥ २१॥
अपत्यं स्वेषु दारेषु नोत्पादयितुमर्हथ।
अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः॥ २२॥

Concentrated by fire (assisted by the wind-god), it now got consolidated into a white mountain and was subsequently transformed into a thicket of white reeds resplendent as fire and the sun, in which was born the exceptionally glorious Kārtikeya (so-called because he was suckled later on by the deities presiding over the group of stars known by the name of Kṛttikās), who is accordingly spoken of as fire-born. "Highly delighted in mind on that occasion, the gods including the hosts of Ṛṣis that accompanied them, now profusely worshipped Umā and, even so, Lord Śiva. Thereupon Umā, Daughter of Himavān, with eyes bloodshot through anger pronounced an imprecation on all gods and angrily addressed them as follows : 'Since I, who was united with My Spouse with the desire of getting a son, have been deterred from the act by you, you shall no longer be able to beget an offspring through your respective consorts. Let your wives remain issueless from this day.' (18—22)

एवमुक्त्वा सुरान् सर्वान् शशाप पृथिवीमपि।
अवने नैकरूपा त्वं बहुभार्या भविष्यसि॥ २३॥

Having addressed all the gods as aforesaid, she cursed Earth, too, in the following words : 'You will have a multiform surface, O earth, and shall have many masters. (23)

न च पुत्रकृतां प्रीतिं मत्क्रोधकलुषीकृता।
प्राप्स्यसि त्वं सुदुर्मेधो मम पुत्रमनिच्छती॥ २४॥

'Agitated by My curse, nor shall you enjoy the delight of having a son,* O highly evil-minded lady, since you do not wish that I should have a son.' (24)

तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा।
गमनायोपचक्राम दिशं वरुणपालिताम्॥ २५॥

* The demon Naraka, the son born of the union of Mother Earth with Her Consort, Lord Viṣṇu, manifested as the divine Boar, was later on killed by the same Lord in the form of Śrī Kṛṣṇa.

Seeing all those gods tormented by the curse of His Spouse, Lord Śiva (the Ruler of gods) prepared to proceed in a westerly direction, the quarter ruled over by Varuṇa, the god of water. (25)

स गत्वा तप आतिष्ठत् पार्श्वे तस्योत्तरे गिरेः।
हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः॥ २६॥

Going there the celebrated Lord Śiva, the supreme Divinity, took to asceticism alongwith His Consort, Goddess Pārvatī, on the summit called Himavatprabhava in the northern wing of the celebrated mountain, Himālaya." (26)

एष ते विस्तरो राम शैलपुत्र्या निवेदितः।
गङ्गायाः प्रभवं चैव शृणु मे सहलक्ष्मण॥ २७॥

In this way have I told you, O Rāma, a detailed account of Goddess Umā, Daughter of Himavān. Now hear from me alongwith Lakṣmaṇa the story of the origin of the Gaṅgā too. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

A detailed account of Kārtikeya's birth through Gaṅgā

तप्यमाने तदा देवे सेन्द्राः साग्निपुरोगमाः।
सेनापतिमभीप्सन्तः पितामहमुपागमन्॥ १॥

"At that time, while the divinity, Lord Śiva was busy practising austerities alongwith His Consort, Goddess Umā, the gods alongwith Indra (their ruler) and accompanied by the god of fire as their leader approached Brahmā, the progenitor of the entire creation, seeking to secure a commander for their forces. (1)

ततोऽब्रुवन् सुराः सर्वे भगवन्तं पितामहम्।
प्रणिपत्य सुरा राम सेन्द्राः साग्निपुरोगमाः॥ २॥

"Falling prostrate before him, all the gods including Indra and accompanied by the god of fire as their leader thereupon addressed the venerable Brahmā as follows, O Rāma (the delighter of gods) : (2)

येन सेनापतिर्देव दत्तो भगवता पुरा।
स तपः परमास्थाय तप्यते स्म सहोमया॥ ३॥

" 'Resorting to supreme asceticism, the almighty Lord Śiva, O glorious one, by whom a commander for our forces was vouchsafed in the form of seed some time back is practising austerities alongwith Goddess Umā, His Consort. (3)

यदत्रानन्तरं कार्यं लोकानां हितकाम्यया।
संविधत्स्व विधानज्ञ त्वं हि नः परमा गतिः॥ ४॥

" 'Pray, accomplish what should be done next in this connection with the intention of doing good to the worlds, O knower of expedients, since you are our supreme resort.' (4)

देवतानां वचः श्रुत्वा सर्वलोकपितामहः।
सान्त्वयन् मधुरैर्वाक्यैस्त्रिदशानिदमब्रवीत्॥ ५॥

"Hearing the submission of the gods, Brahmā, the progenitor of the whole universe, addressed the following words to the gods, comforting them with sweet assurances. (5)

शैलपुत्र्या यदुक्तं तन्न प्रजाः स्वासु पत्निषु।
तस्या वचनमक्लिष्टं सत्यमेव न संशयः॥ ६॥

" 'What has been uttered by Goddess Pārvatī, the daughter of Himavān, viz., that

you will have no progeny through your wives must be true: there is no doubt about it; for, Her imprecation is unobstructed. (6)

इयमाकाशगङ्गा च यस्यां पुत्रं हुताशनः।
जनयिष्यति देवानां सेनापतिमरिंदमम्॥ ७॥

" 'Here is the heavenly Gaṅgā, through whom the god of fire will, by placing in her the seed of Lord Śiva, cause to be born a son capable of subduing his enemies, who will turn out to be the commander of the celestial armies. (7)

ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तं सुतम्।
उमायास्तद्बहुमतं भविष्यति न संशयः॥ ८॥

" 'Gaṅgā, the elder daughter of the king of mountains, will account him as her own son and that belief of hers will be made much of even by Umā, her younger sister: there is no doubt about it.' (8)

तच्छ्रुत्वा वचनं तस्य कृतार्था रघुनन्दन।
प्रणिपत्य सुराः सर्वे पितामहमपूजयन्॥ ९॥

"Satisfied to hear the above reply of Brahmā and falling prostrate before him, O scion of Raghu, all the gods venerated him. (9)

ते गत्वा परमं राम कैलासं धातुमण्डितम्।
अग्निं नियोजयामासुः पुत्रार्थं सर्वदेवताः॥ १०॥

"Reaching the most excellent Kailāsa, rich in minerals, O Rāma, all the divinities urged the god of fire to produce a son fit to command the celestial armies. (10)

देवकार्यमिदं देव समाधत्स्व हुताशन।
शैलपुत्र्यां महातेजो गङ्गायां तेज उत्सृज॥ ११॥

"They said to him, 'Accomplish this object of gods, O exceptionally glorious god of fire! Place in Gaṅgā, the daughter of Himavān, the seed of Lord Śiva borne by you.' (11)

देवतानां प्रतिज्ञाय गङ्गामभ्येत्य पावकः।
गर्भं धारय वै देवि देवतानामिदं प्रियम्॥ १२॥

"Making a promise to the gods to accomplish their aforesaid purpose and, approaching the heavenly Gaṅgā, the god of fire prayed to her as follows : 'Pray, place in yourself the seed of Lord Śiva, captured and retained by me; for such is the pleasure of gods.' (12)

इत्येतद् वचनं श्रुत्वा दिव्यं रूपमधारयत्।
स तस्या महिमां दृष्ट्वा समन्तादवशीर्यत॥ १३॥

"Hearing the aforesaid request of the god of fire, the celestial river assumed an ethereal living form. Beholding her exquisiteness of form, the seed of Lord Śiva melted on all sides. (13)

समन्ततस्तदा देवीमभ्यषिञ्चत पावकः।
सर्वस्त्रोतांसि पूर्णानि गङ्गाया रघुनन्दन॥ १४॥

"The god of fire then impregnated her on all sides in such a way that all her veins were saturated with the seed, O scion of Raghu ! (14)

तमुवाच ततो गङ्गा सर्वदेवपुरोगमम्।
अशक्ता धारणे देव तेजस्तव समुद्धतम्॥ १५॥
दह्यमानाग्निना तेन सम्प्रव्यथितचेतना।
अथाब्रवीदिदं गङ्गां सर्वदेवहुताशनः॥ १६॥

"Burning with that fiery seed and with her mind extremely agonized, Gaṅgā thereupon spoke as follows to the celebrated god of fire, the leader of all the gods : 'I am unable, O shining one, to bear the seed of Lord Śiva, intensified by thine own.' The god of fire, who consumes the offerings intended for all gods, made the following reply to Gaṅgā : (15-16)

इह हैमवते पार्श्वे गर्भोऽयं संनिवेश्यताम्।
श्रुत्वा त्वग्निवचो गङ्गा तं गर्भमतिभास्वरम्॥ १७॥
उत्ससर्ज महातेजाः स्त्रोतोभ्यो हि तदानघ।
यदस्या निर्गतं तस्मात् तप्तजाम्बूनदप्रभम्॥ १८॥

" 'This seed may kindly be discharged on this offshoot of the Himālayas.' Hearing the aforesaid suggestion of the god of fire, the exceptionally glorious Gaṅgā for her part expelled from her veins that very moment that most resplendent seed, O sinless Rāma ! Since it emerged from the body of Gaṅgā, a

grand-daughter of Sumeru, a mountain of gold, it shone accordingly as molten gold of the purest type. (17-18)

काञ्चनं धरणीं प्राप्तं हिरण्यमतुलप्रभम्।
ताम्रं कार्ष्णायसं चैव तैक्ष्ण्यादेवाभिजायत॥ १९॥

"Its residue that fell on earth turned into gold and silver of matchless splendour. Due to the very severity of its heat even distant areas were converted into copper and iron. (19)

मलं तस्याभवत् तत्र त्रपु सीसकमेव च।
तदेतद् धरणीं प्राप्य नानाधातुरवर्धत॥ २०॥

"Its dross turned into tin and lead on the earth. In this way on reaching the earth the seed (of Lord Śiva) grew to be various metals. (20)

निक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम्।
सर्वं पर्वतसंनद्धं सौवर्णमभवद् वनम्॥ २१॥

"The moment the seed was deposited on earth, really speaking the entire thicket of white reeds referred to (in verse 18 of Canto XXXVI) above, alongwith the white mountain was irradiated with its splendour and turned into gold. (21)

जातरूपमिति ख्यातं तदाप्रभृति राघव।
सुवर्णं पुरुषव्याघ्र हुताशनसमप्रभम्।
तृणवृक्षलतागुल्मं सर्वं भवति काञ्चनम्॥ २२॥

"From that time onward, O scion of Raghu, gold, which shines like fire, came to be known as Jātarūpa, because it was at that time that its splendid form was brought to light, O tiger among men! and the grass, the creeper plants, the trees and the Gulma—all turned into gold by the contact of that seed. (22)

तं कुमारं ततो जातं सेन्द्राः सहमरुद्गणाः।
क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन्॥ २३॥

"Thereupon the hosts of gods alongwith Indra, their ruler, brought together the boy thus born as well as the Kṛttikās (the female deities presiding over the group of six stars forming the constellation of that name) in a body for the purpose of suckling the babe. (23)

ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमम्।
ददुः पुत्रोऽयमस्माकं सर्वासामिति निश्चिताः॥ २४॥

"Having arrived at a sublime understanding that the babe in question would be the son of them all and determined accordingly, they (synchronously) suckled the boy as soon as he was born. (24)

ततस्तु देवताः सर्वाः कार्तिकेय इति ब्रुवन्।
पुत्रस्त्रैलोक्यविख्यातो भविष्यति न संशयः॥ २५॥

"Thereupon all the gods said, 'The boy will be celebrated in all the three worlds (heaven, earth and the space intervening them) as a son of the Kṛttikās : there is no doubt about it.' (25)

तेषां तद् वचनं श्रुत्वा स्कन्नं गर्भपरिस्रवे।
स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलम्॥ २६॥

"Hearing the aforesaid utterance of the gods which was so agreeable to them, the Kṛttikās bathed the babe that had first trickled down in the form of seed from the body of Lord Śiva and again on its oozing from the womb of Gaṅgā shone with supreme effulgence like fire. (26)

स्कन्द इत्यब्रुवन् देवाः स्कन्नं गर्भपरिस्रवे।
कार्तिकेयं महाबाहुं काकुत्स्थ ज्वलनोपमम्॥ २७॥

"The gods named the mighty-armed son of the Kṛttikās, who was effulgent as fire, O scion of Kakutstha, as Skanda (from the root 'Skand'—to flow) because he had slipped from the womb of Gaṅgā. (27)

प्रादुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमम्।
षण्णां षडाननो भूत्वा जग्राह स्तनजं पयः॥ २८॥
गृहीत्वा क्षीरमेकाह्ना सुकुमारवपुस्तदा।
अजयत् स्वेन वीर्येण दैत्यसैन्यगणान् विभुः॥ २९॥
सुरसेनागणपतिमभ्यषिञ्चन् महाद्युतिम्।
ततस्तममराः सर्वे समेत्याग्निपुरोगमाः॥ ३०॥

"Then there appeared milk, excelled by no other milk, in the breasts of the

Kṛttikās, and growing six-faced, the babe sucked the milk flowing from the breasts of all the six together. Having sucked their milk only for a day the boy, though tender of body, grew so powerful even then that he gradually conquered by sheer dint of his might several divisions of the demon army. Meeting together all the gods, headed by the god of fire, then installed with due ceremony that exceptionally glorious boy as the commander of the celestial forces. (28—30)

एष ते राम गङ्गायां विस्तरोऽभिहितो मया।
कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च॥ ३१॥

"In this way has been told by me, O Rāma, a detailed narrative of the Gaṅgā as also the story of the advent of Kumāra (son of Lord Śiva), which confers wealth as well as religious merit (on the hearer as well as on the reader). (31)

भक्तश्च यः कार्तिकेये काकुत्स्थ भुवि मानवः।
आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत्॥ ३२॥

"Nay, a man on earth who is devoted to Kārtikeya, O scion of Kakutstha, bids fair to attain longevity and an abode in the divine realm of Skanda alongwith his sons and grandsons." (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

The narrative of King Sagara, a former king of Ayodhyā and a forefather of Śrī Rāma

तां कथां कौशिको रामे निवेद्य मधुराक्षराम्।
पुनरेवापरं वाक्यं काकुत्स्थमिदमब्रवीत्॥ १॥

Having narrated to Śrī Rāma in sweet accents the aforesaid story, Viśwāmitra, a scion of Kuśa, further related the following other narrative to the scion of Kakutstha. (1)

अयोध्याधिपतिर्वीर पूर्वमासीन्नराधिपः।
सगरो नाम धर्मात्मा प्रजाकामः स चाप्रजः॥ २॥

"In the days of old, O heroic Rāma, there was a king, Sagara by name, who ruled over Ayodhyā, and whose mind was given to piety. And being issueless he longed for progeny. (2)

वैदर्भदुहिता राम केशिनी नाम नामतः।
ज्येष्ठा सगरपत्नी सा धर्मिष्ठा सत्यवादिनी॥ ३॥

"A daughter of the king of Vidarbha, known by the name of Keśinī, O Rāma, was the eldest wife of Sagara. She was extremely pious and truthful. (3)

अरिष्टनेमेर्दुहिता सुपर्णभगिनी तु सा।
द्वितीया सगरस्यासीत् पत्नी सुमतिसंज्ञिता॥ ४॥

"The second wife of Sagara was named as Sumati. She was really speaking a daughter of the sage Ariṣṭanemi (nicknamed Kaśyapa) and a sister of Suparṇa (another name of Garuḍa, the king of birds and the carrier of Lord Viṣṇu). (4)

ताभ्यां सह महाराजः पत्नीभ्यां तप्तवांस्तपः।
हिमवन्तं समासाद्य भृगुप्रस्रवणे गिरौ॥ ५॥

"Having reached the Himālaya mountain, the great king practised asceticism on an offshoot of the Himālayas, Bhṛgu-Prasravaṇa by name, alongwith his aforesaid two wives. (5)

अथ वर्षशते पूर्णे तपसाऽऽराधितो मुनिः।
सगराय वरं प्रादाद् भृगुः सत्यवतां वरः॥ ६॥

"Propitiated by his askesis, the sage Bhṛgu (a mind-born son of Brahmā), the foremost of the votaries of truth, conferred a boon on Sagara when a hundred years had been completed. (6)

अपत्यलाभः सुमहान् भविष्यति तवानघ।
कीर्तिं चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ॥ ७॥

"He said, 'good many sons will be born to you, O sinless one, and you will attain unequalled fame in the world, O jewel among men ! (7)

एका जनयिता तात पुत्रं वंशकरं तव।
षष्टिं पुत्रसहस्राणि अपरा जनयिष्यति॥ ८॥

" 'One wife of yours will bear you a son that will perpetuate your race, O dear one; while the other will give birth to sixty thousand sons.' (8)

भाषमाणं महात्मानं राजपुत्र्यौ प्रसाद्य तम्।
ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा॥ ९॥

"Propitiating that exalted soul, the sage Bhṛgu, while he was speaking as aforesaid, the two princesses, the daughters of the king of Vidarbha and the sage Kaśyapa, a king of sages, respectively, who were supremely delighted to hear of the boon granted by him, submitted on that occasion with folded hands as follows : (9)

एकः कस्याः सुतो ब्रह्मन् का बहूञ्जनयिष्यति।
श्रोतुमिच्छावहे ब्रह्मन् सत्यमस्तु वचस्तव॥ १०॥

"We wish to hear by which of us will be borne a single son and which, O holy one, will give birth to many. Let your prediction be true, O sage !" (10)

तयोस्तद् वचनं श्रुत्वा भृगुः परमधार्मिकः।
उवाच परमां वाणीं स्वच्छन्दोऽत्र विधीयताम्॥ ११॥

"Hearing that question of theirs, the supremely pious Bhṛgu gave the following excellent reply : 'Let your own will be enforced in this matter. (11)

एको वंशकरो वास्तु बहवो वा महाबलाः।
कीर्तिमन्तो महोत्साहाः का वा कं वरमिच्छति॥ १२॥

" 'In one case there will be a single son that will perpetuate the race and in the other many mighty and renowned sons full of great daring. Which of you would have which boon?' (12)

मुनेस्तु वचनं श्रुत्वा केशिनी रघुनन्दन।
पुत्रं वंशकरं राम जग्राह नृपसंनिधौ॥ १३॥

"Hearing the sage's reply, Keśinī, the senior queen, for her part, O scion of Raghu, preferred in the presence of the king a son that would perpetuate the line, O Rāma. (13)

षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा।
महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान्॥ १४॥

"Thereupon Sumati, Garuḍa's sister, sought sixty thousand renowned sons full of great daring. (14)

प्रदक्षिणमृषिं कृत्वा शिरसाभिप्रणम्य तम्।
जगाम स्वपुरं राजा सभार्यो रघुनन्दन॥ १५॥

"Going round the sage clockwise and saluting him with his head bent low, the king returned to his capital with his wives, O Rāma ! (15)

अथ काले गते तस्य ज्येष्ठा पुत्रं व्यजायत।
असमञ्ज इति ख्यातं केशिनी सगरात्मजम्॥ १६॥

"Now, when the time was ripe, the senior queen, Keśinī, bore Sagara a son, known by the name of Asamañja, sprung from his loins. (16)

सुमतिस्तु नरव्याघ्र गर्भतुम्बं व्यजायत।
षष्टिः पुत्रसहस्राणि तुम्बभेदाद् विनिस्सृताः॥ १७॥

"Sumati, on the other hand, O tiger among men, brought forth a foetus shaped like a bitter gourd. On the gourd being split up sixty thousand male issues emerged from it. (17)

घृतपूर्णेषु कुम्भेषु धात्र्यस्तान् समवर्धयन्।
कालेन महता सर्वे यौवनं प्रतिपेदिरे॥ १८॥

"The nurses nurtured them placing them

in jars full of ghee. After a considerable period of time all attained maturity. (18)

अथ दीर्घेण कालेन रूपयौवनशालिनः।
षष्टिः पुत्रसहस्राणि सगरस्याभवंस्तदा॥ १९॥

"Then after a long time sixty thousand sons endowed with comeliness and youthful vigour now stood by the side of King Sagara. (19)

स च ज्येष्ठो नरश्रेष्ठ सगरस्यात्मसम्भवः।
बालान् गृहीत्वा तु जले सरय्वा रघुनन्दन॥ २०॥
प्रक्षिप्य प्राहसन्नित्यं मज्जतस्तान् निरीक्ष्य वै।
एवं पापसमाचारः सज्जनप्रतिबाधकः॥ २१॥
पौराणामहिते युक्तः पित्रा निर्वासितः पुरात्।
तस्य पुत्रोंऽशुमान् नाम असमञ्जस्य वीर्यवान्॥ २२॥
सम्मतः सर्वलोकस्य सर्वस्यापि प्रियंवदः।
ततः कालेन महता मतिः समभिजायत।
सगरस्य नरश्रेष्ठ यजेयमिति निश्चिता॥ २३॥
स कृत्वा निश्चयं राजा सोपाध्यायगणस्तदा।
यज्ञकर्मणि वेदज्ञो यष्टुं समुपचक्रमे॥ २४॥

"The aforesaid eldest son of Sagara, however, O jewel among men, actually caught hold of infants, O scion of Raghu, everyday and, throwing them into the waters of the Sarayū, openly and heartily laughed to see them drowning. Thus given to sinful conduct and tormenting pious men and intent on doing harm to the citizens, the youth was exiled by his father from the capital. The valiant son of the aforesaid Asamañja, Aṁśumān by name, on the other hand, was beloved of all people and spoke kindly to all. Then after a considerable period of time a firm resolve was made by Sagara that he should perform a sacrifice, O jewel among men! Having resolved upon a sacrificial performance, the aforesaid king, who was well-versed in the Vedas, made ready that very moment to undertake a sacrifice alongwith the help of his family-priests." (20—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Indra steals away the horse released by Sagara as a prelude to his horse-sacrifice; his sixty thousand sons proceed to excavate the earth in quest of the horse and the gods in terror apprise Brahmā of this daring of theirs

विश्वामित्रवचः श्रुत्वा कथान्ते रघुनन्दनः।
उवाच परमप्रीतो मुनिं दीप्तमिवानलम्॥ १॥

Śrī Rāma, a scion of Raghu, felt supremely delighted to hear the speech of Viśwāmitra. At the end of the discourse he spoke as follows, to the sage who shone as fire: (1)

श्रोतुमिच्छामि भद्रं ते विस्तरेण कथामिमाम्।
पूर्वजो मे कथं ब्रह्मन् यज्ञं वै समुपाहरत्॥ २॥

"May God bless you, I wish to hear this story at length. How did my forefather, King Sagara, perform the sacrifice, O holy one?" (2)

तस्य तद् वचनं श्रुत्वा कौतूहलसमन्वितः।
विश्वामित्रस्तु काकुत्स्थमुवाच प्रहसन्निव॥ ३॥

Seized with wonder to hear that question of Śrī Rāma, Viśwāmitra for his part replied to the scion of Kakutstha as follows as though laughing heartily: (3)

श्रूयतां विस्तरो राम सगरस्य महात्मनः।
शंकरश्वशुरो नाम्ना हिमवानिति विश्रुतः॥ ४॥
विन्ध्यपर्वतमासाद्य निरीक्षेते परस्परम्।
तयोर्मध्ये समभवद् यज्ञः स पुरुषोत्तम॥ ५॥

"Hear, O Rāma, a detailed account of the sacrificial performance of the high-souled Sagara. The father-in-law of Lord Śaṅkara, widely known by the name of Himavān, and the Vindhya mountain gaze on one another, Himavān overlooking Vindhya and vice versa. The aforesaid sacrifice took place in the region lying between the two ranges, O chief of men! (4-5)

स हि देशो नरव्याघ्र प्रशस्तो यज्ञकर्मणि।
तस्याश्वचर्या काकुत्स्थ दृढधन्वा महारथः॥ ६॥
अंशुमानकरोत् तात सगरस्य मते स्थितः।
तस्य पर्वणि तं यज्ञं यजमानस्य वासवः॥ ७॥
राक्षसीं तनुमास्थाय यज्ञियाश्वमपाहरत्।
ह्रियमाणे तु काकुत्स्थ तस्मिन्नश्वे महात्मनः॥ ८॥
उपाध्यायगणाः सर्वे यजमानमथाब्रुवन्।
अयं पर्वणि वेगेन यज्ञियाश्वोऽपनीयते॥ ९॥
हर्तारं जहि काकुत्स्थ हयश्चैवोपनीयताम्।
यज्ञच्छिद्रं भवत्येतत् सर्वेषामशिवाय नः॥ १०॥

"That land,* O tiger among men, is really commended for a sacrificial performance. Remaining at Sagara's beck and call, O dear Rāma (a scion of Kakutstha), Aṁśumān, a great car-warrior, who was armed with a strong bow played the role of attending the sacrificial horse during its wanderings as its guard. Assuming the semblance of an ogre Indra stole away the sacrificial horse of Sagara, while he was busy performing the said sacrifice on the day of Ukthya (a liturgical ceremony). While the aforesaid horse of the high-souled Sagara was actually being taken away, all the priests officiating at the sacrifice forthwith addressed the sacrificer as follows: 'On the day of Ukthya, the sacrificial horse is being taken away with vehemence over there. Kill the thief, O scion of Kakutstha, and let the horse be recovered. This obstruction in the sacrificial performance is calculated to bring ill-luck to us all. (6—10)

तत् तथा क्रियतां राजन् यज्ञोऽच्छिद्रः कृतो भवेत्।
सोपाध्यायवचः श्रुत्वा तस्मिन् सदसि पार्थिवः॥ ११॥
षष्टिं पुत्रसहस्राणि वाक्यमेतदुवाच ह।
गतिं पुत्रा न पश्यामि रक्षसां पुरुषर्षभाः॥ १२॥
मन्त्रपूतैर्महाभागैरास्थितो हि महाक्रतुः।
तद् गच्छथ विचिन्वध्वं पुत्रका भद्रमस्तु वः॥ १३॥

'Therefore, it may be so arranged, O king, that the sacrificial performance is cleared of this impediment.' Hearing the report of the priests including the family-priest, gathered in that assembly, the king addressed the following words to his sixty thousand sons: so the tradition goes: "I do not perceive, my sons, even the access of ogres to this sacrificial performance, O jewels among men, since this great sacrifice is presided over by highly blessed souls consecrated by the recitation of holy texts. Therefore, go and track out the thief, my beloved sons; may good luck attend you all. (11—13)

समुद्रमालिनीं सर्वां पृथिवीमनुगच्छथ।
एकैकं योजनं पुत्रा विस्तारमभिगच्छत॥ १४॥

'Ransack the entire globe encircled by the oceans. Apportion to yourselves, my sons, land with an area of one square Yojana (64 sq. miles) each and scour it. (14)

यावत् तुरगसंदर्शस्तावत् खनत मेदिनीम्।
तमेव हयहर्तारं मार्गमाणा ममाज्ञया॥ १५॥

* The region intervening the Vindhyan and Himalayan ranges has been designated as Āryāvarta and declared in the Śāstras as sacred—

आर्यावर्तः पुण्यभूमिर्मध्यं हिमवद्विन्ध्ययोः।

'If, however, you fail to trace him on the earth's surface, excavate the earth under my order, looking about for the very individual who has stolen away the horse, till the horse is found. (15)

दीक्षितः पौत्रसहितः सोपाध्यायगणस्त्वहम्।
इह स्थास्यामि भद्रं वो यावत् तुरगदर्शनम्॥ १६॥

'I for my part, who stand consecrated, will stay here alongwith my grandson, Aṁśumān, and the priests officiating at the sacrifice till the horse is in sight; may good betide you.' (16)

ते सर्वे हृष्टमनसो राजपुत्रा महाबलाः।
जग्मुर्महीतलं राम पितुर्वचनयन्त्रिताः॥ १७॥

"Bound by the words of their father, all those very mighty princes traversed the earth's surface with a delighted mind, O Rāma ! (17)

गत्वा तु पृथिवीं सर्वामदृष्ट्वा तं महाबलाः।
योजनायामविस्तारमेकैको धरणीतलम्।
बिभिदुः पुरुषव्याघ्रा वज्रस्पर्शसमैर्भुजैः॥ १८॥

"Traversing the whole earth and yet not finding the horse, the mighty princes, who were tigers among men, started excavating the earth with their arms whose impact was as hard as that of a thunderbolt, each digging land covering an area of one square Yojana or sixty-four square miles. (18)

शूलैरशनिकल्पैश्च हलैश्चापि सुदारुणैः।
भिद्यमाना वसुमती ननाद रघुनन्दन॥ १९॥

"The earth groaned even as it was being dug with pikes hard as adamant as well as with most formidable ploughshares, O scion of Raghu ! (19)

नागानां वध्यमानानामसुराणां च राघव।
राक्षसानां दुराधर्षः सत्त्वानां निनदोऽभवत्॥ २०॥

"There was a loud roar, that could not be easily repressed, of Nāgas, demons, ogres and other living beings inhabiting the subterranean regions, that were being killed in the course of the excavation. (20)

योजनानां सहस्राणि षष्टिं तु रघुनन्दन।
बिभिदुर्धरणीं राम रसातलमनुत्तमम्॥ २१॥

"They excavated, O scion of Raghu, land covering an area of sixty thousand square Yojanas as if to reach Rasātala (the sixth or penultimate subterranean sphere), a region excelled by no other sphere in point of beauty, splendour and amenities of life, O Rāma ! (21)

एवं पर्वतसम्बाधं जम्बूद्वीपं नृपात्मजाः।
खनन्तो नृपशार्दूल सर्वतः परिचक्रमुः॥ २२॥

"In this way, O tiger among princes, the sixty thousand sons of Sagara went about excavating in all directions the land of Jambūdwīpa, thick with mountains. (22)

ततो देवाः सगन्धर्वाः सासुराः सहपन्नगाः।
सम्भ्रान्तमनसः सर्वे पितामहमुपागमन्॥ २३॥

"Agitated in mind, gods including Gandharvas, demons and Nāgas, all sought the presence of Brahmā, the progenitor of the entire creation. (23)

ते प्रसाद्य महात्मानं विषण्णवदनास्तदा।
ऊचुः परमसंत्रस्ताः पितामहमिदं वचः॥ २४॥

"Glorifying the high-souled Brahmā on that occasion, they made the following submission to him with a doleful face, greatly alarmed as they were : (24)

भगवन् पृथिवी सर्वा खन्यते सगरात्मजैः।
बहवश्च महात्मानो वध्यन्ते जलचारिणः॥ २५॥

" 'O Lord, the entire globe is being excavated and many exalted souls and aquatic animals killed in the process by the sons of Sagara. (25)

अयं यज्ञहनोऽस्माकमनेनाश्वोऽपनीयते।
इति ते सर्वभूतानि हिंसन्ति सगरात्मजाः॥ २६॥

" 'The aforesaid sons of Sagara are destroying all created beings suspecting

that whosoever comes before them has interfered with their sacrificial performance and that the sacrificial horse has been taken away by him.' (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनचत्वारिंश: सर्ग: ॥ ३९ ॥

Thus ends Canto Thirty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Brahmā reassures the gods by telling them that the sons of Sagara will be destroyed by the curse of Sage Kapila. The sons of Sagara in the course of their excavation arrive in the presence of Kapila and, behaving insolently towards him, are forthwith reduced to ashes by the fire of his wrath

देवतानां वचः श्रुत्वा भगवान् वै पितामहः।
प्रत्युवाच सुसंत्रस्तान् कृतान्तबलमोहितान्॥ १॥

"Hearing the representation of the gods the venerable Brahmā replied as follows to the gods, who were greatly alarmed, and had been thrown into confusion by the might of the sons of Sagara, who had brought about the destruction of living beings on a large scale : (1)

यस्येयं वसुधा कृत्स्ना वासुदेवस्य धीमतः।
महिषी माधवस्यैषा स एव भगवान् प्रभुः॥ २॥
कापिलं रूपमास्थाय धारयत्यनिशं धराम्।
तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजाः॥ ३॥

"This Goddess Earth is a Consort of the all-wise Lord Viṣṇu, the Spouse of Lakṣmī, the goddess of fortune, to whom this entire globe belongs. Assuming the form of Kapila the same almighty Lord incessantly supports the earth by dint of His yogic power. The sons of Sagara will be shortly consumed by the fire of His wrath. (2-3)

पृथिव्याश्चापि निर्भेदो दृष्ट एव सतानतः।
सगरस्य च पुत्राणां विनाशो दीर्घदर्शिनाम्॥ ४॥

"The excavation of the earth invariably takes place in every Kalpa. And the destruction of the sons of Sagara too is foreseen by men possessing a long range of vision. Hence there is no occasion for grief on this account either." (4)

पितामहवचः श्रुत्वा त्रयस्त्रिंशदरिंदमाः।
देवाः परमसंहृष्टाः पुनर्जग्मुर्यथागतम्॥ ५॥

Hearing the reply of Brahmā, the progenitor of the entire creation, the gods, thirty-three* in number, all capable of subduing their enemy, returned extremely delighted to their respective abode the way they had come. (5)

सगरस्य च पुत्राणां प्रादुरासीन्महास्वनः।
पृथिव्यां भिद्यमानायां निर्घातसमनिःस्वनः॥ ६॥

And while the earth was being excavated at the hands of Sagara's sons, there arose a terrific sound like that of a thunderstorm. (6)

ततो भित्त्वा महीं सर्वां कृत्वा चापि प्रदक्षिणम्।
सहिताः सागराः सर्वे पितरं वाक्यमब्रुवन्॥ ७॥

Having walked round the whole earth and excavated it too, all the sons of Sagara then sought the presence of their father

* The thirty-three principal gods are the eight Vasus, the eleven Rudras, the twelve Ādityas and the two Aświnīkumāras (the twin-born physicians of gods).

and jointly made the following submission to him : (7)

परिक्रान्ता मही सर्वा सत्त्ववन्तश्च सूदिताः।
देवदानवरक्षांसि पिशाचोरगपन्नगाः॥ ८॥

"The entire globe has been circumambulated and excavated and powerful gods, demons and ogres, fiends, serpents and Nāgas destroyed by us. (8)

न च पश्यामहेऽश्वं ते अश्वहर्तारमेव च।
किं करिष्याम भद्रं ते बुद्धिरत्र विचार्यताम्॥ ९॥

"Yet we have neither been able to trace the horse nor the stealer of the horse. What shall we do now? May your benign look descend on us and let a further plan of action be thought out for us in this matter." (9)

तेषां तद् वचनं श्रुत्वा पुत्राणां राजसत्तमः।
समन्युरब्रवीद् वाक्यं सगरो रघुनन्दन॥ १०॥

Hearing the aforesaid submission of those princes, O scion of Raghu, Sagara, the noblest of kings, angrily replied as follows: (10)

भूयः खनत भद्रं वो विभेद्य वसुधातलम्।
अश्वहर्तारमासाद्य कृतार्थाश्च निवर्तत॥ ११॥

"May prosperity attend you, excavate the earth further and, breaking it open, trace the stealer of the horse and return only when you have accomplished your purpose." (11)

पितुर्वचनमासाद्य सगरस्य महात्मनः।
षष्टिः पुत्रसहस्राणि रसातलमभिद्रवन्॥ १२॥

Bowing to the command of their high-souled father, Sagara, the sixty thousand princes dug their way into Rasātala. (12)

खन्यमाने ततस्तस्मिन् ददृशुः पर्वतोपमम्।
दिशागजं विरूपाक्षं धारयन्तं महीतलम्॥ १३॥

Even while the earth was being further tunnelled, they saw as a sequel to that excavation an elephant huge as a mountain, Virūpākṣa by name, guarding the eastern quarter and supporting the globe. (13)

सपर्वतवनां कृत्स्नां पृथिवीं रघुनन्दन।
धारयामास शिरसा विरूपाक्षो महागजः॥ १४॥

The great elephant Virūpākṣa, O scion of Raghu, supported on his head the entire globe including the mountains and forests. (14)

यदा पर्वणि काकुत्स्थ विश्रमार्थं महागजः।
खेदाच्चालयते शीर्षं भूमिकम्पस्तदा भवेत्॥ १५॥

Whenever, from exhaustion, O scion of Kakutstha, the great elephant shakes his head for the sake of relief, a convulsion of the earth's surface ensues. (15)

ते तं प्रदक्षिणं कृत्वा दिशापालं महागजम्।
मानयन्तो हि ते राम जग्मुर्भित्त्वा रसातलम्॥ १६॥

Walking clockwise round that great elephant guarding the quarter, and thereby showing their respect to him, O Rāma, they tunnelled their way through Rasātala indeed. (16)

ततः पूर्वां दिशं भित्त्वा दक्षिणां बिभिदुः पुनः।
दक्षिणस्यामपि दिशि ददृशुस्ते महागजम्॥ १७॥
महापद्मं महात्मानं सुमहत्पर्वतोपमम्।
शिरसा धारयन्तं गां विस्मयं जग्मुरुत्तमम्॥ १८॥

Having pierced the eastern quarter they then penetrated the southern quarter too, and in the southern quarter again they found the great elephant, Mahāpadma, endowed with a colossal body resembling a huge mountain and supporting the earth on his head, and experienced great wonder. (17-18)

ते तं प्रदक्षिणं कृत्वा सगरस्य महात्मनः।
षष्टिः पुत्रसहस्राणि पश्चिमां बिभिदुर्दिशम्॥ १९॥

Walking round the elephant from left to right as a mark of respect, the sixty thousand sons of the high-souled Sagara penetrated the western quarter. (19)

पश्चिमायामपि दिशि महान्तमचलोपमम्।
दिशागजं सौमनसं ददृशुस्ते महाबलाः॥ २०॥

In the western quarter too those very

mighty princes beheld the great elephant guarding that quarter, Saumanasa by name, that resembled a mountain in size. (20)

ते तं प्रदक्षिणं कृत्वा पृष्ट्वा चापि निरामयम्।
खनन्तः समुपाक्रान्ता दिशं सोमवतीं तदा॥ २१॥

Walking round the elephant clockwise and enquiring after his welfare, they then dug their way into the northern quarter, presided over by the moon-god. (21)

उत्तरस्यां रघुश्रेष्ठ ददृशुर्हिमपाण्डुरम्।
भद्रं भद्रेण वपुषा धारयन्तं महीमिमाम्॥ २२॥

In the north, O chief of the Raghus, they saw Bhadra, the elephant guarding that quarter, white as snow, supporting this globe on his beautiful body. (22)

समालभ्य ततः सर्वे कृत्वा चैनं प्रदक्षिणम्।
षष्टिः पुत्रसहस्राणिं बिभिदुर्वसुधातलम्॥ २३॥

Touching the elephant and walking round him from left to right, all the sixty thousand princes set about digging the earth once more. (23)

ततः प्रागुत्तरां गत्वा सागराः प्रथितां दिशम्।
रोषादभ्यखनन् सर्वे पृथिवीं सगरात्मजाः॥ २४॥

Proceeding in the celebrated north-easterly direction, presided over by Lord Śiva and as such held sacred for all holy undertakings, all the sons of Sagara continued digging the earth in an agitated mood. (24)

ते तु सर्वे महात्मानो भीमवेगा महाबलाः।
ददृशुः कपिलं तत्र वासुदेवं सनातनम्॥ २५॥
हयं च तस्य देवस्य चरन्तमविदूरतः।
प्रहर्षमतुलं प्राप्ताः सर्वे ते रघुनन्दन॥ २६॥

All those high-minded and exceedingly mighty princes, possessed of tremendous speed, actually beheld there the eternal Lord Viṣṇu manifested in the form of Sage Kapila, as well as a horse grazing not very far from that glorious sage, on which they all experienced incomparable joy, O scion of Raghu ! (25-26)

ते तं यज्ञहनं ज्ञात्वा क्रोधपर्याकुलेक्षणाः।
खनित्रलाङ्गलधरा नानावृक्षशिलाधराः॥ २७॥
अभ्यधावन्त संक्रुद्धास्तिष्ठ तिष्ठेति चाब्रुवन्।
अस्माकं त्वं हि तुरगं यज्ञियं हृतवानसि॥ २८॥

Thoughtlessly suspecting him to be the man who had interrupted the sacrificial performance by stealing away the sacrificial horse, they felt enraged and rushed towards him with their eyes bedimmed through anger, carrying spades and ploughs and various kinds of trees and rocks, and said, "Stop ! Stop !! You alone have stolen our sacrificial horse. (27-28)

दुर्मेधस्त्वं हि सम्प्राप्तान् विद्धि नः सगरात्मजान्।
श्रुत्वा तद् वचनं तेषां कपिलो रघुनन्दन॥ २९॥
रोषेण महताऽऽविष्टो हुंकारमकरोत् तदा।
ततस्तेनाप्रमेयेण कपिलेन महात्मना।
भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः॥ ३०॥

"Indeed, you know us to be the sons of Sagara arrived in a body, O evil-minded one !" Seized with fury to hear that threat of theirs, O scion of Raghu, Kapila forthwith uttered the sound 'hum', expressive of contempt. The very next moment the sons of Sagara were all burnt and reduced to a heap of ashes by that high-souled Sage Kapila of immeasurable glory. (29-30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Under orders of Sagara his grandson Aṁśumān proceeds to Rasātala through the underground passage made by his uncles and, bringing back the sacrificial horse, tells the king about the fate of his uncles

पुत्रांश्चिरगताञ्ज्ञात्वा सगरो रघुनन्दन।
नप्तारमब्रवीद् राजा दीप्यमानं स्वतेजसा॥ १॥

Perceiving that his sons had been away for a long time, O scion of Raghu, King Sagara spoke as follows to his grandson, Aṁśumān, resplendent with his own glory : (1)

शूरश्च कृतविद्यश्च पूर्वैस्तुल्योऽसि तेजसा।
पितॄणां गतिमन्विच्छ येन चाश्वोऽपवाहितः॥ २॥

"You are valiant and learned and the compeer of your forbears in splendour. Trace the whereabouts of your uncles as well as of the man by whom the sacrificial horse has been stolen away. (2)

अन्तर्भौमानि सत्त्वानि वीर्यवन्ति महान्ति च।
तेषां तु प्रतिघातार्थं सासिं गृह्णीष्व कार्मुकम्॥ ३॥

"The living beings inhabiting the subterranean regions are full of great prowess and gigantic of body. In order to meet their assault, therefore, take up a bow alongwith a sword. (3)

अभिवाद्याभिवाद्यांस्त्वं हत्वा विघ्नकरानपि।
सिद्धार्थः संनिवर्तस्व मम यज्ञस्य पारगः॥ ४॥

"Bowing to those who deserve to be greeted and at the same time killing those who come in your way, return you only when you have accomplished your purpose, and thus ensure the completion of my sacrificial performance." (4)

एवमुक्तोंऽशुमान् सम्यक् सगरेण महात्मना।
धनुरादाय खड्गं च जगाम लघुविक्रमः॥ ५॥

Duly instructed thus by the high-souled Sagara and taking his bow and sword, Aṁśumān departed with quick paces. (5)

स खातं पितृभिर्मार्गमन्तर्भौमं महात्मभिः।
प्रापद्यत नरश्रेष्ठ तेन राज्ञाभिचोदितः॥ ६॥

Urged by the aforesaid king, O jewel among men, he reached in no time the underground passage dug by his high-minded uncles. (6)

देवदानवरक्षोभिः पिशाचपतगोरगैः।
पूज्यमानं महातेजा दिशागजमपश्यत॥ ७॥

The exceptionally glorious Aṁśumān presently saw an elephant guarding one of the four quarters, that was being worshipped by gods, demons and ogres, fiends, winged creatures and serpents. (7)

स तं प्रदक्षिणं कृत्वा पृष्ट्वा चैव निरामयम्।
पितॄन् स परिपप्रच्छ वाजिहर्तारमेव च॥ ८॥

Walking clockwise round the elephant and inquiring after his welfare, he questioned him about his uncles as well as about the stealer of the sacrificial horse of his father. (8)

दिशागजस्तु तच्छ्रुत्वा प्रत्युवाच महामतिः।
आसमञ्ज कृतार्थस्त्वं सहाश्वः शीघ्रमेष्यसि॥ ९॥

Hearing his aforesaid question, the highly intelligent elephant presiding over the quarter, for his part, replied, "Accomplished of purpose, O son of Asamañja, you will soon come back alongwith the horse." (9)

तस्य तद् वचनं श्रुत्वा सर्वानेव दिशागजान्।
यथाक्रमं यथान्यायं प्रष्टुं समुपचक्रमे॥ १०॥

Hearing the aforesaid reply of the elephant, Aṁśumān proceeded to ask the same question of all the elephants guarding

the quarters in their order of seniority and in a befitting manner. (10)

तैश्च सर्वैर्दिशापालैर्वाक्यज्ञैर्वाक्यकोविदैः।
पूजितः सहयश्चैवागन्तासीत्यभिचोदितः॥ ११॥

He was received with honour by all the elephants guarding all the four quarters—who could easily understand the meaning of others' speech and were equally adept in expression—and told that he would return alongwith the horse. (11)

तेषां तद् वचनं श्रुत्वा जगाम लघुविक्रमः।
भस्मराशीकृता यत्र पितरस्तस्य सागराः॥ १२॥

Hearing that reply of theirs, Aṁśumān repaired with quick paces to the place where his uncles, the sons of Sagara, lay reduced to heaps of ashes. (12)

स दुःखवशमापन्नस्त्वसमञ्जसुतस्तदा।
चुक्रोश परमार्तस्तु वधात् तेषां सुदुःखितः॥ १३॥

Already fallen a prey to affliction on not finding them, the said son of Asamañja for his part thereupon felt deeply distressed over their death and actually cried in great agony. (13)

यज्ञियं च हयं तत्र चरन्तमविदूरतः।
ददर्श पुरुषव्याघ्रो दुःखशोकसमन्वितः॥ १४॥

Nay, full of sorrow and grief the tiger among men also perceived the sacrificial horse grazing on the spot not very far from him. (14)

स तेषां राजपुत्राणां कर्तुकामो जलक्रियाम्।
स जलार्थी महातेजा न चापश्यज्जलाशयम्॥ १५॥

He felt inclined to offer water to the spirits of those princes. Though desirous of water for that purpose, that exceptionally glorious prince, however, did not come across any reservoir of water nearby. (15)

विसार्य निपुणां दृष्टिं ततोऽपश्यत् खगाधिपम्।
पितॄणां मातुलं राम सुपर्णमनिलोपमम्॥ १६॥

Extending his penetrating vision all round, O Rāma, he then saw Garuḍa, the king of birds, who is swift as the wind, and the maternal uncle of his uncles. (16)

स चैनमब्रवीद् वाक्यं वैनतेयो महाबलः।
मा शुचः पुरुषव्याघ्र वधोऽयं लोकसम्मतः॥ १७॥
कपिलेनाप्रमेयेण दग्धा हीमे महाबलाः।
सलिलं नार्हसि प्राज्ञ दातुमेषां हि लौकिकम्॥ १८॥

The exceptionally mighty Garuḍa (son of Vinatā), however, addressed to him the following admonition : "This death of your uncles, O tiger among men, is conducive to the interests of all the three worlds inasmuch as it will serve as an occasion for the advent of the holy Gaṅgā to the terrestrial plane. These exceptionally mighty princes have undoubtedly been burnt to death by Sage Kapila of immeasurable glory. You should not therefore offer them earthly* water, O wise prince! (17-18)

गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ।
तस्यां कुरु महाबाहो पितॄणां सलिलक्रियाम्॥ १९॥

Gaṅgā is the elder daughter of Himavān, the deity presiding over the Himālayas. Offer water, O mighty-armed prince, to the soul of your departed uncles in that river, O jewel among men! (19)

भस्मराशीकृतानेतान् प्लावयेल्लोकपावनी।
तया क्लिन्नमिदं भस्म गङ्गया लोककान्तया।
षष्टिं पुत्रसहस्राणि स्वर्गलोकं गमिष्यति॥ २०॥

* There is a Smṛti text running as under :

चाण्डालादुदकात् सर्पाद् वैद्युताद् ब्राह्मणादपि।
दंष्ट्रिभ्यश्च पशुभ्यश्च मरणं पापकर्मणाम्॥
उदकं पिण्डदानं च न तेषां तु विधीयते।

"Death at the hands of a pariah or a Brāhmaṇa or through being submerged in water, through snake-bite, through being struck by lightning or through being bitten by animals with fangs falls to the lot of men of sinful deeds alone. Offering water or lumps of cooked rice or uncooked flour etc., is not recommended for their peace in the other world."

"When the Gaṅgā, which is capable of purifying the whole world, washes them, reduced as they are to heaps of ashes, this heap of ashes soaked by the Gaṅgā, a river pleasing to the world, will take the souls of the sixty thousand princes to the celestial plane. (20)

निर्गच्छाश्वं महाभाग संगृह्य पुरुषर्षभ।
यज्ञं पैतामहं वीर निर्वर्तयितुमर्हसि॥ २१॥

"Taking the horse with you, O highly blessed one, depart from this region, O jewel among men! Thereby you ought to ensure the completion of your grandfather's sacrificial undertaking, O valiant prince!" (21)

सुपर्णवचनं श्रुत्वा सोंऽशुमानतिवीर्यवान्।
त्वरितं हयमादाय पुनरायान्महातपाः॥ २२॥

Hearing the admonition of Garuḍa, the celebrated Aṁśumān, who was exceptionally powerful and a great ascetic too, speedily returned to his grandfather's capital taking the sacrificial horse with him. (22)

ततो राजानमासाद्य दीक्षितं रघुनन्दन।
न्यवेदयद् यथा वृत्तं सुपर्णवचनं तथा॥ २३॥

Then seeking the presence of the king, who stood consecrated for the sacrifice yet, O scion of Raghu, he related exactly what had happened as well as reproduced faithfully the utterance of Garuḍa. (23)

तच्छ्रुत्वा घोरसंकाशं वाक्यमंशुमतो नृपः।
यज्ञं निर्वर्तयामास यथाकल्पं यथाविधि॥ २४॥

Hearing that apparently awe-inspiring tale from the lips of Aṁśumān, the king Sagara concluded the sacrifice to the best of his capacity in accordance with the scriptural ordinance. (24)

स्वपुरं त्वगमच्छ्रीमानिष्टयज्ञो महीपतिः।
गङ्गायाश्चागमे राजा निश्चयं नाध्यगच्छत॥ २५॥

Having performed the sacrifice the glorious emperor for his part returned to his capital. The monarch, however, could not hit upon any plan for ensuring the descent of the Gaṅgā to the terrestrial plane. (25)

अगत्वा निश्चयं राजा कालेन महता महान्।
त्रिंशद्वर्षसहस्राणि राज्यं कृत्वा दिवं गतः॥ २६॥

Failing to reach any conclusion in the aforesaid matter even after a considerable time and having reigned for thirty thousand years, the great king ascended to heaven. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Aṁśumān and his grandson, Bhagīratha, successively practise austerities for bringing down the Gaṅgā to the terrestrial plane. Brahmā grants a boon to Bhagīratha and exhorts him to propitiate Lord Śiva and secure His consent to receive the Gaṅgā on His head

कालधर्मं गते राम सगरे प्रकृतीजनाः।
राजानं रोचयामासुरंशुमन्तं सुधार्मिकम्॥ १॥

Sagara having met his end (which is the law of Time, according to which one who is born must die sooner or later when one has played one's allotted role), O Rāma, the people desired the highly pious Aṁśumān to be their ruler. (1)

स राजा सुमहानासीदंशुमान् रघुनन्दन।
तस्य पुत्रो महानासीद् दिलीप इति विश्रुतः॥ २॥

The said Aṁśumān, O scion of Raghu, proved to be a great monarch. His son, widely known by the name of Dilīpa, was equally great. (2)

तस्मै राज्यं समादिश्य दिलीपे रघुनन्दन।
हिमवच्छिखरे रम्ये तपस्तेपे सुदारुणम्॥ ३॥

Having entrusted the kingship to the said Dilīpa, O scion of Raghu, Aṁśumān practised the severest form of askesis (for bringing down the Gaṅgā to the terrestrial plane) on a delightful summit of the Himālayas. (3)

द्वात्रिंशच्छतसाहस्रं वर्षाणि सुमहायशाः।
तपोवनगतो राजा स्वर्गं लेभे तपोधनः॥ ४॥

Having continued for thirty-two lakhs of years in a grove intended for austerities alone, the highly illustrious king, rich in asceticism, eventually attained heaven only and not the desired grace of the holy Gaṅgā. (4)

दिलीपस्तु महातेजाः श्रुत्वा पैतामहं वधम्।
दुःखोपहतया बुद्ध्या निश्चयं नाध्यगच्छत॥ ५॥

Hearing of the unnatural death of his grand-uncles, the exceptionally glorious Dilīpa could not arrive at any decision regarding the method of bringing the Gaṅgā down to the terrestrial plane due to his judgment being clouded by sorrow. (5)

कथं गङ्गावतरणं कथं तेषां जलक्रिया।
तारयेयं कथं चैतानिति चिन्तापरोऽभवत्॥ ६॥

He felt anxious as to how the Gaṅgā should be made to descend to the terrestrial plane, how water could be offered to them and as to how he should be able to redeem their departed souls. (6)

तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः।
पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः॥ ७॥

While the king, who was celebrated for his righteousness, was thus plunged in thought every moment, a most pious son, Bhagīratha by name, was born to him. (7)

दिलीपस्तु महातेजा यज्ञैर्बहुभिरिष्टवान्।
त्रिंशद्वर्षसहस्राणि राजा राज्यमकारयत्॥ ८॥

Dilīpa, for his part, who was exceptionally glorious, propitiated the Lord through many sacrifices. The king reigned for thirty thousand years. (8)

अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति।
व्याधिना नरशार्दूल कालधर्ममुपेयिवान्॥ ९॥

Failing to arrive at any decision on the question of deliverance of his forbears, the king, O tiger among men, met his end, which is the law of Time, through illness. (9)

इन्द्रलोकं गतो राजा स्वार्जितेनैव कर्मणा।
राज्ये भगीरथं पुत्रमभिषिच्य नरर्षभः॥ १०॥

Having installed his son, Bhagīratha, on the throne, the king, who was a jewel among men, ascended to paradise, the realm of Indra, through merit earned by his own self. (10)

भगीरथस्तु राजर्षिर्धार्मिको रघुनन्दन।
अनपत्यो महाराजः प्रजाकामः स च प्रजाः॥ ११॥
मन्त्रिष्वाधाय तद्राज्यं गङ्गावतरणे रतः।
तपो दीर्घं समातिष्ठद् गोकर्णे रघुनन्दन॥ १२॥

Emperor Bhagīratha, a pious royal sage, was issueless and as such desirous of progeny, O scion of Raghu ! Having entrusted the people as well as their rulership to his ministers, intent as he was on the descent of the Gaṅgā to the terrestrial plane, he practised prolonged askesis on Mount Gokarṇa, a summit of the Himālayas, O delight of the Raghus ! (11-12)

ऊर्ध्वबाहुः पञ्चतपा मासाहारो जितेन्द्रियः।
तस्य वर्षसहस्राणि घोरे तपसि तिष्ठतः॥ १३॥
अतीतानि महाबाहो तस्य राज्ञो महात्मनः।
सुप्रीतो भगवान् ब्रह्मा प्रजानां प्रभुरीश्वरः॥ १४॥

With uplifted arms and senses fully controlled he exposed himself to five fires (placing himself in the midst of four fires, one in each quarter with the fifth in the shape of the sun overhead) and partook of food only once a month. A thousand years elapsed even as he remained engaged in severe asceticism, O mighty-armed one! The almighty Brahmā, the creator, the lord and ruler of all created beings, got much pleased with that high-souled king. (13-14)

ततः सुरगणैः सार्धमुपागम्य पितामहः।
भगीरथं महात्मानं तप्यमानमथाब्रवीत्॥ १५॥

Calling with hosts of gods on the high-souled Bhagīratha, who had been practising austerities, Brahmā (the progenitor of the entire creation) thereupon forthwith spoke to him as follows : (15)

भगीरथ महाराज प्रीतस्तेऽहं जनाधिप।
तपसा च सुतप्तेन वरं वरय सुव्रत॥ १६॥

"I am pleased with the askesis duly practised by you, O great king, the ruler of people ! Therefore, ask of me a boon of your choice, O king of noble vows !" (16)

तमुवाच महातेजाः सर्वलोकपितामहम्।
भगीरथो महाबाहुः कृताञ्जलिपुटः स्थितः॥ १७॥

Standing with folded hands the exceptionally glorious and mighty-armed Bhagīratha submitted as follows to Brahmā, the progenitor of all the worlds : (17)

यदि मे भगवान् प्रीतो यद्यस्ति तपसः फलम्।
सगरस्यात्मजाः सर्वे मत्तः सलिलमाप्नुयुः॥ १८॥

"If the lord is pleased with me and if there is any reward for asceticism, let all the sons of Sagara receive water from me. (18)

गङ्गायाः सलिलक्लिन्ने भस्मन्येषां महात्मनाम्।
स्वर्गं गच्छेयुरत्यन्तं सर्वे च प्रपितामहाः॥ १९॥

"When the ashes of these princes of gigantic body get soaked with the waters of the Gaṅgā, all my aforesaid grand-uncles bid fair to attain the everlasting heaven. (19)

देव याचे ह संतत्यै नावसीदेत् कुलं च नः।
इक्ष्वाकूणां कुले देव एष मेऽस्तु वरः परः॥ २०॥

"Born in the line of Ikṣwāku, O glorious one, I ask for a male progeny so that our race may not get extinct. Let this be treated as another boon, O lord !" (20)

उक्तवाक्यं तु राजानं सर्वलोकपितामहः।
प्रत्युवाच शुभां वाणीं मधुरां मधुराक्षराम्॥ २१॥

Brahmā, the progenitor of all the worlds, thereupon answered the king, who had uttered the aforesaid prayer, in the following benignant and agreeable speech, full of sweet expressions : (21)

मनोरथो महानेष भगीरथ महारथ।
एवं भवतु भद्रं ते इक्ष्वाकुकुलवर्धन॥ २२॥

"Great is this ambition of yours, O Bhagīratha, a great car-warrior as you are ! May it be realized ! May success attend on you, O promoter of Ikṣwāku's race ! (22)

इयं हैमवती ज्येष्ठा गङ्गा हिमवतः सुता।
तां वै धारयितुं राजन् हरस्तत्र नियुज्यताम्॥ २३॥

"Here is the river Gaṅgā, the elder daughter of Himavān, the deity presiding over the Himālayas, which emanates from the Himālayas. Let Lord Śiva alone be invoked to support the Gaṅgā when it descends on earth, O king! (23)

गङ्गायाः पतनं राजन् पृथिवी न सहिष्यते।
तां वै धारयितुं राजन् नान्यं पश्यामि शूलिनः॥ २४॥

"The earth, O monarch, will not be able to sustain the velocity of the descent of the Gaṅgā. And I do not perceive, O king, anyone, other than Lord Śiva, the Wielder of a trident, capable of sustaining it". (24)

तमेवमुक्त्वा राजानं गङ्गां चाभाष्यलोककृत्।
जगाम त्रिदिवं देवैः सर्वैः सह मरुद्गणैः॥ २५॥

Having thus spoken to the aforesaid king and instructed Gaṅgā as well to oblige Bhagīratha when the time comes, Brahmā, the maker of the universe, rose to Brahmaloka with all the gods including the (forty-nine) wind-gods. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Pleased with the asceticism of Bhagīratha, Lord Śiva receives the Gaṅgā on His head and discharges it into Bindusarovara. Branching forth into seven streams it then accompanies Bhagīratha to Rasātala and liberates his forbears on the way

देवदेवे गते तस्मिन् सोऽङ्गुष्ठाग्रनिपीडिताम्।
कृत्वा वसुमतीं राम वत्सरं समुपासत॥ १॥

"When the celebrated Brahmā (the adored even of gods) had left, O Rāma, Bhagīratha waited upon Lord Śiva for a year remaining standing on the tip of one of his great toes stamped on the ground. (1)

अथ संवत्सरे पूर्णे सर्वलोकनमस्कृतः।
उमापतिः पशुपती राजानमिदमब्रवीत्॥ २॥

On a year being completed, Lord Śiva (the Spouse of Umā, who evidently appeared with Him), Protector of the Jīva (who has been likened to an animal because of its bondage), the adored of all the worlds, forthwith addressed the following words to the king: (2)

प्रीतस्तेऽहं नरश्रेष्ठ करिष्यामि तव प्रियम्।
शिरसा धारयिष्यामि शैलराजसुतामहम्॥ ३॥

"I am pleased with you, O jewel among men, and shall do that which is pleasing to you. I shall receive the Gaṅgā, the daughter of Himavān, the king of mountains, on My head even as it descends on earth. (3)

ततो हैमवती ज्येष्ठा सर्वलोकनमस्कृता।
तदा सातिमहद्रूपं कृत्वा वेगं च दुस्सहम्॥ ४॥
आकाशादपतद् राम शिवे शिवशिरस्युत।
अचिन्तयच्च सा देवी गङ्गा परमदुर्धरा॥ ५॥
विशाम्यहं हि पातालं स्रोतसा गृह्य शंकरम्।
तस्यावलेपनं ज्ञात्वा क्रुद्धस्तु भगवान् हरः॥ ६॥
तिरोभावयितुं बुद्धिं चक्रे त्रिनयनस्तदा।
सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि॥ ७॥

हिमवत्प्रतिमे राम जटामण्डलगह्वरे।
सा कथंचिन्महीं गन्तुं नाशक्नोद् यत्नमास्थिता॥ ८॥

Swelling into the form of a very mighty stream and acquiring a formidable force, the celebrated Gaṅgā, the elder daughter of Himavān, the adored of all the worlds, thereupon descended forthwith, O Rāma, from the heavens (her reputed home) on the blessed head of Lord Śiva: so the tradition goes. Nay, the said Gaṅgā, who is all-glorious and most difficult to sustain, thought within herself: "Wafting Lord Śaṅkara alongwith my stream, I might as well enter Pātāla." Enraged to perceive her arrogance, the three-eyed Lord Śaṅkara (the Destroyer of the universe) for His part forthwith made up His mind to conceal her in the midst of His matted locks. Fallen on the holy head of Lord Rudra, thick with coils of matted hair and resembling the Himālayas, in its colossal size, O Rāma, that sacred river could in no way reach the earth even though it made every effort to do so. (4—8)

नैव सा निर्गमं लेभे जटामण्डलमन्ततः।
तत्रैवाबभ्रमद् देवी संवत्सरगणान् बहून्॥ ९॥

Revolving in the coils of His matted locks it did not find an egress even on reaching their end; the divine stream continued to meander on His head alone for several rounds of years. (9)

तामपश्यत् पुनस्तत्र तपः परममास्थितः।
स तेन तोषितश्चासीदत्यन्तं रघुनन्दन॥ १०॥

Bhagīratha saw it there and took to supreme asceticism once more. Lord Śiva felt extremely pleased with that, O scion of Raghu! (10)

विससर्ज ततो गङ्गां हरो बिन्दुसरः प्रति।
तस्यां विसृज्यमानायां सप्त स्रोतांसि जज्ञिरे॥ ११॥

Thereupon Lord Śiva (the Destroyer of the universe) let fall the Gaṅgā into the Bindusara, a lake in the region of the Himālayas, attributed to Brahmā. While the river was being released, it got split up into seven streams. (11)

ह्लादिनी पावनी चैव नलिनी च तथैव च।
तिस्रः प्राचीं दिशं जग्मुर्गङ्गाः शिवजलाः शुभाः॥ १२॥

Of these, three blessed streams of the Gaṅgā, consisting of delightful waters, viz., Hlādinī, Pāvanī and even so Nalinī too, ran in an easterly direction. (12)

सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी।
तिस्रश्चैता दिशं जग्मुः प्रतीचीं तु शुभोदकाः॥ १३॥

Again, Sucakṣu and Sītā and even so the great river Sindhu—these three, consisting of blessed waters, flowed in a westerly direction. (13)

सप्तमी चान्वगात् तासां भगीरथरथं तदा।
भगीरथोऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः॥ १४॥
प्रायादग्रे महातेजा गङ्गा तं चाप्यनुव्रजत्।
गगनाच्छंकरशिरस्ततो धरणिमागता॥ १५॥

Again, the seventh of them forthwith followed the chariot of Bhagīratha. Mounted on a beautiful chariot, the royal sage Bhagīratha too, invested with unique splendour, marched ahead and the Gaṅgā, really speaking, followed him. In this way the holy river descended from the heavens to the head of Lord Śaṅkara and came down from there to the earth and thereby justified the appellation of "Tripathagā" or the river following a threefold path, enjoyed by it. (14-15)

असर्पत जलं तत्र तीव्रशब्दपुरस्कृतम्।
मत्स्यकच्छपसंघैश्च शिंशुमारगणैस्तथा॥ १६॥
पतद्भिः पतितैश्चैव व्यरोचत वसुंधरा।
ततो देवर्षिगन्धर्वा यक्षसिद्धगणास्तथा॥ १७॥
व्यलोकयन्त ते तत्र गगनाद् गां गतां तदा।
विमानैर्नगराकारैर्हयैर्गजवरैस्तथा॥ १८॥
पारिप्लवगताश्चापि देवतास्तत्र विष्ठिताः।
तदद्भुतमिमं लोके गङ्गावतरमुत्तमम्॥ १९॥
दिदृक्षवो देवगणाः समीयुरमितौजसः।
सम्पतद्भिः सुरगणैस्तेषां चाभरणौजसा॥ २०॥

शतादित्यमिवाभाति गगनं गततोयदम्।
शिंशुमारोरगगणैर्मीनैरपि च चञ्चलैः॥ २१॥
विद्युद्भिरिव विक्षिप्तैराकाशमभवत् तदा।
पाण्डुरैः सलिलोत्पीडैः कीर्यमाणैः सहस्रधा॥ २२॥
शारदाभ्रैरिवाकीर्णं गगनं हंससम्प्लवैः।
क्वचिद् द्रुततरं याति कुटिलं क्वचिदायतम्॥ २३॥
विनतं क्वचिदुद्भूतं क्वचिद् याति शनैः शनैः।
सलिलेनैव सलिलं क्वचिदभ्याहतं पुनः॥ २४॥
मुहुरूर्ध्वपथं गत्वा पपात वसुधां पुनः।
तच्छंकरशिरोभ्रष्टं भ्रष्टं भूमितले पुनः॥ २५॥
व्यरोचत तदा तोयं निर्मलं गतकल्मषम्।
तत्रर्षिगणगन्धर्वा वसुधातलवासिनः॥ २६॥
भवाङ्गपतितं तोयं पवित्रमिति पस्पृशुः।
शापात् प्रपतिता ये च गगनाद् वसुधातलम्॥ २७॥
कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः।
धूतपापाः पुनस्तेन तोयेनाथ शुभान्विताः॥ २८॥
पुनराकाशमाविश्य स्वाँल्लोकान् प्रतिपेदिरे।
मुमुदे मुदितो लोकस्तेन तोयेन भास्वता॥ २९॥
कृताभिषेको गङ्गायां बभूव गतकल्मषः।
भगीरथो हि राजर्षिर्दिव्यं स्यन्दनमास्थितः॥ ३०॥
प्रायादग्रे महाराजस्तं गङ्गा पृष्ठतोऽन्वगात्।
देवाः सर्षिगणाः सर्वे दैत्यदानवराक्षसाः॥ ३१॥
गन्धर्वयक्षप्रवराः सकिंनरमहोरगाः।
सर्पाश्चाप्सरसो राम भगीरथरथानुगाः॥ ३२॥
गङ्गामन्वगमन् प्रीताः सर्वे जलचराश्च ये।
यतो भगीरथो राजा ततो गङ्गा यशस्विनी॥ ३३॥
जगाम सरितां श्रेष्ठा सर्वपापप्रणाशिनी।
ततो हि यजमानस्य जह्नोरद्भुतकर्मणः॥ ३४॥
गङ्गा सम्प्लावयामास यज्ञवाटं महात्मनः।
तस्यावलेपनं ज्ञात्वा क्रुद्धो जह्नुश्च राघव॥ ३५॥
अपिबत् तु जलं सर्वं गङ्गायाः परमाद्भुतम्।
ततो देवाः सगन्धर्वा ऋषयश्च सुविस्मिताः॥ ३६॥
पूजयन्ति महात्मानं जह्नुं पुरुषसत्तमम्।
गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः॥ ३७॥

There on the earth's surface the water of the Gaṅgā meandered with a terrific noise. And the earth looked exceptionally charming with its hosts of fishes and tortoises as well as with its multitudes of sea-elephants falling and already fallen alongwith the stream on the earth's surface. At that time, seized with great bewilderment those celestial Ṛṣis and Gandharvas as well as the hosts of Yakṣas and Siddhas, and the gods stationed there (in the heavens) beheld from their aerial cars, big as cities, as well as from the back of their horses and excellent elephants the Gaṅgā's descent on the earth from the said heavens. Eager to see this celebrated, nay, wonderful and superb descent of the Gaṅgā on the mortal plane, multitudes of gods possessed of infinite strength collected in the heavens. With the hosts of gods coming down with great speed and with the brilliance of their shining jewels, the cloudless firmament looked as if irradiated by hundreds of suns. Scattered on that occasion with multitudes of sea-elephants and snakes as well as with throbbing fishes, the sky appeared covered with streaks of lightning. Nay, with volumes of white foam that were being tossed about in numberless particles the vault of heavens looked as if overcast with autumnal waterless and hence white clouds and crowded with flocks of flying swans.

The Gaṅgā now flowed very swiftly, now tortuously; now it broadened out and now again narrowed down when forcing its way through a ravine; now it was tossed high when dashed against a rock and now it glided. Now buffeted by the waves of the same water indeed (when turned back by the wind), the water of the Gaṅgā spouted upwards once more and dashed to the ground again. First fallen on the head of Lord Saṅkara and again dropped on the earth's surface, the limpid water of the Gaṅgā, which rids those who come in contact with it of all sin, shone bright on that occasion. On that spot hosts of Ṛṣis and Gandharvas as well as the inhabitants of the globe touched (sipped) the water fallen from the person of Lord Śiva (the Source of the universe) as purifying. Those who had fallen from the heavens to the

terrestrial plane through a curse were rid of their sin (responsible for the curse) by bathing in it. Having been rid of their sin through the very touch of that water and further invested with merit, they ascended once more to the heavens and returned to their respective realms. Already delighted with the very sight of that sparkling water and rid of their sin by having bathed in the Gaṅgā, people rejoiced all the more.

Mounted on a charming chariot, Emperor Bhagīratha, the royal sage, drove ahead, while the Gaṅgā followed at his heels. Full of delight all gods including hosts of Ṛṣis, as well as Daityas, Dānavas and ogres, the foremost among Gandharvas and Yakṣas, including Kinnaras and great Nāgas, as well as serpents and celestial nymphs, as also all species of aquatic creatures that existed followed the Gaṅgā, keeping behind Bhagīratha's chariot. The illustrious Gaṅgā, the foremost of all rivers, which is capable of eradicating all sins, followed in whatever direction Bhagīratha drove. Proceeding from there, it is said, the Gaṅgā actually inundated the sacrificial ground of the high-souled sage Jahnu, the worker of miracles, who had been performing a sacrifice. Jahnu felt enraged to perceive the pride of Gaṅgā, O scion of Raghu, and drank up by dint of his yogic power all the water of the Gaṅgā, which was a supreme miracle indeed. Highly astonished, the gods including the Gandharvas and Ṛṣis thereupon glorified the high-souled Jahnu, the foremost among men, and reduced the Gaṅgā to the position of a daughter of that exalted soul by prevailing upon him to eject the Gaṅgā. (16—37)

ततस्तुष्टो महातेजाः श्रोत्राभ्यामसृजत् प्रभुः।
तस्माज्जह्नुसुता गङ्गा प्रोच्यते जाह्नवीति च॥ ३८॥

Pleased at that, the powerful sage, invested as he was with exceptional glory, discharged the Gaṅgā through his ears. Hence the Gaṅgā is spoken of as a daughter of Jahnu and called by the name of Jāhnavī (descended from Jahnu). (38)

जगाम च पुनर्गङ्गा भगीरथरथानुगा।
सागरं चापि सम्प्राप्ता सा सरित्प्रवरा तदा॥ ३९॥
रसातलमुपागच्छत् सिद्ध्यर्थं तस्य कर्मणः।
भगीरथोऽपि राजर्षिर्गङ्गामादाय यत्नतः॥ ४०॥
पितामहान् भस्मकृतानपश्यद् गतचेतनः।
अथ तद्भस्मनां राशिं गङ्गासलिलमुत्तमम्।
प्लावयत् पूतपाप्मानः स्वर्गं प्राप्ता रघूत्तम॥ ४१॥

The Gaṅgā once more followed in the wake of Bhagīratha's chariot and duly reached the excavation made by Sagara's sons and filled it*. Then that foremost of rivers forced its way into Rasātala (the penultimate subterranean region) for consummating the feat of Bhagīratha, viz., the deliverance of his departed forbears. Leading the Gaṅgā with superhuman effort to Rasātala as aforesaid, the royal sage Bhagīratha too beheld his great grand-uncles reduced to ashes and fainted (as it were partly from grief and partly from exhaustion). The most sacred water of the Gaṅgā forthwith submerged the heaps of their ashes and, purged of their sin, the souls of Sagara's departed sons ascended to heaven, O jewel among the Raghus ! (39—41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The water turned brackish only when it was later drunk up and discharged by the sage Agastya.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Applauding Bhagīratha, Brahmā urges him to gratify the souls of his departed great grand-uncles by offering them the water of the Gaṅgā, and after doing his bidding, Bhagīratha returns to his capital; the glory of hearing and reading the story of Gaṅgā's descent on earth

स गत्वा सागरं राजा गङ्गयानुगतस्तदा।
प्रविवेश तलं भूमेर्यत्र ते भस्मसात्कृताः॥ १॥

Reaching the excavation made by Sagara's sons, followed by the Gaṅgā, the king Bhagīratha then entered the lowest stratum of the bowels of the earth, where his great grand-uncles lay reduced to ashes. (1)

भस्मन्यथाप्लुते राम गङ्गायाः सलिलेन वै।
सर्वलोकप्रभुर्ब्रह्मा राजानमिदमब्रवीत्॥ २॥

When their ashes had been thoroughly washed by the water of the Gaṅgā, Brahmā, the overlord of the whole universe, called on and spoke to the king as follows : (2)

तारिता नरशार्दूल दिवं याताश्च देववत्।
षष्टिः पुत्रसहस्राणि सगरस्य महात्मनः॥ ३॥

"The sixty thousand sons of the high-souled Sagara have all been delivered from damnation, O tiger among men, and have ascended to heaven like gods. (3)

सागरस्य जलं लोके यावत् स्थास्यति पार्थिव।
सगरस्यात्मजाः सर्वे दिवि स्थास्यन्ति देववत्॥ ४॥

"Like the very gods all the sons of Sagara will abide in heaven so long as the water of the ocean continues to exist on earth, O prince ! (4)

इयं च दुहिता ज्येष्ठा तव गङ्गा भविष्यति।
त्वत्कृतेन च नाम्नाथ लोके स्थास्यति विश्रुता॥ ५॥

"Nay, this Gaṅgā will be your eldest daughter and will now be widely known in the world by the name Bhāgīrathī, derived from you. (5)

गङ्गा त्रिपथगा नाम दिव्या भागीरथीति च।
त्रीन् पथो भावयन्तीति तस्मात् त्रिपथगा स्मृता॥ ६॥

"The Gaṅgā will also be called Tripathagā, following a threefold path, Divyā (a heavenly stream) and Bhāgīrathī (daughter of Bhagīratha). Because it carves its way through the three spheres, viz., heaven, earth and the subterranean region, hence it is designated as 'Tripathagā'. (6)

पितामहानां सर्वेषां त्वमत्र मनुजाधिप।
कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय॥ ७॥

"Offer water here on the bank of the Gaṅgā to all your great grand-uncles, O ruler of men, and implement the vow undertaken by your forefathers and yourself, viz., of redeeming the sons of Sagara by offering them the water of the Gaṅgā, O king! (7)

पूर्वकेण हि ते राजंस्तेनातियशसा तदा।
धर्मिणां प्रवरेणाथ नैष प्राप्तो मनोरथः॥ ८॥

"This ambition of bringing down the Gaṅgā to the mortal plane was not at all realized in those days by that celebrated ancestor of yours, viz., Sagara, who enjoyed exceptional glory and was the foremost of pious souls. (8)

तथैवांशुमता वत्स लोकेऽप्रतिमतेजसा।
गङ्गां प्रार्थयता नेतुं प्रतिज्ञा नापवर्जिता॥ ९॥
राजर्षिणा गुणवता महर्षिसमतेजसा।
मत्तुल्यतपसा चैव क्षत्रधर्मस्थितेन च॥ १०॥

"Even so, the vow could not be redeemed, O dear child, even by the royal sage Aṁśumān, who was invested with a

glory which had no parallel in the world, nay, who longed to bring the Gaṅgā down to the earth, was full of excellences, possessed a splendour resembling that of great Ṛṣis, was my equal in asceticism and devoted to the duties of a Kṣatriya. (9-10)

दिलीपेन महाभाग तव पित्रातितेजसा।
पुनर्न शकिता नेतुं गङ्गां प्रार्थयतानघ॥ ११॥

"The Gaṅgā could not be brought down to the terrestrial plane, O highly blessed one, even by your exceedingly glorious father, Dilīpa, much though he implored her to that effect, O sinless prince! (11)

सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ।
प्राप्तोऽसि परमं लोके यशः परमसम्मतम्॥ १२॥

"That vow has been implemented by you, O jewel among men, and you have in consequence attained the highest glory, solicited even by the greatest in the world. (12)

तच्च गङ्गावतरणं त्वया कृतमरिंदम।
अनेन च भवान् प्राप्तो धर्मस्यायतनं महत्॥ १३॥

"The celebrated achievement in the shape of bringing down the Gaṅgā to the terrestrial plane has been accomplished by you, O subduer of foes! and by this you have attained the great reward of virtue in the shape of the realm of Brahmā. (13)

प्लावयस्व त्वमात्मानं नरोत्तम सदोचिते।
सलिले पुरुषश्रेष्ठ शुचिः पुण्यफलो भव॥ १४॥

"Even though pure, bathe yourself, O jewel among men, in the water of the holy Gaṅgā, which is fit for bath all the year round (unlike other rivers which are rendered unfit for bath during the monsoons) and attain the reward of your merit, O superman! (14)

पितामहानां सर्वेषां कुरुष्व सलिलक्रियाम्।
स्वस्ति तेऽस्तु गमिष्यामि स्वं लोकं गम्यतां नृप॥ १५॥

"Offer water to all your great grand-uncles, may all be well with you. I shall now go back to my realm, you may also return to your own capital, O protector of men!" (15)

इत्येवमुक्त्वा देवेशः सर्वलोकपितामहः।
यथाऽऽगतं तथागच्छद् देवलोकं महायशाः॥ १६॥

(Viśwāmitra continues) "Saying so, the highly glorious Brahmā (the progenitor of all the worlds), the overlord of gods, ascended to the realm of gods even as he had come. (16)

भगीरथस्तु राजर्षिः कृत्वा सलिलमुत्तमम्।
यथाक्रमं यथान्यायं सागराणां महायशाः॥ १७॥
कृतोदकः शुची राजा स्वपुरं प्रविवेश ह।
समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह॥ १८॥

"Having offered the best water to Sagara's sons in order of seniority and according to the scriptural ordinance, and having similarly gratified his other forbears too and getting purified thereby, the exceptionally glorious Bhagīratha, a seer among kings, for his part returned to his capital: so the tradition goes. His aim having been realized thereby, he ruled over his kingdom, O jewel among men! (17-18)

प्रमुमोद च लोकस्तं नृपमासाद्य राघव।
नष्टशोकः समृद्धार्थो बभूव विगतज्वरः॥ १९॥

"The people greatly rejoiced to get him—their king—once more, O scion of Raghu! With their grief, caused by separation from him, dispelled, they felt accomplished of purpose and found their anxiety gone. (19)

एष ते राम गङ्गाया विस्तरोऽभिहितो मया।
स्वस्ति प्राप्नुहि भद्रं ते संध्याकालोऽतिवर्तते॥ २०॥

"In this way, O Rāma, the story of the descent of the Gaṅgā has been narrated to you at length by me. Attain blessedness as a reward of hearing it, may prosperity attend you! The hour of Sandhyā prayers is slipping past. (20)

धन्यं यशस्यमायुष्यं पुत्र्यं स्वर्ग्यमथापि च।
यः श्रावयति विप्रेषु क्षत्रियेष्वितरेषु च॥ २१॥
प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च।
इदमाख्यानमायुष्यं गङ्गावतरणं शुभम्॥ २२॥

यः शृणोति च काकुत्स्थ सर्वान् कामानवाप्नुयात्।
सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिश्च वर्धते॥ २३॥

The departed forbears of the man who narrates to the Brāhmaṇas, the Kṣatriyas and others this story—which fetches wealth and renown, is conducive to longevity and ensures the birth of a male issue and also residence in heaven—feel gratified and gods too get propitiated thereby. He who listens, O scion of Kakutstha, to this blessed story of the descent of the Gaṅgā to the mortal plane, which is conducive to longevity, bids fair to attain all his desired objects. All his sins totally disappear and the span of his life as well as his fame extends." (21—23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Viśwāmitra tells Śrī Rāma how in the remote past the gods and the demons conjointly churned the ocean of milk, using Mount Mandara as the churning rod, how Lord Śiva drank off the deadly poison skimmed out of it, how as a result of that churning appeared Lord Dhanvantari, a bevy of Apsarās, the beverage known by the name of Vāruṇī, the horse Uccaiḥśravā, the Kaustubha gem and nectar, and how the conflict of gods and the Daityas ended in the destruction of the latter

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः।
विस्मयं परमं गत्वा विश्वामित्रमथाब्रवीत्॥ १॥

Struck with great wonder to hear the speech of Viśwāmitra, Śrī Rāma (a scion of Emperor Raghu) alongwith Lakṣmaṇa forthwith spoke to Viśwāmitra as follows : (1)

अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया।
गङ्गावतरणं पुण्यं सागरस्यापि पूरणम्॥ २॥

"Most wonderful, O holy Brahmaṇa, is this charming and sacred story, told by you, of the descent of the Gaṅgā to the terrestrial plane as well as of how the excavation made by the sons of Sagara came to be filled by it. (2)

क्षणभूतेव नौ रात्रिः संवृत्तेयं परंतप।
इमां चिन्तयतोः सर्वां निखिलेन कथां तव॥ ३॥

"This night has slipped past us, the two brothers, like an instant, O tormentor of internal enemies in the shape of lust, anger and so on, even as we pondered on your entire story in detail. (3)

तस्य सा शर्वरी सर्वा मम सौमित्रिणा सह।
जगाम चिन्तयानस्य विश्वामित्र कथां शुभाम्॥ ४॥

"The whole night, O friend of the universe, slipped past me as well as Lakṣmaṇa (the son of Sumitrā) as I pondered with him the charming story." (4)

ततः प्रभाते विमले विश्वामित्रं तपोधनम्।
उवाच राघवो वाक्यं कृताह्निकमरिंदमः॥ ५॥

Then, on the day having clearly dawned, Śrī Rāma, a scion of Emperor Raghu, the subduer of his enemy, submitted as follows

to Viśwāmitra, whose only wealth was his asceticism and who had just finished his daily routine of devotions : (5)

गता भगवती रात्रिः श्रोतव्यं परमं श्रुतम्।
तराम सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीम्॥ ६॥

"The sacred night hallowed by the narration of the story of Gaṅgā's descent has passed. That which was most worthy of hearing has been heard. Now let us cross the holy river Gaṅgā (which follows a three-fold course, the foremost of all rivers. (6)

नौरेषा हि सुखास्तीर्णा ऋषीणां पुण्यकर्मणाम्।
भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता॥ ७॥

"Here indeed is a boat furnished with an agreeable matting to sit on and sent by Ṛṣis of meritorious deeds, which has expeditiously appeared on coming to know of Your Holiness having arrived here." (7)

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः।
संतारं कारयामास सर्षिसंघस्य कौशिकः॥ ८॥

Hearing the aforesaid submission of the celebrated and high-souled Śrī Rāma, a scion of Emperor Raghu, Viśwāmitra (a scion of King Kuśa) caused Śrī Rāma alongwith Lakṣmaṇa and the whole host of seers accompanying the sage, including himself, to be ferried across the river. (8)

उत्तरं तीरमासाद्य सम्पूज्यर्षिगणं ततः।
गङ्गाकूले निविष्टास्ते विशालां ददृशुः पुरीम्॥ ९॥

Then, having reached the opposite bank of the Gaṅgā and duly greeted the host of Ṛṣis waiting there to receive the distinguished party, they (Viśwāmitra and his followers) saw the city of Viśālā in the distance while seated on the bank of the Gaṅgā. (9)

ततो मुनिवरस्तूर्णं जगाम सहराघवः।
विशालां नगरीं रम्यां दिव्यां स्वर्गोपमां तदा॥ १०॥

Accompanied by the two scions of Raghu, Viśwāmitra, the foremost of hermits, then hastily proceeded from that place to the delightful and heavenly city of Viśālā, which vied with paradise. (10)

अथ रामो महाप्राज्ञो विश्वामित्रं महामुनिम्।
पप्रच्छ प्राञ्जलिर्भूत्वा विशालामुत्तमां पुरीम्॥ ११॥

With folded-hands, as a mark of respect, the exceptionally wise Śrī Rāma, forthwith made the following inquiries of the eminent sage, Viśwāmitra, concerning the foremost city of Viśālā : (11)

कतमो राजवंशोऽयं विशालायां महामुने।
श्रोतुमिच्छामि भद्रं ते परं कौतूहलं हि मे॥ १२॥

"I wish to hear, O great sage, what celebrated dynasty of kings is ruling at present in Viśalā; for great is my curiosity in this behalf. God bless you !" (12)

तस्य तद् वचनं श्रुत्वा रामस्य मुनिपुंगवः।
आख्यातुं तत् समारेभे विशालायाः पुरातनम्॥ १३॥

Hearing the aforesaid request of Śrī Rāma, Viśwāmitra, a jewel among sages, proceeded to relate in the following words a well-known old legend relating to the foundation of Viśālā. (13)

श्रूयतां राम शक्रस्य कथां कथयतः श्रुताम्।
अस्मिन् देशे हि यद् वृत्तं शृणु तत्त्वेन राघव॥ १४॥

"Hear, from me, O Rāma, even as I narrate it, the story of Indra, throwing light on the glory of Viśālā, as heard by me. Hear, O scion of Raghu, in reality what actually happened in this region. (14)

पूर्वं कृतयुगे राम दितेः पुत्रा महाबलाः।
अदितेश्च महाभागा वीर्यवन्तः सुधार्मिकाः॥ १५॥

"In a Satyayuga of old, very mighty sons were born of Diti and highly blessed ones of Aditi, who were powerful and exceptionally pious. (15)

ततस्तेषां नरव्याघ्र बुद्धिरासीन्महात्मनाम्।
अमरा विजराश्चैव कथं स्यामो निरामयाः॥ १६॥

"In course of time even as they grew up, O tiger among men, the following

thought haunted those high-souled beings : "How can we possibly be immortal, immune from old age and proof against malady?" (16)

तेषां चिन्तयतां तत्र बुद्धिरासीद् विपश्चिताम्।
क्षीरोदमथनं कृत्वा रसं प्राप्स्याम तत्र वै॥ १७॥

"Even as they reflected, an idea occurred to them at the moment, intelligent as they were : 'Churning the ocean of milk we can surely obtain the immortalizing drink from it.' (17)

ततो निश्चित्य मथनं योक्त्रं कृत्वाच वासुकिम्।
मन्थानं मन्दरं कृत्वा ममन्थुरमितौजसः॥ १८॥

"Making up their mind to churn the ocean and using Vāsuki (the king of serpents) as a cord and turning Mount Mandara into a churning rod, the gods as well as the demons, who were possessed of infinite strength, then started churning the ocean. (18)

अथ वर्षसहस्रेण योक्त्रसर्पशिरांसि च।
वमन्तोऽतिविषं तत्र ददंशुर्दशनैः शिलाः॥ १९॥

"Now after a thousand years the heads of the serpent that was being used as a cord began to bite the rocks forming part of Mount Mandara with their fangs, throwing up copious venom. (19)

उत्पपाताग्निसंकाशं हालाहलमहाविषम्।
तेन दग्धं जगत् सर्वं सदेवासुरमानुषम्॥ २०॥

"As a result of the churning there appeared on the surface of the ocean all of a sudden a deadly poison bearing the name of 'Hālāhala'. The whole universe comprising gods, demons and human beings began to be consumed by it. (20)

अथ देवा महादेवं शंकरं शरणार्थिनः।
जग्मुः पशुपतिं रुद्रं त्राहि त्राहीति तुष्टुवुः॥ २१॥

"The gods thereupon mentally sought the great Divinity, Rudra, the Deity presiding over destruction, the Protector of the embodied spirit (that has been likened to a beast because of its bondage), seeking protection with Him, and glorified Him, saying 'Save us ! Protect us !!' (21)

एवमुक्तस्ततो देवैर्देवदेवेश्वरः प्रभुः।
प्रादुरासीत् ततोऽत्रैव शङ्खचक्रधरो हरिः॥ २२॥

"Addressed thus by the gods, Lord Śiva, the Controller even of the rulers of gods, forthwith appeared on the spot, and immediately thereafter appeared on that very spot Lord Śrī Viṣṇu, wielding a conch and a discus. (22)

उवाचैनं स्मितं कृत्वा रुद्रं शूलधरं हरिः।
दैवतैर्मथ्यमाने तु यत् पूर्वं समुपस्थितम्॥ २३॥
तत् त्वदीयं सुरश्रेष्ठ सुराणामग्रतो हि यत्।
अग्रपूजामिह स्थित्वा गृहाणेदं विषं प्रभो॥ २४॥

"Śrī Hari spoke smiling as follows to the aforesaid Lord Rudra, the Wielder of a trident : 'That which has appeared in the very first instance on the ocean being churned by the gods, conjointly with the demons, is really speaking Your share, O Jewel among gods, since it is You that take the lead among gods. Therefore, standing here, O almighty Lord, accept this poison as the tribute offered in precedence over others.' (23-24)

इत्युक्त्वा च सुरश्रेष्ठस्तत्रैवान्तरधीयत।
देवतानां भयं दृष्ट्वा श्रुत्वा वाक्यं तु शार्ङ्गिणः॥ २५॥
हालाहलं विषं घोरं संजग्राहामृतोपमम्।
देवान् विसृज्य देवेशो जगाम भगवान् हरः॥ २६॥

"Nay, saying so, Lord Viṣṇu, the foremost among gods, went out of sight on that very spot. Perceiving the fright of the gods and listening to the exhortation of Lord Viṣṇu (the Wielder of a bow made of horn), Lord Śiva (the Destroyer of the universe), the Ruler of gods, for His part swallowed and treasured up in His throat the deadly poison named Hālāhala as though it were nectar, and, leaving the gods, departed to His own realm. (25-26)

ततो देवासुराः सर्वे ममन्थू रघुनन्दन।
प्रविवेशाथ पातालं मन्थानः पर्वतोत्तमः॥ २७॥

"Thereupon the gods as well as the demons all proceeded once more to churn the ocean of milk, O delighter of the Raghus, and immediately Mount Mandara, the foremost of mountains, that served as their churning-rod, sank into Pātāla, the lowest of the subterranean regions. (27)

ततो देवाः सगन्धर्वास्तुष्टुवुर्मधुसूदनम्।
त्वं गतिः सर्वभूतानां विशेषेण दिवौकसाम्॥ २८॥

"Then the gods including the Gandharvas extolled as follows Lord Viṣṇu, the Destroyer of the demon Madhu : 'You are the resort of all created beings, particularly of gods, the denizens of heaven. (28)

पालयास्मान् महाबाहो गिरिमुद्धर्तुमर्हसि।
इति श्रुत्वा हृषीकेशः कामठं रूपमास्थितः॥ २९॥
पर्वतं पृष्ठतः कृत्वा शिश्ये तत्रोदधौ हरिः।
पर्वताग्रं तु लोकात्मा हस्तेनाक्रम्य केशवः॥ ३०॥
देवानां मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः।
अथ वर्षसहस्रेण आयुर्वेदमयः पुमान्॥ ३१॥
उदतिष्ठत् सुधर्मात्मा सदण्डः सकमण्डलुः।
पूर्वं धन्वन्तरिर्नाम अप्सराश्च सुवर्चसः॥ ३२॥

'Protect us, O mighty-armed one, and be pleased to lift up the mountain from the depths of Pātāla.' Hearing this, Lord Viṣṇu, the Ruler of the senses of all, assumed the form of the divine Tortoise and, supporting the mountain on His back, lay down at the bottom of that ocean. Nay, holding fast with one hand the top of the mountain, and taking up His position in the midst of the gods, Lord Śrī Hari (the Ruler even of Brahmā and Lord Śiva), the Supreme Person and the Soul of the universe, took part in the churning. Then after a thousand years emerged with a staff and a Kamaṇḍalu in hand first of all a male personage, Dhanvantari by name, the very embodiment of Āyurveda, the science of medicine, whose mind was given to extreme piety and then a bevy of celestial nymphs possessed of great splendour. (29—32)

अप्सु निर्मथनादेव रसात् तस्माद् वरस्त्रियः।
उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन्॥ ३३॥

"From the very cream (रस) produced as a result of that famous churning done in the water (or 'अप्' in the form of milk of that ocean) emerged those excellent damsels, O Jewel among men; therefore they became known as the Apsarās. (33)

षष्टिः कोट्योऽभवंस्तासामप्सराणां सुवर्चसाम्।
असंख्येयास्तु काकुत्स्थ यास्तासां परिचारिकाः॥ ३४॥

"Six hundred million was the number of those exceptionally effulgent nymphs; while those who served as their female attendants were innumerable, O scion of Kakutstha! (34)

न ताः स्म प्रतिगृह्णन्ति सर्वे ते देवदानवाः।
अप्रतिग्रहणादेव ता वै साधारणाः स्मृताः॥ ३५॥

"All those gods and demons refused to accept them as wife. Due to their non-acceptance alone they came to be known as public women. (35)

वरुणस्य ततः कन्या वारुणी रघुनन्दन।
उत्पपात महाभागा मार्गमाणा परिग्रहम्॥ ३६॥

"Then emerged from the ocean of milk, O scion of Raghu, the highly blessed Vāruṇī (the deity presiding over spirituous liquor), a daughter of Varuṇa (the god presiding over the waters), seeking for a husband. (36)

दितेः पुत्रा न तां राम जगृहुर्वरुणात्मजाम्।
अदितेस्तु सुता वीर जगृहुस्तामनिन्दिताम्॥ ३७॥

"The demons (sons of Diti), O Rāma, did not take to wife the said Vāruṇī; but the gods, the sons of Aditi, O valiant one, accepted her, irreproachable as she was. (37)

असुरास्तेन दैतेयाः सुरास्तेनादितेः सुताः।
हृष्टाः प्रमुदिताश्चासन् वारुणीग्रहणात् सुराः॥ ३८॥

"For that reason the sons of Diti came to be known as Asuras (those who did not accept Surā or wine), while for the same

reason Aditi's sons became known as Suras (those who take wine). The gods felt thrilled and overjoyed due to their acceptance of Vāruṇī. (38)

उच्चैःश्रवा हयश्रेष्ठो मणिरत्नं च कौस्तुभम्।
उदतिष्ठन्नरश्रेष्ठ तथैवामृतमुत्तमम्॥ ३९॥

"Next emerged, O jewel among men, Uccaiḥśravā, the foremost of all horses; Kaustubha, the most valuable of all gems, and, even, so nectar, the excellent drink.(39)

अथ तस्य कृते राम महानासीत् कुलक्षयः।
अदितेस्तु ततः पुत्रा दितिपुत्रानयोधयन्॥ ४०॥

"Now over nectar there ensued a colossal destruction of the two races, gods and demons. On that occasion the sons of Aditi actually fought with the sons of Diti. (40)

एकतामगमन् सर्वे असुरा राक्षसैः सह।
युद्धमासीन्महाघोरं वीर त्रैलोक्यमोहनम्॥ ४१॥

"All demons got united with ogres. The result was a most deadly conflict, that bewildered all the three worlds (heaven, earth and the space intervening them), O valiant Rāma! (41)

यदा क्षयं गतं सर्वं तदा विष्णुर्महाबलः।
अमृतं सोऽहरत् तूर्णं मायामास्थाय मोहिनीम्॥ ४२॥

"When the whole host of the gods and the demons approached destruction, the exceptionally mighty Lord Viṣṇu then hastily carried away the nectar, exhibiting His deluding potency in the form of a charming damsel. (42)

ये गताभिमुखं विष्णुमक्षरं पुरुषोत्तमम्।
सम्पिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना॥ ४३॥

"Those who opposed the immortal Lord Viṣṇu, the Supreme Person, on that occasion were completely crushed in an encounter by the almighty Viṣṇu. (43)

अदितेरात्मजा वीरा दितेः पुत्रान् निजघ्निरे।
अस्मिन् घोरे महायुद्धे दैतेयादित्ययोर्भृशम्॥ ४४॥

"In this terrible major conflict between the sons of Diti and those of Aditi the heroic sons of Aditi completely destroyed the sons of Diti. (44)

निहत्य दितिपुत्रांस्तु राज्यं प्राप्य पुरंदरः।
शशास मुदितो लोकान् सर्षिसंघान् सचारणान्॥ ४५॥

"Having destroyed the sons of Diti and attained sovereignty, Indra (the destroyer of strongholds) felt delighted and ruled the three worlds including the hosts of Ṛṣis and the Cāraṇas, celestial bards." (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Disconsolate over the death of her sons, Diti embarks on a course of austerities at Kuśaplava with the permission of her husband, Sage Kaśyapa, with the object of securing a son capable of killing Indra. The latter on coming to know of her intention serves her during the period of her consecration and, taking advantage of her falling asleep on one occasion with her head in a wrong position, and thereby transgressing the rules of purity, enters her womb and carves the foetus

हतेषु तेषु पुत्रेषु दितिः परमदुःखिता।
मारीचं कश्यपं नाम भर्तारमिदमब्रवीत्॥ १॥

Sore afflicted on her aforesaid sons having been killed in the course of their conflict with the sons of Aditi, Diti addressed her husband, named Kaśyapa, son of Marīci, as follows : (1)

हतपुत्रास्मि भगवंस्तव पुत्रैर्महाबलैः।
शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोऽर्जितम्॥ २॥

"I have been deprived of my sons, O venerable sage, by your very mighty sons, the gods. Now I long for a son, secured, of course, through prolonged askesis, that may be able to kill Indra, the destroyer of my sons. (2)

साहं तपश्चरिष्यामि गर्भं मे दातुमर्हसि।
ईश्वरं शक्रहन्तारं त्वमनुज्ञातुमर्हसि॥ ३॥

"As such I shall practise austerities. Be pleased, therefore, to favour me with a powerful son capable of killing Indra. You ought to grant me leave." (3)

तस्यास्तद् वचनं श्रुत्वा मारीचः कश्यपस्तदा।
प्रत्युवाच महातेजा दितिं परमदुःखिताम्॥ ४॥

Hearing her aforesaid submission, the exceptionally glorious Kaśyapa, son of Marīci, replied as follows to Diti, sore afflicted as she was : (4)

एवं भवतु भद्रं ते शुचिर्भव तपोधने।
जनयिष्यसि पुत्रं त्वं शक्रहन्तारमाहवे॥ ५॥

"Let it be so. May all be well with you! Observe purity till the birth of a son, O lady rich in askesis ! In the ripeness of time you will give birth to a son who should be able to kill Indra in an encounter. (5)

पूर्णे वर्षसहस्रे तु शुचिर्यदि भविष्यसि।
पुत्रं त्रैलोक्यहन्तारं मत्तस्त्वं जनयिष्यसि॥ ६॥

"At the end of full one thousand years, provided of course you maintain purity, you will bring forth through me a son capable of killing Indra (the ruler of the three worlds)." (6)

एवमुक्त्वा महातेजाः पाणिना सम्ममार्ज ताम्।
तामालभ्य ततः स्वस्ति इत्युक्त्वा तपसे ययौ॥ ७॥

Saying so, the highly glorious sage stroked her with his hand and then, touching her person and pronouncing his benediction on her, set out to resume his austerities. (7)

गते तस्मिन् नरश्रेष्ठ दितिः परमहर्षिता।
कुशप्लवं समासाद्य तपस्तेपे सुदारुणम्॥ ८॥

Duly reaching Kuśaplava when Kaśyapa had departed, O jewel among men, Diti, full of great joy, began to practise most severe austerities. (8)

तपस्तस्यां हि कुर्वत्यां परिचर्यां चकार ह।
सहस्राक्षो नरश्रेष्ठ परया गुणसम्पदा॥ ९॥

While she practised austerities, Indra, the thousand-eyed god, O jewel among men,

rendered personal service to her through his exuberant wealth of virtues: so the tradition goes. (9)

अग्निं कुशान् काष्ठमपः फलं मूलं तथैव च।
न्यवेदयत् सहस्राक्षो यच्चान्यदपि काङ्क्षितम्॥ १०॥

Indra brought for her use fire, blades of Kuśa grass, firewood, water, fruits as well as roots and whatever else was desired by her. (10)

गात्रसंवाहनैश्चैव श्रमापनयनैस्तथा।
शक्रः सर्वेषु कालेषु दितिं परिचचार ह॥ ११॥

Indra, it is said, served Diti at all times by massaging her wearied limbs and thus relieving her fatigue. (11)

पूर्णे वर्षसहस्रे सा दशोने रघुनन्दन।
दितिः परमसंहृष्टा सहस्राक्षमथाब्रवीत्॥ १२॥

Full one thousand years but ten having elapsed, O Rāma, the celebrated Diti, who felt immensely delighted, forthwith spoke to Indra as follows: (12)

तपश्चरन्त्या वर्षाणि दश वीर्यवतां वर।
अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः॥ १३॥

"Only ten years have yet to be spent by me in practising austerities, O jewel among the powerful! May prosperity attend on you! You will after that behold a half-brother by your side. (13)

यमहं त्वत्कृते पुत्र तमाधास्ये जयोत्सुकम्।
त्रैलोक्यविजयं पुत्र सह भोक्ष्यसि विज्वरः॥ १४॥

"I shall place on friendly terms with you my future son—whom I sought for your destruction's sake, my son, and who is consequently expected to be ever eager to conquer you—so that free from all anxiety you will enjoy with him, my son, the conquest of all the three worlds that will be vanquished by him. (14)

याचितेन सुरश्रेष्ठ पित्रा तव महात्मना।
वरो वर्षसहस्रान्ते मम दत्तः सुतं प्रति॥ १५॥

"A boon to the effect that I should have a son at the end of a thousand years was granted in my favour, O jewel among gods, by your high-souled father, Sage Kaśyapa, when implored by me." (15)

इत्युक्त्वा च दितिस्तत्र प्राप्ते मध्यं दिनेश्वरे।
निद्रयापहृता देवी पादौ कृत्वाथ शीर्षतः॥ १६॥

Saying so, as the sun had just reached the meridian, the glorious Diti was overtaken by sleep and forthwith lay down placing her feet where her head ought to have lain. (16)

दृष्ट्वा तामशुचिं शक्रः पादयोः कृतमूर्धजाम्।
शिरःस्थाने कृतौ पादौ जहास च मुमोद च॥ १७॥

Indra laughed and rejoiced to see her in an impure posture having unconsciously allowed her hair to touch her feet, and to behold her feet placed where her head ought to have lain. (17)

तस्याः शरीरविवरं प्रविवेश पुरंदरः।
गर्भं च सप्तधा राम चिच्छेद परमात्मवान्॥ १८॥

Indra entered the orifice of her genitals by dint of his yogic power, O Rāma, and carved the foetus into seven, fully alert as he was. (18)

भिद्यमानस्ततो गर्भो वज्रेण शतपर्वणा।
रुरोद सुस्वरं राम ततो दितिरबुध्यत॥ १९॥

The foetus thereupon cried in a shrill voice while being cut with his thunderbolt, a weapon with a hundred edges, O Rāma, and Diti then woke up. (19)

मा रुदो मा रुदश्चेति गर्भं शक्रोऽभ्यभाषत।
बिभेद च महातेजा रुदन्तमपि वासवः॥ २०॥

Indra went on saying to the foetus, "Pray, do not cry, do not cry!" Nay, the exceptionally glorious Vāsava (a name of Indra) continued to carve the foetus again and again till each part was subdivided into seven, even though it remained crying.(20)

न हन्तव्यं न हन्तव्यमित्येवं दितिरब्रवीत्।
निष्पपात ततः शक्रो मातुर्वचनगौरवात्॥ २१॥

Diti only said, "The foetus should not be killed, it should not be killed." Out of deference to the remonstrance of his

stepmother, Indra thereupon emerged from her womb. (21)

प्राञ्जलिर्वज्रसहितो दितिं शक्रोऽभ्यभाषत।
अशुचिर्देवि सुप्तासि पादयोः कृतमूर्धजा॥ २२॥

Appearing with his thunderbolt, Indra spoke to Diti with folded-hands as follows : "You lay asleep, O venerable lady, in an impure posture with your hair touching the feet. (22)

तदन्तरमहं लब्ध्वा शक्रहन्तारमाहवे।
अभिन्दं सप्तधा देवि तन्मे त्वं क्षन्तुमर्हसि॥ २३॥

"Seizing that vulnerable point I carved into seven the foetus that was designed to kill Indra (myself) in an encounter. You ought to pardon this offence of mine, O worshipful lady !" (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Viśwāmitra tells Śrī Rāma how on the very site of the grove where Diti practised her austerities, Viśāla, a son of Ikṣwāku, built the city of Viśālā. Sumati, the contemporary ruler of Viśālā, receives Viśwāmitra and his party as his distinguished guests

सप्तधा तु कृते गर्भे दितिः परमदुःखिता।
सहस्राक्षं दुराधर्षं वाक्यं सानुनयाब्रवीत्॥ १॥

Sore afflicted on her foetus having been split into seven (batches of seven each), Diti for her part spoke as follows in a conciliatory tone to Indra (the thousand-eyed god), who was difficult to overpower by force : (1)

ममापराधाद् गर्भोऽयं सप्तधा शकलीकृतः।
नापराधो हि देवेश तवात्र बलसूदन॥ २॥

"This foetus has been split into seven through my fault, O ruler of gods ! No blame in this behalf attaches to you, O destroyer of the demon Bala ! (2)

प्रियं त्वत्कृतमिच्छामि मम गर्भविपर्यये।
मरुतां सप्त सप्तानां स्थानपाला भवन्तु ते॥ ३॥

"I wish to see your attempt at destroying my foetus turned favourable to both of us. Let these seven into seven (7×7=49) parts of my foetus fill the place of the seven batches of wind-gods (each consisting of seven and evidently killed in their conflict with the demons). (3)

वातस्कन्धा इमे सप्त चरन्तु दिवि पुत्रक।
मारुता इति विख्याता दिव्यरूपा ममात्मजाः॥ ४॥

"Widely known as the forty-nine wind-gods (Maruts, so-called because they were addressed by you in the words 'मा रुदः'—do not cry—and assuming ethereal forms let these seven into seven sons of mine move in the aerial region in the form of the seven belts of air (bearing the names of Āvaha, Pravaha, Saṁvaha, Udvaha, Vivaha, Parivaha and Parāvaha), O dear child ! (4)

ब्रह्मलोकं चरत्वेक इन्द्रलोकं तथापरः।
दिव्यवायुरिति ख्यातस्तृतीयोऽपि महायशाः॥ ५॥

"Let one of these batches blow in Brahmaloka, the realm of Brahmā, another in the realm of Indra, and a third, known as

the celestial air and enjoying great fame, blow in the aerial region. (5)

चत्वारस्तु सुरश्रेष्ठ दिशो वै तव शासनात्।
संचरिष्यन्ति भद्रं ते कालेन हि ममात्मजाः॥ ६॥
त्वत्कृतेनैव नाम्ना वै मारुता इति विश्रुताः।
तस्यास्तद् वचनं श्रुत्वा सहस्राक्षः पुरंदरः॥ ७॥
उवाच प्राञ्जलिर्वाक्यमितीदं बलसूदनः।
सर्वमेतद् यथोक्तं ते भविष्यति न संशयः॥ ८॥

"My other four batches of seven sons each, O jewel among gods, indeed will actually traverse the four quarters from time to time according to your direction. May prosperity attend you. They will henceforth be widely known as the Maruts according to the very name given by yourself (vide verse 4 above). Hearing her aforesaid appeal the thousand-eyed Indra (the destroyer of strongholds) and the slayer of the demon Bala, made the following reply to Diti with folded hands : 'All this will come to pass as suggested by you: there is no doubt about it. (6—8)

विचरिष्यन्ति भद्रं ते देवरूपास्तवात्मजाः।
एवं तौ निश्चयं कृत्वा मातापुत्रौ तपोवने॥ ९॥
जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतम्।
एष देशः स काकुत्स्थ महेन्द्राध्युषितः पुरा॥ १०॥
दितिं यत्र तपस्सिद्धामेवं परिचचार सः।
इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परमधार्मिकः॥ ११॥
अलम्बुषायामुत्पन्नो विशाल इति विश्रुतः।
तेन चासीदिह स्थाने विशालेति पुरी कृता॥ १२॥

" 'Your sons will move about in the form of the wind-gods.' Having reached an agreement on these lines in the grove intended for austerities, and thus accomplished of purpose, the mother Diti and her step-son, Indra, both ascended to heaven, O Rāma; so have we heard. This is that tract, O scion of Kakutstha, formerly inhabited by the great Indra, where he rendered personal service as aforesaid to Diti, who achieved the end of her austerities. Now Ikṣwāku, O tiger among men, had a most pious son, born of Alambuṣā and widely known by the name of Viśāla. By him was built on this very site a city named Viśālā, after his own name. (9—12)

विशालस्य सुतो राम हेमचन्द्रो महाबलः।
सुचन्द्र इति विख्यातो हेमचन्द्रादनन्तरः॥ १३॥

"The mighty son of Viśāla, O Rāma, was Hemacandra; while Hemacandra's immediate successor was known far and wide by the name of Sucandra. (13)

सुचन्द्रतनयो राम धूम्राश्व इति विश्रुतः।
धूम्राश्वतनयश्चापि सृञ्जयः समपद्यत॥ १४॥

"The son of Sucandra, O Rāma, was widely known by the name of Dhūmrāśwa and Sṛñjaya, son of Dhūmrāśwa, came next. (14)

सृञ्जयस्य सुतः श्रीमान् सहदेवः प्रतापवान्।
कुशाश्वः सहदेवस्य पुत्रः परमधार्मिकः॥ १५॥

"The glorious and mighty Sahadeva was the son of Sṛñjaya, and Kuśāśwa was the highly pious son of Sahadeva. (15)

कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान्।
सोमदत्तस्य पुत्रस्तु काकुत्स्थ इति विश्रुतः॥ १६॥

"The exceptionally glorious and mighty Somadatta was the son of Kuśāśwa, and Somadatta's son was known far and wide by the name of Kākutstha. (16)

तस्य पुत्रो महातेजाः सम्प्रत्येष पुरीमिमाम्।
आवसत् परमप्रख्यः सुमतिर्नाम दुर्जयः॥ १७॥

"His yonder highly glorious and most renowned son, Sumati by name, who is hard to conquer, has his seat of government in this city at present. (17)

इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः।
दीर्घायुषो महात्मानो वीर्यवन्तः सुधार्मिकाः॥ १८॥

"By the grace of Ikṣwāku, really speaking all the rulers of Viśālā are long-lived, high-souled, powerful and most pious. (18)

इहाद्य रजनीमेकां सुखं स्वप्स्यामहे वयम्।
श्वः प्रभाते नरश्रेष्ठ जनकं द्रष्टुमर्हसि॥ १९॥

"We shall comfortably repose here for this one night; tommorrow morning you ought

to be able to see Janaka, O jewel among men !" (19)

सुमतिस्तु महातेजा विश्वामित्रमुपागतम्।
श्रुत्वा नरवरश्रेष्ठः प्रत्यागच्छन्महायशाः॥ २०॥

Hearing of Viśwāmitra having arrived, the exceptionally glorious and highly renowned King Sumati, a veritable jewel among the foremost of men, came ahead to receive him. (20)

पूजां च परमां कृत्वा सोपाध्यायः सबान्धवः।
प्राञ्जलिः कुशलं पृष्ट्वा विश्वामित्रमथाब्रवीत्॥ २१॥

Nay, offering to him the highest worship with the help of his family priest and kinsmen and inquiring after his welfare, the king forthwith spoke to Viśwāmitra with folded-hands as follows : (21)

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे विषयं मुने।
सम्प्राप्तो दर्शनं चैव नास्ति धन्यतरो मम॥ २२॥

"I am blessed and beholden to you, O sage, in that you have visited my territory and come within my sight too. None is more blessed than myself." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Having stayed overnight at Viśālā as an honoured guest of Sumati, Śrī Rāma, accompanied by Viśwāmitra and the other sages, heads towards Mithilā (the capital of King Janaka) and, on reaching on the way a deserted hermitage and, inquiring about it, is told by Viśwāmitra how Ahalyā, wife of Sage Gautama, whose hermitage it was, was subjected to a curse by her husband

पृष्ट्वा तु कुशलं तत्र परस्परसमागमे।
कथान्ते सुमतिर्वाक्यं व्याजहार महामुनिम्॥ १॥

Having inquired after the sage's welfare, Sumati, at the end of the dialogue that ensued in the course of their meeting with one another, spoke to the great sage Viśwāmitra as follows : (1)

इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ।
गजसिंहगती वीरौ शार्दूलवृषभोपमौ॥ २॥

"May God bless you ! These two valiant lads, who are equal in prowess to gods, walk with the gait of the elephant and the lion and look like a tiger and a bull, respectively. (2)

पद्मपत्रविशालाक्षौ खड्गतूणधनुर्धरौ।
अश्विनाविव रूपेण समुपस्थितयौवनौ॥ ३॥

"Having eyes large as the petals of a lotus and carrying, as they do, on their person a sword, a quiver and a bow each, they vie with the Aświns (the twin-born physicians of gods, celebrated for their physical charm) in their comeliness of form and stand at the threshold of youth. (3)

यदृच्छयैव गां प्राप्तौ देवलोकादिवामरौ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने॥ ४॥

"Nay, they look like two gods descended on earth from the celestial plane of their own will. How and what for have they travelled on foot to this place and whose sons are they, O sage? (4)

भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम्।
परस्परेण सदृशौ प्रमाणेङ्गितचेष्टितैः॥ ५॥

किमर्थं च नरश्रेष्ठौ सम्प्राप्तौ दुर्गमे पथि।
वरायुधधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः॥ ६॥

"I wish to hear in reality as to wherefore the two heroes, the foremost among men, who are replicas of each other in the size of their body, in the outer expression of their feelings as well as in the movements of their body, have got on a track so difficult to tread, gracing this land even as the moon and the sun illumine the sky, and carrying excellent weapons on their person." (5-6)

तस्य तद् वचनं श्रुत्वा यथावृत्तं न्यवेदयत्।
सिद्धाश्रमनिवासं च राक्षसानां वधं यथा।
विश्वामित्रवचः श्रुत्वा राजा परमविस्मितः॥ ७॥
अतिथी परमं प्राप्तौ पुत्रौ दशरथस्य तौ।
पूजयामास विधिवत् सत्काराहौं महाबलौ॥ ८॥

Hearing this submission of Sumati, Viśwāmitra told him everything as it had actually come about, as also of their sojourn at Siddhāśrama and the destruction of the ogress during that period. The king was greatly amazed to hear the narrative of Viśwāmitra. Nay, he worshipped with due ceremony the two mighty sons of Daśaratha, who deserved all attentions and had called on him as his highly distinguished guests. (7-8)

ततः परमसत्कारं सुमतेः प्राप्य राघवौ।
उष्य तत्र निशामेकां जग्मतुर्मिथिलां ततः॥ ९॥

Having received the warmest hospitality from Sumati, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, spent one night there at his capital and proceeded from there to Mithilā the next day. (9)

तां दृष्ट्वा मुनयः सर्वे जनकस्य पुरीं शुभाम्।
साधु साध्विति शंसन्तो मिथिलां समपूजयन्॥ १०॥

Beholding that beautiful capital of King Janaka all the sages forming the party of Viśwāmitra greatly admired Mithilā, exclaiming "Good ! Excellent !!" (10)

मिथिलोपवने तत्र आश्रमं दृश्य राघवः।
पुराणं निर्जनं रम्यं पप्रच्छ मुनिपुंगवम्॥ ११॥

Seeing then an old and delightful, though desolate, hermitage in a grove on the outskirts of Mithilā, Śrī Rāma, a scion of Raghu, inquired as follows of Viśwāmitra, the foremost of hermits : (11)

इदमाश्रमसंकाशं किं न्विदं मुनिवर्जितम्।
श्रोतुमिच्छामि भगवन् कस्यायं पूर्व आश्रमः॥ १२॥

"What can this place possibly be, which, though looking like a hermitage, is devoid of hermits? I wish to hear, O venerable Sir, whose hermitage it has been in the past." (12)

तच्छ्रुत्वा राघवेणोक्तं वाक्यं वाक्यविशारदः।
प्रत्युवाच महातेजा विश्वामित्रो महामुनिः॥ १३॥

Hearing the aforesaid question asked by Śrī Rāma (a scion of Raghu), the great sage Viśwāmitra, who is exceptionally glorious and skilled in speech, replied as follows : (13)

हन्त ते कथयिष्यामि शृणु तत्त्वेन राघव।
यस्यैतदाश्रमपदं शप्तं कोपान्महात्मनः॥ १४॥

"Ah, please listen ! I shall tell you in truth, O scion of Raghu, to what great soul this site of a past hermitage belonged and by whose wrath it was subjected to a curse. (14)

गौतमस्य नरश्रेष्ठ पूर्वमासीन्महात्मनः।
आश्रमो दिव्यसंकाशः सुरैरपि सुपूजितः॥ १५॥

"The hermitage, which looked like a heavenly retreat, nay, which was highly honoured even by gods, formerly belonged to the high-souled sage, Gautama, O jewel among men ! (15)

स चात्र तप आतिष्ठदहल्यासहितः पुरा।
वर्षपूगान्यनेकानि राजपुत्र महायशः॥ १६॥

"In this very hermitage, O highly Meritorious prince, he practised austerities with his wife, Ahalyā, for many rounds of years. (16)

तस्यान्तरं विदित्वा च सहस्राक्षः शचीपतिः।
मुनिवेषधरो भूत्वा अहल्यामिदमब्रवीत्॥ १७॥

Coming to know of his absence from the hermitage due to his having gone out for his daily bath etc., Indra (who is noted for his thousand eyes), the spouse of Śacī, appeared in the guise of the sage Gautama and spoke to Ahalyā as follows : (17)

ऋतुकालं प्रतीक्षन्ते नार्थिनः सुसमाहिते।
संगमं त्वहमिच्छामि त्वया सह सुमध्यमे॥ १८॥

" 'Those hankering after enjoyment do not await the time favourable for conception (the sixteen nights following menstruation), O highly composed lady ! I, therefore, seek union with you, pretty woman !' (18)

मुनिवेषं सहस्राक्षं विज्ञाय रघुनन्दन।
मतिं चकार दुर्मेधा देवराजकुतूहलात्॥ १९॥

" 'Even on recognizing him to be Indra, the thousand-eyed god, disguised as Gautama, O scion of Raghu, the misguided woman set her heart upon Indra in her eagerness to embrace the ruler of gods.(19)

अथाब्रवीत् सुरश्रेष्ठं कृतार्थेनान्तरात्मना।
कृतार्थास्मि सुरश्रेष्ठ गच्छ शीघ्रमितः प्रभो॥ २०॥

"With her inner self gratified through union with Indra, she said to Indra (the foremost of gods), 'I stand accomplished of my purpose through this meeting with you, O jewel among gods. Pray depart from this place at once, O lord ! (20)

आत्मानं मां च देवेश सर्वथा रक्ष गौतमात्।
इन्द्रस्तु प्रहसन् वाक्यमहल्यामिदमब्रवीत्॥ २१॥

" 'Only guard your own self as well as me in everyway from the notice of Gautama, O ruler of gods !' Thereupon Indra heartily laughed and addressed the following words to Ahalyā : (21)

सुश्रोणि परितुष्टोऽस्मि गमिष्यामि यथागतम्।
एवं संगम्य तु तदा निश्चक्रामोटजात् ततः॥ २२॥
स सम्भ्रमात् त्वरन् राम शङ्कितो गौतमं प्रति।
गौतमं स ददर्शाथ प्रविशन्तं महामुनिम्॥ २३॥

" 'Highly gratified through this meeting with you, O charming lady, I shall depart even as I came unobserved by anyone.' Having thus copulated with her, O Rāma, he thereupon issued out of the hut with quick steps, of course from fear of being detected, apprehensive as he was of meeting Gautama. Immediately he saw the great sage Gautama entering the cottage. (22-23)

देवदानवदुर्धर्षं तपोबलसमन्वितम्।
तीर्थोदकपरिक्लिन्नं दीप्यमानमिवानलम्॥ २४॥
गृहीतसमिधं तत्र सकुशं मुनिपुंगवम्।
दृष्ट्वा सुरपतिस्त्रस्तो विषण्णवदनोऽभवत्॥ २५॥

"Dismayed to behold there Gautama, the foremost of sages—who was hard to overcome even for gods and demons, equipped as he was with spiritual energy generated by askesis—drenched with holy water in which he had just bathed and blazing like fire, carrying firewood for the sacrificial fire and blades of Kuśa grass in his hands, Indra, the ruler of gods, stood with his face downcast. (24-25)

अथ दृष्ट्वा सहस्राक्षं मुनिवेषधरं मुनिः।
दुर्वृत्तं वृत्तसम्पन्नो रोषाद् वचनमब्रवीत्॥ २६॥

"Seeing Indra, the thousand-eyed god, in his own disguise and guilty of misconduct, the sage, who was perfect in his moral conduct, forthwith spoke in an angry tone as follows : (26)

मम रूपं समास्थाय कृतवानसि दुर्मते।
अकर्तव्यमिदं यस्माद् विफलस्त्वं भविष्यसि॥ २७॥

" 'Since you have perpetrated this misdeed having assumed my disguise, O evil-minded one, you will be shorn of your testicles.' (27)

गौतमेनैवमुक्तस्य सुरोषेण महात्मना।
पेततुर्वृषणौ भूमौ सहस्राक्षस्य तत्क्षणात्॥ २८॥

The testicles of Indra (the thousand-eyed god) dropped instantly on the ground even as he was cursed, as aforesaid, by the high-souled Gautama, highly incensed as he was. (28)

तथा शप्त्वा च वै शक्रं भार्यामपि च शप्तवान्।
इह वर्षसहस्राणि बहूनि निवसिष्यसि॥ २९॥
वातभक्षा निराहारा तप्यन्ती भस्मशायिनी।
अदृश्या सर्वभूतानामाश्रमेऽस्मिन् वसिष्यसि॥ ३०॥

Nay, having imprecated Indra in the foregoing words, he cursed his wife too as follows: 'You will stay here for many thousands of years without food or drink, living on air alone, and remain lying on ashes full of remorse. You will dwell in this hermitage unperceived by anyone of all created beings. (29-30)

यदा त्वेतद् वनं घोरं रामो दशरथात्मजः।
आगमिष्यति दुर्धर्षस्तदा पूता भविष्यसि॥ ३१॥

" 'When, however, Śrī Rāma, son of Daśaratha, who is hard to overcome for anyone, visits this fearful grove, then alone you will be absolved of your sin. (31)

तस्यातिथ्येन दुर्वृत्ते लोभमोहविवर्जिता।
मत्सकाशं मुदा युक्ता स्वं वपुर्धारयिष्यसि॥ ३२॥

" 'Completely rid of cupidity and infatuation by virtue of hospitality that you will extend to him (in the same invisible form), O immoral woman, you will regain your own pristine body and return to my presence full of joy.' (32)

एवमुक्त्वा महातेजा गौतमो दुष्टचारिणीम्।
इममाश्रममुत्सृज्य सिद्धचारणसेविते।
हिमवच्छिखरे रम्ये तपस्तेपे महातपाः॥ ३३॥

"Having imprecated, as aforesaid, that woman of immoral conduct, the exceptionally glorious sage Gautama left this hermitage and the great ascetic resumed his austerities on a delightful peak of the Himālayas, frequented by Siddhas and Cāraṇas." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

At the intercession of the gods, Indra is supplied with testicles of a ram; Ahalyā gets back her pristine celestial form at the very sight of Śrī Rāma, the moment he enters the hermitage, and the two divine brothers are entertained by the lady with the help of her husband

अफलस्तु ततः शक्रो देवानग्निपुरोगमान्।
अब्रवीत् त्रस्तनयनः सिद्धगन्धर्वचारणान्॥ १॥

"Deprived of his testicles, Indra with timid eyes then sought the presence of and spoke to the gods headed by Agni, the god of fire, as well as to the Siddhas, Gandharvas and Cāraṇas as follows: (1)

कुर्वता तपसो विघ्नं गौतमस्य महात्मनः।
क्रोधमुत्पाद्य हि मया सुरकार्यमिदं कृतम्॥ २॥

" 'Hampering as I did the austerities of the high-souled Gautama by exciting his wrath and thereby foiling his attempt to claim my throne, I have only just served the cause of gods. (2)

अफलोऽस्मि कृतस्तेन क्रोधात् सा च निराकृता।
शापमोक्षेण महता तपोऽस्यापहृतं मया॥ ३॥

" 'In a fit of anger I have accordingly been deprived of my virility and Ahalyā too has been disowned by him. He has thus been robbed by me of his spiritual

energy by being incited to pronounce a great curse on me as well as on his wife. (3)

तन्मां सुरवराः सर्वे सर्षिसंघाः सचारणाः।
सुरकार्यकरं यूयं सफलं कर्तुमर्हथ॥ ४॥

" 'Therefore, with the co-operation of the host of seers and the celestial bards, O jewels among gods, you should all see me restored to my manhood, since I have served the cause of gods.' (4)

शतक्रतोर्वचः श्रुत्वा देवाः साग्निपुरोगमाः।
पितृदेवानुपेत्याहुः सर्वे सह मरुद्गणैः॥ ५॥

Hearing the appeal of Indra, all the gods, accompanied by the batches of the wind-gods, with Agni at their head, approached the celestial manes (Kavyavāhana and others) and spoke to them as follows : (5)

अयं मेषः सवृषणः शक्रो ह्यवृषणः कृतः।
मेषस्य वृषणौ गृह्य शक्रायाशु प्रयच्छत॥ ६॥

" 'Here is a ram full of virility, while Indra stands actually deprived of his manhood by a curse from Sage Gautama. Taking the testicles of the ram, pray, transfer them at once to the person of Indra. (6)

अफलस्तु कृतो मेषः परां तुष्टिं प्रदास्यति।
भवतां हर्षणार्थं च ये च दास्यन्ति मानवाः।
अक्षयं हि फलं तेषां यूयं दास्यथ पुष्कलम्॥ ७॥

" 'The castrated ram will surely afford you supreme satisfaction. Nay, to those men indeed who will offer hereafter such a ram for propitiating you, will surely be conferred by you a handsome and undying reward.' (7)

अग्नेस्तु वचनं श्रुत्वा पितृदेवाः समागताः।
उत्पाट्य मेषवृषणौ सहस्राक्षे न्यवेशयन्॥ ८॥

"Hearing the intercession of Agni, the celestial manes unanimously agreed and removed the testicles of the ram and actually implanted them in the scrotum of Indra (the thousand-eyed god). (8)

तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः।
अफलान् भुञ्जते मेषान् फलैस्तेषामयोजयन्॥ ९॥

"From that time onward, O scion of Kakutstha, the celestial manes collectively enjoy gelded rams alone and endow those offering them with the fruit of offering whole rams. (9)

इन्द्रस्तु मेषवृषणस्तदाप्रभृति राघव।
गौतमस्य प्रभावेण तपसा च महात्मनः॥ १०॥

"And from that time onward, O scion of Raghu, as an evidence of the spiritual power of the high-souled Gautama, Indra has actually borne the testicles of a ram. (10)

तदागच्छ महातेज आश्रमं पुण्यकर्मणः।
तारयैनां महाभागामहल्यां देवरूपिणीम्॥ ११॥

"Therefore, O exceptionally glorious prince, step into the hermitage of Gautama, who has performed virtuous deeds, and redeem this highly blessed woman, Ahalyā, who was heretofore invested with a celestial form." (11)

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः।
विश्वामित्रं पुरस्कृत्य आश्रमं प्रविवेश ह॥ १२॥
ददर्श च महाभागां तपसा द्योतितप्रभाम्।
लोकैरपि समागम्य दुर्निरीक्ष्यां सुरासुरैः॥ १३॥
प्रयत्नान्निर्मितां धात्रा दिव्यां मायामयीमिव।
धूमेनाभिपरीताङ्गीं दीप्तामग्निशिखामिव॥ १४॥
सतुषारावृतां साभ्रां पूर्णचन्द्रप्रभामिव।
मध्येऽम्भसो दुराधर्षां दीप्तां सूर्यप्रभामिव॥ १५॥

Hearing the intercession of Viśwāmitra, Śrī Rāma, a scion of Raghu, accompanied by Lakṣmaṇa, made his way into the hermitage, placing Viśwāmitra at the head, so the tradition goes, and beheld the celestial lady, who was highly blessed in the sense that Śrī Rāma's eyes fell on her, whose effulgence had been brightened by her austerities, who could not be easily perceived even by gods and demons, much less by earthly beings even on drawing near due to the curse of Gautama, who had been

produced by the creator with great effort and looked like a product of magic, who looked like a blazing flame wrapped all over in smoke or like the halo of the full moon obscured by a veneer of snow and screened by a cloud or again like a dazzling bright circle of light round the sun appearing in the midst of water existing in clouds. (12—15)

सा हि गौतमवाक्येन दुर्निरीक्ष्या बभूव ह।
त्रयाणामपि लोकानां यावद् रामस्य दर्शनम्।
शापस्यान्तमुपागम्य तेषां दर्शनमागता॥ १६॥

Under the curse of Gautama, really speaking, she had grown imperceptible to all the three worlds, pending her sight of Śrī Rāma; so it is said. Having reached the end of the curse she had now come within the range of their sight. (16)

राघवौ तु तदा तस्याः पादौ जगृहतुर्मुदा।
स्मरन्ती गौतमवचः प्रतिजग्राह सा हि तौ॥ १७॥

Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, for their part clasped her feet with joy on that occasion; while she in her turn welcomed both, recalling, as she did, the prophesy of Gautama. (17)

पाद्यमर्घ्यं तथाऽऽतिथ्यं चकार सुसमाहिता।
प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा॥ १८॥

Fully composed in mind she offered to them, with due ceremony as enjoined by the scriptural ordinance, water to wash their feet and hands with as well as other hospitality and Śrī Rāma gladly accepted them. (18)

पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः।
गन्धर्वाप्सरसां चैव महानासीत् समुत्सवः॥ १९॥

There was an abundant shower of flowers, from the heavens, accompanied by the beating of kettledrums by gods. And there followed a great rejoicing among Gandharvas and celestial nymphs. (19)

साधु साध्विति देवास्तामहल्यां समपूजयन्।
तपोबलविशुद्धाङ्गीं गौतमस्य वशानुगाम्॥ २०॥

"The gods heartily applauded the aforesaid Ahalyā—who had been perfectly purified of body by dint of her austerities and now followed the will of Gautama—in the words "Good ! Excellent !!" (20)

गौतमोऽपि महातेजा अहल्यासहितः सुखी।
रामं सम्पूज्य विधिवत् तपस्तेपे महातपाः॥ २१॥

"The exceptionally glorious Gautama too (who had evidently returned to his hermitage on being foretold of the advent of Śrī Rāma) felt happy in the company of Ahalyā; nay, having duly worshipped Śrī Rāma according to the scriptural ordinance, the great ascetic resumed his austerities. (21)

रामोऽपि परमां पूजां गौतमस्य महामुनेः।
सकाशाद् विधिवत् प्राप्य जगाम मिथिलां ततः॥ २२॥

Having duly received the highest honour at the hands of the eminent sage Gautama, Śrī Rāma too proceeded from that hermitage to Mithilā. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Śrī Rāma and others reach Mithilā and are received in advance by King Janaka, headed by his family priest, Śatānanda; Viśwāmitra satisfies their curiosity about the two princes of Ayodhyā

ततः प्रागुत्तरां गत्वा रामः सौमित्रिणा सह।
विश्वामित्रं पुरस्कृत्य यज्ञवाटमुपागमत्॥ १॥

Proceeding in a north-easterly direction from the said hermitage, and placing Viśwāmitra at the head of the party, Śrī Rāma, accompanied by Lakṣmaṇa (son of Sumitrā), reached the sacrificial enclosure of Janaka, the king of Mithilā. (1)

रामस्तु मुनिशार्दूलमुवाच सहलक्ष्मणः।
साध्वी यज्ञसमृद्धिर्हि जनकस्य महात्मनः॥ २॥

Śrī Rāma for his part alongwith Lakṣmaṇa remarked to Viśwāmitra (a tiger among hermits), "Excellent indeed is the preparation made for the sacrifice undertaken by the high-souled Janaka. (2)

बहूनीह सहस्राणि नानादेशनिवासिनाम्।
ब्राह्मणानां महाभाग वेदाध्ययनशालिनाम्॥ ३॥
ऋषिवाटाश्च दृश्यन्ते शकटीशतसंकुलाः।
देशो विधीयतां ब्रह्मन् यत्र वत्स्यामहे वयम्॥ ४॥

"Many thousands of Brāhmaṇas enriched with a study of the Vedas and living in different parts of the country can be seen here, as well as small enclosures set apart for Ṛṣis and full of hundreds of carts, carrying the requisites for their Agnihotra or daily oblations to the sacred fire, O highly blessed sage! Let a suitable site be selected, where we should halt, O holy one !" (3-4)

रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः।
निवासमकरोद् देशे विविक्ते सलिलान्विते॥ ५॥

Hearing the submission of Śrī Rāma, the great sage Viśwāmitra halted at a secluded and clean spot supplied with water. (5)

विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरस्तदा।
शतानन्दं पुरस्कृत्य पुरोहितमनिन्दितः॥ ६॥
ऋत्विजोऽपि महात्मानस्त्वर्घ्यमादाय सत्वरम्।
प्रत्युज्जगाम सहसा विनयेन समन्वितः॥ ७॥
विश्वामित्राय धर्मेण ददौ धर्मपुरस्कृतम्।
प्रतिगृह्य तु तां पूजां जनकस्य महात्मनः॥ ८॥
पप्रच्छ कुशलं राज्ञो यज्ञस्य च निरामयम्।
स तांश्चाथ मुनीन् पृष्ट्वा सोपाध्यायपुरोधसः॥ ९॥
यथार्हमृषिभिः सर्वैः समागच्छत् प्रहृष्टवत्।
अथ राजा मुनिश्रेष्ठं कृताञ्जलिरभाषत॥ १०॥

Hearing of Viśwāmitra having arrived (with his party) on that occasion, the irreproachable Janaka, the foremost of kings, full of humility, went forth all at once in a hurry to meet him, placing at the head his family priest, Śatānanda (son of Gautama) and other high-souled priests officiating at his sacrifice, and taking water to wash the hands of the distinguished guests, and offered it to Viśwāmitra alongwith other items of hospitality such as Madhuparka* in accordance with the scriptural ordinance. Accepting the aforesaid hospitality of the high-souled Janaka, Viśwāmitra for his part inquired after the welfare of Janaka as well as about the unhampered progress of his sacrificial performance. Inquiring after the welfare of those hermits too that had accompanied the king as well as that of the priests officiating at the sacrifice and Śatānanda, the family priest, he next embraced all the Ṛṣis in order of seniority

* A refreshing drink consisting of curds, ghee (clarified butter), water, honey and sugar-candy : 'दधि सपिर्जलं क्षौद्रं सिता चैतैश्च पञ्चभिः। प्रोच्यते मधुपर्कः .... ॥'

with great delight. The king then submitted to Viśwāmitra, the foremost of hermits with folded hands as follows : (6—10)

आसने भगवानास्तां सहैभिर्मुनिपुंगवैः।
जनकस्य वचः श्रुत्वा निषसाद महामुनिः॥ ११॥

"Let Your Holiness be seated on the seat offered by me alongwith these jewels among ascetics." Hearing the request of Janaka, the great sage Viśwāmitra sat down. (11)

पुरोधा ऋत्विजश्चैव राजा च सहमन्त्रिभिः।
आसनेषु यथान्यायमुपविष्टाः समन्ततः॥ १२॥

Śatānanda, Janaka's family priest, as well as the priests officiating at the sacrifice and the king himself with his ministers sat down on their seats in order of seniority on all sides of Viśwāmitra at his request. (12)

दृष्ट्वा स नृपतिस्तत्र विश्वामित्रमथाब्रवीत्।
अद्य यज्ञसमृद्धिर्मे सफला दैवतैः कृता॥ १३॥

Turning his eyes towards Viśwāmitra, the said king then spoke to him as follows in that assembly : "The preparations made for my sacrificial performance have been fulfilled by the gods today. (13)

अद्य यज्ञफलं प्राप्तं भगवद्दर्शनान्मया।
धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगवः॥ १४॥
यज्ञोपसदनं ब्रह्मन् प्राप्तोऽसि मुनिभिः सह।
द्वादशाहं तु ब्रह्मर्षे दीक्षामाहुर्मनीषिणः॥ १५॥
ततो भागार्थिनो देवान् द्रष्टुमर्हसि कौशिक।
इत्युक्त्वा मुनिशार्दूलं प्रहृष्टवदनस्तदा॥ १६॥
पुनस्तं परिपप्रच्छ प्राञ्जलिः प्रयतो नृपः।
इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ॥ १७॥
गजतुल्यगती वीरौ शार्दूलवृषभोपमौ।
पद्मपत्रविशालाक्षौ खड्गतूणीधनुर्धरौ।
अश्विनाविव रूपेण समुपस्थितयौवनौ॥ १८॥

"Nay, the fruit of my sacrifice has been attained by me this very day through Your Holiness' sight alone. I feel blessed and indebted to you, in that you, the foremost of ascetics, have arrived at my sacrificial grounds alongwith a number of sages. The wise among the priests, O Brāhmaṇa Ṛṣi, declare that my sacrificial vow is to continue for twelve more days only. After that, O scion of Kuśa, you will see (with your clairvoyant vision) the gods who appear in person seeking their share of the sacrificial offerings." Having submitted to Viśwāmitra, a veritable tiger among sages, as aforesaid on that occasion, the king, piously disposed as he was, questioned him once more with a cheerful countenance and folded-hands as follows : "May God bless you ! These two valiant lads who are equal in prowess to the gods and whose gait resembles that of an elephant, look like a tiger and a bull, respectively. Having eyes as large as the petals of a lotus and carrying as they do on their person a sword, quiver and bow each, they vie with the Aświns (the twin-born physicians of gods, celebrated for their physical charm) in their comeliness of form and stand at the threshold of youth. (14—18)

यदृच्छयेव गां प्राप्तौ देवलोकादिवामरौ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने॥ १९॥

"Nay, they look like a pair of gods descended on earth from the celestial plane of their own will. How and what for or for whose sake have they travelled on foot to this place, O sage? (19)

वरायुधधरौ वीरौ कस्य पुत्रौ महामुने।
भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम्॥ २०॥
परस्परस्य सदृशौ प्रमाणेङ्गितचेष्टितैः।
काकपक्षधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः॥ २१॥

"Whose sons, O great sage, may be the two heroes wielding excellent weapons? I wish to hear in reality about the two gallant youths, who are gracing this land even as the moon and the sun illumine the sky, who are replicas of each other in the size of their body, in the outer expression of their feelings, as well as in the movements of their body, and who wear side-locks on their head." (20-21)

तस्य तद् वचनं श्रुत्वा जनकस्य महात्मनः।
न्यवेदयदमेयात्मा पुत्रौ दशरथस्य तौ॥ २२॥

Hearing the aforesaid inquiry of King Janaka, who was well-known to be an exalted soul, Sage Viśwāmitra, who wields immense spiritual power, declared them to be sons of Emperor Daśaratha. (22)

सिद्धाश्रमनिवासं च राक्षसानां वधं तथा।
तत्रागमनमव्यग्रं विशालायाश्च दर्शनम्॥ २३॥
अहल्यादर्शनं चैव गौतमेन समागमम्।
महाधनुषि जिज्ञासां कर्तुमागमनं तथा॥ २४॥

He also told Janaka of their intrepid journey to and sojourn at Siddhāśrama, as well as about the destruction of ogres at their hands, nay, of their visit to Viśālā and calling on Ahalyā as well as of their meeting with Sage Gautama and finally of their visit to Mithilā in order to know about the great bow (kept by Janaka for testing the valour of those suing the hand of his daughter). (23-24)

एतत् सर्वं महातेजा जनकाय महात्मने।
निवेद्य विररामाथ विश्वामित्रो महामुनिः॥ २५॥

Having related all this to the high-souled Janaka, the great sage Viśwāmitra, who was exceptionally glorious, forthwith paused. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

At the request of Śatānanda, Viśwāmitra tells him how Ahalyā was redeemed by Śrī Rāma and entertained him with the help of her husband. And Śatānanda in his turn commences narrating to Śrī Rāma the story of Viśwāmitra

तस्य तद् वचनं श्रुत्वा विश्वामित्रस्य धीमतः।
हृष्टरोमा महातेजाः शतानन्दो महातपाः॥ १॥
गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः।
रामसंदर्शनादेव परं विस्मयमागतः॥ २॥

Hearing the aforesaid story told by the celebrated Viśwāmitra, who was a repository of wisdom, the exceptionally glorious Śatānanda, the eldest son of Gautama—who was a great ascetic (like his father), nay, whose brilliance stood heightened by his asceticism—was thrilled with joy and felt greatly astonished at the very sight of Śrī Rāma. (1-2)

एतौ निषण्णौ सम्प्रेक्ष्य शतानन्दो नृपात्मजौ।
सुखासीनौ मुनिश्रेष्ठं विश्वामित्रमथाब्रवीत्॥ ३॥

Beholding these two princes, Śrī Rāma and Lakṣmaṇa, seated and comfortably ensconced, the celebrated Śatānanda now spoke to Viśwāmitra, the foremost of hermits as follows : (3)

अपि ते मुनिशार्दूल मम माता यशस्विनी।
दर्शिता राजपुत्राय तपो दीर्घमुपागता॥ ४॥

"Was my illustrious mother, who had been going through a long course of austerities, shown by you to Śrī Rāma, son of King Daśaratha, O tiger among sages?(4)

अपि रामे महातेजा मम माता यशस्विनी।
वन्यैरुपाहरत् पूजां पूजार्हे सर्वदेहिनाम्॥ ५॥

"Did my exceptionally glorious and illustrious mother offer hospitality with wild fruits etc., to Śrī Rāma, who deserves to be honoured by all embodied souls? (5)

अपि रामाय कथितं यद् वृत्तं तत् पुरातनम्।
मम मातुर्महातेजो देवेन दुरनुष्ठितम्॥ ६॥

"Did you tell Śrī Rāma the old story of the outrage which was done by Indra to my mother, O exceptionally glorious sage? (6)

अपि कौशिक भद्रं ते गुरुणा मम संगता।
मम माता मुनिश्रेष्ठ रामसंदर्शनादितः॥ ७॥

"May God bless you, O scion of Kuśika! Was my mother united once again with my father, O jewel among ascetics, as a result of Śrī Rāma's sight and other factors? (7)

अपि मे गुरुणा रामः पूजितः कुशिकात्मज।
इहागतो महातेजाः पूजां प्राप्य महात्मनः॥ ८॥

"Was Śrī Rāma honoured by my father, O son of Kuśika, and has this exceptionally glorious prince come here after receiving the hospitality of that exalted soul? (8)

अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज।
इहागतेन रामेण पूजितेनाभिवादितः॥ ९॥

"Was my father greeted with a tranquil mind by Śrī Rāma when arrived and honoured by him in this grove, O son of Gādhi (a scion of Kuśa)?" (9)

तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः।
प्रत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदम्॥ १०॥

Hearing his aforesaid questionnaire, the great sage Viśwāmitra, who was well-versed in elocution, replied as follows to Śatānanda, a master of expression himself: (10)

नातिक्रान्तं मुनिश्रेष्ठ यत् कर्तव्यं कृतं मया।
संगता मुनिना पत्नी भार्गवेणेव रेणुका॥ ११॥

"What ought to have been done was done by me; no omission was made. Ahalyā, the wife of Gautama, has been re-united with the sage (her husband), as Reṇukā, mother of Paraśurāma got re-united with her spouse, Jamadagni, a scion of Bhṛgu." (11)

तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः।
शतानन्दो महातेजा रामं वचनमब्रवीत्॥ १२॥

Hearing the aforesaid reply of the celebrated Viśwāmitra, a man of wisdom, the exceptionally glorious Śatānanda spoke to Śrī Rāma as follows: (12)

स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव।
विश्वामित्रं पुरस्कृत्य महर्षिमपराजितम्॥ १३॥

"Welcome is your advent to this place, O jewel among men! Placing at the head the eminent seer, Viśwāmitra, who cannot be easily worsted, O scion of Raghu, you have arrived here through our good luck. (13)

अचिन्त्यकर्मा तपसा ब्रह्मर्षिरमितप्रभः।
विश्वामित्रो महातेजा वेद्म्येनं परमां गतिम्॥ १४॥

"The exceptionally glorious Viśwāmitra is credited with achievements which cannot even be conceived by others and has attained to the rank of a Brāhmaṇa Ṛṣi through sheer dint of askesis. He is invested with a splendour which is beyond measure. I know him to be the highest resort of all. (14)

नास्ति धन्यतरो राम त्वत्तोऽन्यो भुवि कश्चन।
गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः॥ १५॥

"None else on earth is more blessed than you, O Rāma, inasmuch as your guardian is Viśwāmitra, son of Kuśika, by whom great austerities have been performed. (15)

श्रूयतां चाभिधास्यामि कौशिकस्य महात्मनः।
यथा बलं यथा तत्त्वं तन्मे निगदतः शृणु॥ १६॥

"Please listen! I shall point out to you as it is the might as well as the reality of the high-souled Viśwāmitra, son of Kuśika. Hear it from me even as I speak to you. (16)

राजाऽऽसीदेष धर्मात्मा दीर्घकालमरिंदमः।
धर्मज्ञः कृतविद्यश्च प्रजानां च हिते रतः॥ १७॥

"This sage has for a long time been a pious king capable of subduing his enemies, knowing what is right, learned and devoted to the good of the people. (17)

प्रजापतिसुतस्त्वासीत् कुशो नाम महीपतिः।
कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः॥ १८॥

"Formerly there was a king, Kuśa by name, a son of Brahmā, the lord of created beings; while Kuśa's son was the mighty and highly pious Kuśanābha. (18)

कुशनाभसुतस्त्वासीद् गाधिरित्येव विश्रुतः।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः॥ १९॥

"The son of Kuśanābha was widely known by the simple name of Gādhi, while Gādhi's exceptionally glorious son is the great sage Viśwāmitra. (19)

विश्वामित्रो महातेजाः पालयामास मेदिनीम्।
बहुवर्षसहस्राणि राजा राज्यमकारयत्॥ २०॥

"The highly glorious King Viśwāmitra carried on his administration and ruled over the earth for many thousands of years. (20)

कदाचित् तु महातेजा योजयित्वा वरूथिनीम्।
अक्षौहिणीपरिवृतः परिचक्राम मेदिनीम्॥ २१॥

"Collecting an army and accompanied by an Akṣauhiṇī (a division consisting of 21,870 elephants, an equal number of chariots, 65,610 horse and 1,09,350 foot), the exceptionally glorious king once went round the globe. (21)

नगराणि च राष्ट्राणि सरितश्च महागिरीन्।
आश्रमान् क्रमशो राजा विचरन्नाजगाम ह॥ २२॥
वसिष्ठस्याश्रमपदं नानापुष्पलताद्रुमम्।
नानामृगगणाकीर्णं सिद्धचारणसेवितम्॥ २३॥

"Marching successively across cities and states, rivers and great mountains and hermitages, the king, they say, came to the site of Vasiṣṭha's hermitage, rich in flowers, creepers and trees of various kinds, infested with hordes of wild animals of every description, and frequented by Siddhas and Cāraṇas. (22-23)

देवदानवगन्धर्वैः किंनरैरुपशोभितम्।
प्रशान्तहरिणाकीर्णं द्विजसंघनिषेवितम्॥ २४॥

"It was graced by the presence of gods, demons, Gandharvas and Kinnaras, abounded in most peaceful deer and was resorted to by flocks of birds. (24)

ब्रह्मर्षिगणसंकीर्णं देवर्षिगणसेवितम्।
तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः॥ २५॥
सततं संकुलं श्रीमद्ब्रह्मकल्पैर्महात्मभिः।
अब्भक्षैर्वायुभक्षैश्च शीर्णपर्णाशनैस्तथा॥ २६॥
फलमूलाशनैर्दान्तैर्जितदोषैर्जितेन्द्रियैः।
ऋषिभिर्वालखिल्यैश्च जपहोमपरायणैः॥ २७॥
अन्यैर्वैखानसैश्चैव समन्तादुपशोभितम्।
वसिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरम्।
ददर्श जयतां श्रेष्ठो विश्वामित्रो महाबलः॥ २८॥

"Nay, it was crowded with multitudes of Brāhmaṇa Ṛṣis, visited by batches of celestial sages and incessantly thronged with noble souls accomplished of purpose through the performance of austerities and resplendent as fire, and adorned on all sides with exalted souls vying with the glorious Brahmā (the creator), Ṛṣis living (in some cases) on water or air and (in other cases) on leaves fallen on earth or on fruits and roots alone, nay, who had controlled not only their external senses but their inner sense, the mind, as well and conquered all their weaknesses as well as with the class of Ṛṣis known as the Vālakhilyas (so-called because they took their descent from the hair of Brahmā), intent on Japa (the muttering of prayers) and Homa (pouring oblations into the sacred fire), and others, called the Vaikhānasas, who are said to have sprung up from the nails* of Brahmā. The mighty Viśwāmitra, the foremost of the victorious, beheld the aforesaid site of the hermitage of Vasiṣṭha, which was a second Brahmaloka (the realm of Brahmā) as it were. (25—28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The Śruti says: ये नखास्ते वैखानसा ये वालास्ते वालखिल्याः।

द्विपञ्चाशः सर्गः

Canto LII

Vasiṣṭha enjoins his cow of plenty, Śabalā by name, to yield necessary articles for entertaining Viśwāmitra

तं दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः।
प्रणतो विनयाद् वीरो वसिष्ठं जपतां वरम्॥ १॥
स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना।
आसनं चास्य भगवान् वसिष्ठो व्यादिदेश ह॥ २॥
उपविष्टाय च तदा विश्वामित्राय धीमते।
यथान्यायं मुनिवरः फलमूलमुपाहरत्॥ ३॥

"Supremely delighted to behold the celebrated Vasiṣṭha, the foremost of those engaged in muttering prayers, the very mighty hero, Viśwāmitra, bowed low to him out of modesty and was greeted by the high-souled Vasiṣṭha in the words "Welcome is your advent to this hermitage!" Nay the almighty Vasiṣṭha, it is said, offered him a seat; and, when he had taken his seat, the great sage then placed before the learned Viśwāmitra fruits and roots according to the rules of propriety. (1—3)

प्रतिगृह्य तु तां पूजां वसिष्ठाद् राजसत्तमः।
तपोऽग्निहोत्रशिष्येषु कुशलं पर्यपृच्छत॥ ४॥
विश्वामित्रो महातेजा वनस्पतिगणे तदा।
सर्वत्र कुशलं प्राह वसिष्ठो राजसत्तमम्॥ ५॥

"Accepting the hospitality mentioned above from Vasiṣṭha, the exceptionally glorious Viśwāmitra, the foremost of kings, for his part then inquired whether everything was well with his austerities and Agnihotra (worship of the sacred fire) as well as with his pupils and the plant kingdom, the means of their sustenance. In reply to his inquiry Vasiṣṭha told Viśwāmitra, the foremost of kings, that everything was going on well. (4-5)

सुखोपविष्टं राजानं विश्वामित्रं महातपाः।
पप्रच्छ जपतां श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः॥ ६॥

"The great ascetic Vasiṣṭha, son of Brahmā (the creator), the foremost of ascetics, questioned the king as follows when he had been comfortably seated: (6)

कच्चित्ते कुशलं राजन् कच्चिद् धर्मेण रञ्जयन्।
प्रजाः पालयसे राजन् राजवृत्तेन धार्मिक॥ ७॥

" 'Is everything well with you, O monarch? Do you rule over the people, O pious king, according to the fourfold course of conduct prescribed for a king, delighting them with your love of righteousness? (7)

कच्चित्ते सम्भृता भृत्याः कच्चित् तिष्ठन्ति शासने।
कच्चित्ते विजिताः सर्वे रिपवो रिपुसूदन॥ ८॥

" 'Are servants duly maintained by you and do they ever stand at your beck and call? Have all your enemies been fully conquered, O destroyer of foes? (8)

कच्चिद् बलेषु कोशेषु मित्रेषु च परंतप।
कुशलं ते नरव्याघ्र पुत्रपौत्रे तथानघ॥ ९॥

" 'Is all well with your forces, treasuries and allies, O destroyer of foes, no less than with your sons and grandsons, O tiger among men, divorced from sin as you are?' (9)

सर्वत्र कुशलं राजा वसिष्ठं प्रत्युदाहरत्।
विश्वामित्रो महातेजा वसिष्ठं विनयान्वितम्॥ १०॥

"In reply, the exceptionally glorious King Viśwāmitra told Vasiṣṭha, the noblest of all and rich in culture, of his allround welfare. (10)

कृत्वा तौ सुचिरं कालं धर्मिष्ठौ ताः कथास्तदा।
मुदा परमया युक्तौ प्रीयेतां तौ परस्परम्॥ ११॥

"Having carried on all such talks for a very long time on that occasion, and full of supreme joy, the two celebrated and most pious souls felt pleased with each other. (11)

ततो वसिष्ठो भगवान् कथान्ते रघुनन्दन।
विश्वामित्रमिदं वाक्यमुवाच प्रहसन्निव॥ १२॥

"Then, at the end of the dialogue, O scion of Raghu, the almighty Vasiṣṭha spoke to Viśwāmitra as follows, as though heartily laughing for joy : (12)

आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल।
तव चैवाप्रमेयस्य यथार्हं सम्प्रतीच्छ मे॥ १३॥

"I wish to offer hospitality to this distinguished army of yours as well as to your own unfathomable self, according to your dignity, O very mighty king ! Please accept it from me. (13)

सत्क्रियां हि भवानेतां प्रतीच्छतु मया कृताम्।
राजंस्त्वमतिथिश्रेष्ठः पूजनीयः प्रयत्नतः॥ १४॥

"Receive you this honour done by me, O king, since you are the worthiest of my guests and as such deserve to be zealously honoured by me." (14)

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः।
कृतमित्यब्रवीद् राजा पूजावाक्येन मे त्वया॥ १५॥

Requested thus by Vasiṣṭha, the great-minded King Viśwāmitra, replied as follows : "Honour has been done to me by your very words of hospitality. (15)

फलमूलेन भगवन् विद्यते यत् तवाश्रमे।
पाद्येनाचमनीयेन भगवद्दर्शनेन च॥ १६॥
सर्वथा च महाप्राज्ञ पूजार्हेण सुपूजितः।
नमस्तेऽस्तु गमिष्यामि मैत्रेणेक्षस्व चक्षुषा॥ १७॥

"Duly entertained in everyway by you, who deserve to be honoured by me, O venerable Sir, through fruits and roots that are available in your hermitage and water offered to us for washing our feet and rinsing our mouth with, nay, by your very sight, O highly enlightened soul, I shall now depart. Let my salutation be acceptable to you. Pray, ever regard me with a friendly eye." (16-17)

एवं ब्रुवन्तं राजानं वसिष्ठः पुनरेव हि।
न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः॥ १८॥

The pious and liberal-minded Vasiṣṭha actually invited the king once more, even though the latter went on saying like that again and again. (18)

बाढमित्येव गाधेयो वसिष्ठं प्रत्युवाच ह।
यथा प्रियं भगवतस्तथास्तु मुनिपुंगव॥ १९॥

Thereupon Viśwāmitra, son of Gādhi, they say, replied to Vasiṣṭha as follows : "All right, let it be as it pleases your venerable self, O jewel among sages !" (19)

एवमुक्त स्तथा तेन वसिष्ठो जपतां वरः ।
आजुहाव ततः प्रीतः कल्माषीं धूतकल्मषाम्॥ २०॥

Full of delight, when addressed thus by Viśwāmitra, the exceptionally glorious Vasiṣṭha, the foremost of ascetics, then called in the following words his cow, Śabalā by name (so called because of her spotted colour), that had been washed clean of mud : (20)

एह्येहि शबले क्षिप्रं शृणु चापि वचो मम।
सबलस्यास्य राजर्षेः कर्तुं व्यवसितोऽस्म्यहम्।
भोजनेन महार्हेण सत्कारं संविधत्स्व मे॥ २१॥

"Come along, pray come soon, O Śabalā, and hear also what I say. I am determined to entertain with a sumptuous repast this Rājarṣi Viśwāmitra, alongwith his army. Please get everything ready for me. (21)

यस्य यस्य यथाकामं षड्रसेष्वभिपूजितम्।
तत् सर्वं कामधुग् दिव्ये अभिवर्षकृते मम॥ २२॥
रसेनान्नेन पानेन लेह्यचोष्येण संयुतम्।
अन्नानां निचयं सर्वं सृजस्व शबले त्वर॥ २३॥

"Yield for my sake in desired quantities, O celestial cow of plenty, each one of the six varieties of dishes (viz., pungent, acid, sweet, saline, bitter and alkaline) that may be pleasing to a particular individual, to his heart's content. Look sharp ! Produce, O Śabalā, in plenty all kinds of food

accompanied by sweetmeats, drinks of various kinds and dishes that can be licked, such as honey, or sucked, such as the juice of a mango." (22-23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

Thus ends Canto Fifty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Heartily entertained alongwith his army by Vasiṣṭha with delicious foods and drinks yielded by his cow of plenty, Viśwāmitra asks of him the cow, which Vasiṣṭha declines to part with

एवमुक्ता वसिष्ठेन शबला शत्रुसूदन।
विदधे कामधुक् कामान् यस्य यस्येप्सितं यथा॥ १॥
इक्षून् मधूंस्तथा लाजान् मैरेयांश्च वरासवान्।
पानानि च महार्हाणि भक्ष्यांश्चोच्चावचानपि॥ २॥

"Thus instructed by Vasiṣṭha, O destroyer of foes, Śabalā, a cow of plenty, as she was, yielded all luxuries as desired by each particular individual of Viśwāmitra's camp—sugar-canes (including all their products—sugar etc.), honeys of various kinds, even so fried grains of paddy, Maireya (a kind of wine, made of jaggery and other substances) and excellent spirituous liquors distilled from boiled or unboiled sap of sugar-cane, as well as other costly drinks and foods of various kinds, especially those requiring mastication also. (1-2)

उष्णाढ्यस्यौदनस्यात्र राशयः पर्वतोपमाः।
मृष्टान्यन्नानि सूपांश्च दधिकुल्यास्तथैव च॥ ३॥
नानास्वादुरसानां च खाण्डवानां तथैव च।
भोजनानि सुपूर्णानि गौडानि च सहस्रशः॥ ४॥

"In this feast could be seen heaps, as high as mountains, of steaming rice, varieties of sweet rice boiled in milk, nay, pulses boiled into a liquid form with salt and condiments, and even so, streams of curds (as also of milk and ghee), and also silver plates in thousands brimful with delicious fruit juices of various kinds as well as with sweetmeats. (3-4)

सर्वमासीत् सुसंतुष्टं हृष्टपुष्टजनायुतम्।
विश्वामित्रबलं राम वसिष्ठेन सुतर्पितम्॥ ५॥

"Fully entertained by Vasiṣṭha, O Rāma, the entire army of Viśwāmitra, wholly composed, as it was, of joyous and well-fed men, felt highly gratified. (5)

विश्वामित्रो हि राजर्षिर्हृष्टपुष्टस्तदाभवत्।
सान्तःपुरवरो राजा सब्राह्मणपुरोहितः॥ ६॥
सामात्यो मन्त्रिसहितः सभृत्यः पूजितस्तदा।
युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत्॥ ७॥

"Entertained on that occasion alongwith the foremost inmates of his gynaeceum as well as with the Brāhmaṇas (that had accompanied him) including his family priest, and even so with his ministers and counsellors and dependents too, King Viśwāmitra, a veritable sage among kings, felt rejoiced and strong." Full of supreme delight he spoke to Vasiṣṭha as follows: (6-7)

पूजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः।
श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद॥ ८॥

"I have been honoured and sumptuously entertained by you, who are deserving of honour yourself, O holy one! I shall now prefer a request to you, O master of expression; pray, listen! (8)

गवां शतसहस्रेण दीयतां शबला मम।
रत्नं हि भगवन्नेतद् रत्नहारी च पार्थिवः॥ ९॥

"Śabalā may kindly be handed over to me in exchange for a hundred thousand cows, as she is a jewel and a king is the proper person who ought to receive a jewel. (9)

तस्मान्मे शबलां देहि ममैषा धर्मतो द्विज।
एवमुक्तस्तु भगवान् वसिष्ठो मुनिपुंगवः॥ १०॥
विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम्।
नाहं शतसहस्रेण नापि कोटिशतैर्गवाम्॥ ११॥
राजन् दास्यामि शबलां राशिभी रजतस्य वा।
न परित्यागमर्हेयं मत्सकाशादरिंदम॥ १२॥

"Therefore, make over Śabalā to me; she is rightfully mine, O holy Brāhmaṇa!" Thus addressed by Viśwāmitra, the almighty Vasiṣṭha, the foremost among ascetics, whose mind was given to piety, replied to the king as follows : "I shall never part with Śabalā even in exchange for a thousand million cows, much less for a hundred thousand, nay, not even for heaps of silver coins. She does not deserve to be weaned from my presence, O subduer of foes! (10—12)

शाश्वती शबला मह्यं कीर्तिरात्मवतो यथा।
अस्यां हव्यं च कव्यं च प्राणयात्रा तथैव च॥ १३॥
आयत्तमग्निहोत्रं च बलिर्होमस्तथैव च।
स्वाहाकारवषट्कारौ विद्याश्च विविधास्तथा॥ १४॥
आयत्तमत्र राजर्षे सर्वमेतन्न संशयः।
सर्वस्वमेतत् सत्येन मम तुष्टिकरी तथा॥ १५॥

"Śabalā is inalienable from me even as glory is inalienable from a man practising Rājayoga (the methods of mind-control). Moreover, an offering made to the gods in sacrifices and that to the manes in the course of a Śrāddha, as well as the sustenance of my life depends on her. Nay, Agnihotra (daily oblations to the sacred fire), as well as Bali (the offering of a portion of the daily meal to all creatures, also known as Bhūta-Yajña, which consists in throwing up into the air, near the house-door, morsels of food before taking one's meals), and even so Vaiśwadeva (an offering made to all deities by presenting oblations to the kitchen fire before meals), sacrifices (characterized by the repetition of the indeclinables Swāhā and Vaṣaṭ at the end of the name of the deity to whom an offering is made) and even so, the uttering of the various Mantras inasmuch as the capacity to utter them, rooted as it is in the satisfaction of hunger and bodily strength etc., is derived from the milk of this cow—all this no doubt rests on this cow alone, O royal sage! She is my all as also the source of my delight (through her sight etc.), I say on oath. (13—15)

कारणैर्बहुभी राजन् न दास्ये शबलां तव।
वसिष्ठेनैवमुक्तस्तु विश्वामित्रोऽब्रवीत् तदा॥ १६॥
संरब्धतरमत्यर्थं वाक्यं वाक्यविशारदः।
हैरण्यकक्षग्रैवेयान् सुवर्णाङ्कुशभूषितान्॥ १७॥
ददामि कुञ्जराणां ते सहस्राणि चतुर्दश।
हैरण्यानां रथानां च श्वेताश्वानां चतुर्युजाम्॥ १८॥
ददामि ते शतान्यष्टौ किंकिणीकविभूषितान्।
हयानां देशजातानां कुलजानां महौजसाम्।
सहस्रमेकं दश च ददामि तव सुव्रत॥ १९॥
नानावर्णविभक्तानां वयःस्थानां तथैव च।
ददाम्येकां गवां कोटिं शबला दीयतां मम॥ २०॥

"For these numerous reasons I shall not give Śabalā to you." Thus addressed by Vasiṣṭha, Viśwāmitra, who was an expert in making out the meaning of words, then made the following reply in a really most importunate tone : "I offer to you fourteen thousand elephants equipped with girths and chains of gold and decked with goads, also of gold. I further offer to you eight hundred gold chariots driven by four white horses each and decorated with small tinkling bells. I shall also give you, O sage of noble vows, eleven thousand highly-spirited horses of excellent breed and born in territories noted for their horses. Over and

above these, I shall give you one crore of young cows distinguished by their different colours. Only let Śabalā be given (in exchange for these). (16—20)

यावदिच्छसि रत्नानि हिरण्यं वा द्विजोत्तम।
तावद् ददामि ते सर्वं दीयतां शबला मम॥ २१॥

"Nay, I shall give you without reservation as many jewels and as much gold as you want, O jewel among the twice-born! Let Śabalā be given to me." (21)

एवमुक्तस्तु भगवान् विश्वामित्रेण धीमता।
न दास्यामीति शबलां प्राह राजन् कथंचन॥ २२॥

Even though solicited thus by the talented Viśwāmitra, the almighty Vasiṣṭha made the same answer: "I shall on no account part with Śabalā, O king! (22)

एतदेव हि मे रत्नमेतदेव हि मे धनम्।
एतदेव हि सर्वस्वमेतदेव हि जीवितम्॥ २३॥

"She is indeed the only jewel in my possession; nay, she is my only wealth. She alone is really my everything; she alone is my very life. (23)

दर्शश्च पौर्णमासश्च यज्ञाश्चैवाप्तदक्षिणाः।
एतदेव हि मे राजन् विविधाश्च क्रियास्तथा॥ २४॥

"She alone is my half-monthly sacrifice performed on the new moon as well as its counterpart, viz., that performed on the full moon, nay, all sacrificial performances concluded with abundant gifts and even so, ritual acts of various kinds, O king! (24)

अतोमूलाः क्रियाः सर्वा मम राजन् न संशयः।
बहुना किं प्रलापेन न दास्ये कामदोहिनीम्॥ २५॥

"All my religious rites, no doubt, are rooted in her, O king! What is to be gained by prattling a good deal? The long and short of it is that, I shall not part with Śabalā (who yields all my desired objects)." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

On Viśwāmitra attempting to take her away by force, Śabalā seeks to know Vasiṣṭha's mind, and at his instance produces a multitude of warriors that disperse Viśwāmitra's army

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः।
तदास्य शबलां राम विश्वामित्रोऽन्वकर्षत॥ १॥

When Sage Vasiṣṭha did not consent to part with his wish-yielding cow, O Rāma, Viśwāmitra too thereupon proceeded to take Śabalā away by force to his capital. (1)

नीयमाना तु शबला राम राज्ञा महात्मना।
दुःखिता चिन्तयामास रुदन्ती शोककर्शिता॥ २॥
परित्यक्ता वसिष्ठेन किमहं सुमहात्मना।
याहं राजभृतैर्दीना ह्रियेय भृशदुःखिता॥ ३॥

Being taken away by force by the mighty king, Śabalā for her part felt afflicted and, distracted with grief, fell a-weeping. She reflected, "Have I been deserted by the exceptionally high-souled Vasiṣṭha, in that I am being taken away in this wretched condition by the king's retainers, sore distressed as I am? (2-3)

किं मयापकृतं तस्य महर्षेर्भावितात्मनः।
यन्मामनागसं दृष्ट्वा भक्तां त्यजति धार्मिकः॥ ४॥

"What wrong has been done by me to that eminent seer of purified mind that, even though perceiving me to be innocent and devoted to him, the pious soul should abandon me?" (4)

इति संचिन्तयित्वा तु निःश्वस्य च पुनः पुनः।
जगाम वेगेन तदा वसिष्ठं परमौजसम्॥ ५॥

Deeply pondering thus and sighing again and again, she for her part forthwith ran to the supremely powerful Vasiṣṭha. (5)

निर्धूय तांस्तदा भृत्यान् शतशः शत्रुसूदन।
जगामानिलवेगेन पादमूलं महात्मनः॥ ६॥

Shaking off the aforesaid retainers numbering many hundred, O destroyer of foes, she at once ran swift as the wind to the soles of feet of that exalted soul. (6)

शबला सा रुदन्ती च क्रोशन्ती चेदमब्रवीत्।
वसिष्ठस्याग्रतः स्थित्वा रुदन्ती मेघनिःस्वना॥ ७॥

Standing before Vasiṣṭha while shedding tears, the celebrated Śabalā submitted to him as follows in a voice sonorous as the rumbling of a cloud, weeping and wailing all the time : (7)

भगवन् किं परित्यक्ता त्वयाहं ब्रह्मणः सुत।
यस्माद् राजभटा मां हि नयन्ते त्वत्सकाशतः॥ ८॥

"Have I been forsaken by you, O almighty son of Brahmā, in that the king's servants are actually taking me away from your presence?" (8)

एवमुक्तस्तु ब्रह्मर्षिरिदं वचनमब्रवीत्।
शोकसंतप्तहृदयां स्वसारमिव दुःखिताम्॥ ९॥

Questioned thus by the cow, Vasiṣṭha, the Brāhmaṇa seer, for his part replied as follows to Śabalā, whose heart was tormented with grief, as to an afflicted sister : (9)

न त्वां त्यजामि शबले नापि मेऽपकृतं त्वया।
एष त्वां नयते राजा बलान्मत्तो महाबलः॥ १०॥

"I am not abandoning you, O Śabalā, nor have you wronged me. Intoxicated with power, this very mighty king is taking you away. (10)

नहि तुल्यं बलं मह्यं राजा त्वद्य विशेषतः।
बली राजा क्षत्रियश्च पृथिव्याः पतिरेव च॥ ११॥

"My strength is not equal to his; nay, being my honoured guest, the king is particularly strong today. The king, Viśwāmitra, is a Kṣatriya, and the ruler of the earth to boot. (11)

इयमक्षौहिणी पूर्णा गजवाजिरथाकुला।
हस्तिध्वजसमाकीर्णा तेनासौ बलवत्तरः॥ १२॥

"Here is his army, full one Akṣauhinī strong, equipped with elephants, horses and chariots and crowded with the best of elephants. In that respect he is mightier than us." (12)

एवमुक्ता वसिष्ठेन प्रत्युवाच विनीतवत्।
वचनं वचनज्ञा सा ब्रह्मर्षिमतुलप्रभम्॥ १३॥

Thus addressed by Vasiṣṭha, Śabalā, who correctly understood the sense of others', speech, replied as follows, like a meek lady, to the Brāhmaṇa seer of matchless splendour : (13)

न बलं क्षत्रियस्याहुर्ब्राह्मणा बलवत्तराः।
ब्रह्मन् ब्रह्मबलं दिव्यं क्षात्राच्च बलवत्तरम्॥ १४॥

"The wise declare the strength of a Kṣatriya as nought (as compared to that of a Brāhmaṇa); Brāhmaṇas are decidedly stronger than the Kṣatriyas. The strength of a Brāhmaṇa, O holy one, is spiritual and as such is superior to that of a Kṣatriya. (14)

अप्रमेयं बलं तुभ्यं न त्वया बलवत्तरः।
विश्वामित्रो महावीर्यस्तेजस्तव दुरासदम्॥ १५॥

"Your strength is immeasurable; though very powerful, Viśwāmitra is not stronger in comparison with you. Your glory is unassailable. (15)

नियुङ्क्ष्व मां महातेजस्त्वं ब्रह्मबलसम्भृताम्।
तस्य दर्पं बलं यत्नं नाशयामि दुरात्मनः॥ १६॥

"Command you me, who, fostered as I am by your Brahmanical (spiritual) strength, O exceptionally glorious sage, shall put an

end to the pride, strength and endeavour of that wretch of a Viśwāmitra." (16)

इत्युक्तस्तु तया राम वसिष्ठस्तु महायशाः।
सृजस्वेति तदोवाच बलं परबलार्दनम्॥ १७॥

Urged as aforesaid by her, O Rāma, the illustrious Vasiṣṭha for his part forthwith said, "Create a force capable of destroying the enemy's army." (17)

तस्य तद् वचनं श्रुत्वा सुरभिः सासृजत् तदा।
तस्या हुंभारवोत्सृष्टाः पह्लवाः शतशो नृप॥ १८॥
नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः।
स राजा परमक्रुद्धः क्रोधविस्फारितेक्षणः॥ १९॥
पह्लवान् नाशयामास शस्त्रैरुच्चावचैरपि।
विश्वामित्रार्दितान् दृष्ट्वा पह्लवान् शतशस्तदा॥ २०॥
भूय एवासृजद् घोरान् शकान् यवनमिश्रितान्।
तैरासीत् संवृता भूमिः शकैर्यवनमिश्रितैः॥ २१॥
प्रभावद्भिर्महावीर्यैर्हेमकिंजल्कसंनिभैः।
तीक्ष्णासिपट्टिशधरैर्हेमवर्णाम्बरावृतैः॥ २२॥

Hearing the aforesaid command of Sage Vasiṣṭha, the said wish-yielding cow forthwith produced a number of warriors. Created by her very bellow, O king, Pahlavas in their hundreds began to destroy the whole army under the very eye of Viśwāmitra. Highly enraged and with his eyes dilated through anger, King Viśwāmitra too made short work of the Pahlavas by means of his weapons of various kinds. Seeing the Pahlavas killed in their hundreds by Viśwāmitra, Śabalā immediately produced next the terrible Śakas, who were akin to the Yavanas. The land was flooded with these brilliant and most powerful Śakas, that were akin to the Yavanas, resembled the filaments of the Campaka flowers in colour, carried sharp-edged swords and Paṭṭiśas (a kind of spear) on their person and were clad in yellow. (18—22)

निर्दग्धं तद्बलं सर्वं प्रदीप्तैरिव पावकैः।
ततोऽस्त्राणि महातेजा विश्वामित्रो मुमोच ह।
तैस्ते यवनकाम्बोजा बर्बराश्चाकुलीकृताः॥ २३॥

The entire army of Viśwāmitra was consumed by them as by blazing fires. Thereupon, it is said, the highly glorious Viśwāmitra discharged a number of missiles; by them those Yavanas and Kāmbojas (another species of Mlecchas) as well as the Barbaras (still another species of Mlecchas) were thrown into confusion. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

His entire army having been exterminated by the warriors produced by Śabalā and his hundred sons reduced to ashes by the very roar of Vasiṣṭha even as they assailed him, Viśwāmitra retires to the Himālayas for austerities and, receiving a number of missiles from Lord Śiva, tries them on the inmates of Vasiṣṭha's hermitage; Vasiṣṭha meets him with a mere staff appropriate to a Brāhmaṇa

ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान्।
वसिष्ठश्चोदयामास कामधुक् सृज योगतः॥ १॥

Seeing the warriors created by Śabalā stupefied by the missiles of Viśwāmitra and fleeing from the battlefield helter-skelter, Vasiṣṭha commanded Śabalā as follows: "Evolve more and more warriors, O wish-yeilding cow, by dint of your yogic power, power of concentration." (1)

तस्या हुंकारतो जाताः काम्बोजा रविसंनिभाः।
ऊधसश्चाथ सम्भूता बर्बराः शस्त्रपाणयः॥ २॥

From her roar sprang up the Kāmbojas, brilliant as the sun. And, again, from her udders were produced the Barbaras carrying weapons in their hands. (2)

योनिदेशाच्च यवनाः शकृद्देशाच्छकाः स्मृताः।
रोमकूपेषु म्लेच्छाश्च हारीताः सकिरातकाः॥ ३॥

From her genitals came forth the Yavanas; while those that issued from her anus were known as the Śakas. From the pores of her skin originated the Mlecchas and the Hārītas alongwith the Kirātas. (3)

तैस्तन्निषूदितं सर्वं विश्वामित्रस्य तत्क्षणात्।
सपदातिगजं साश्वं सरथं रघुनन्दन॥ ४॥

By them was wiped out instantly the entire army of Viśwāmitra including the foot soldiers and elephants, horses and chariots, O scion of Raghu! (4)

दृष्ट्वा निषूदितं सैन्यं वसिष्ठेन महात्मना।
विश्वामित्रसुतानां तु शतं नानाविधायुधम्॥ ५॥
अभ्यधावत् सुसंक्रुद्धं वसिष्ठं जपतां वरम्।
हुंकारेणैव तान् सर्वान् निर्ददाह महानृषिः॥ ६॥

Seeing the army of their father exterminated by the mighty Vasiṣṭha, Viśwāmitra's hundred sons rushed most furiously towards Vasiṣṭha, the foremost of ascetics, carrying weapons of various kinds. The great Ṛṣi, Vasiṣṭha, however, reduced them all to ashes by his very roar. (5-6)

ते साश्वरथपादाता वसिष्ठेन महात्मना।
भस्मीकृता मुहूर्तेन विश्वामित्रसुतास्तथा॥ ७॥

The sons of Viśwāmitra were reduced to ashes in an instant with their horses, chariots and foot soldiers by the mighty Vasiṣṭha. (7)

दृष्ट्वा विनाशितान् सर्वान् बलं च सुमहायशाः।
सव्रीडं चिन्तयाविष्टो विश्वामित्रोऽभवत् तदा॥ ८॥

Seeing them all as well as his army annihilated the exceptionally illustrious Viśwāmitra was forthwith filled with anxiety mixed with shame. (8)

समुद्र इव निर्वेगो भग्नदंष्ट्र इवोरगः।
उपरक्त इवादित्यः सद्यो निष्प्रभतां गतः॥ ९॥

He resembled the ocean that has lost its fury and the snake whose fangs have been broken, and suddenly became lustreless like the eclipsed sun. (9)

हतपुत्रबलो दीनो लूनपक्ष इव द्विजः।
हतसर्वबलोत्साहो निर्वेदं समपद्यत॥ १०॥

Having lost his sons and army, he felt

miserable like a bird whose wings have been clipped. Nay, with all his strength and spirit shattered, he reached a state of despondency. (10)

स पुत्रमेकं राज्याय पालयेति नियुज्य च।
पृथिवीं क्षत्रधर्मेण वनमेवाभ्यपद्यत॥ ११॥

Nay, enjoining his only surviving son in the words "Rule the earth according to the moral code prescribed for a Kṣatriya in order to carry on the administration," he retired to the woods alone. (11)

स गत्वा हिमवत्पार्श्वे किंनरोरगसेवितम्।
महादेवप्रसादार्थं तपस्तेपे महातपाः॥ १२॥

Repairing to a slope of the Himālayas, resorted to by Kinnaras and Nāgas, Viśwāmitra, who had now turned a great ascetic, practised austerities for the pleasure of Lord Śiva, the Supreme Deity. (12)

केनचित् त्वथ कालेन देवेशो वृषभध्वजः।
दर्शयामास वरदो विश्वामित्रं महामुनिम्॥ १३॥

Some time later Lord Śiva, whose ensign bears the emblem of a bull, the paramount Ruler of gods and the Bestower of boons, actually revealed Himself before the great sage Viśwāmitra and said : (13)

किमर्थं तप्यसे राजन् ब्रूहि यत् ते विवक्षितम्।
वरदोऽस्मि वरो यस्ते कांक्षितः सोऽभिधीयताम्॥ १४॥

"Wherefore do you practise austerities, O king? Speak out what is there in your mind. I am the Bestower of boons. The boon which is sought by you may be made known to Me." (14)

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः।
प्रणिपत्य महादेवं विश्वामित्रोऽब्रवीदिदम्॥ १५॥

When the great ascetic, Viśwāmitra, was told thus by the Lord, the former replied to him as follows, falling prostrate before Him : (15)

यदि तुष्टो महादेव धनुर्वेदो ममानघ।
साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम्॥ १६॥

"If You are pleased with me, O Supreme Deity, the science of archery with its inmost secrets, including the branches of knowledge directly or distantly auxiliary to it as also the sacred texts forming part of it may kindly be revealed to me, O sinless One ! (16)

यानि देवेषु चास्त्राणि दानवेषु महर्षिषु।
गन्धर्वयक्षरक्षःसु प्रतिभान्तु ममानघ॥ १७॥

"Let all the mystic missiles that are known to gods, demons and great seers as well as to Gandharvas, Yakṣas and ogres flash before my mind's eye, O sinless One ! (17)

तव प्रसादाद् भवतु देवदेव ममेप्सितम्।
एवमस्त्विति देवेशो वाक्यमुक्त्वा गतस्तदा॥ १८॥

" 'Let the consummation sought by me be achieved by Your grace, O God of gods !' Uttering the words "Let it be so," Lord Śiva, the Supreme Ruler of gods, forthwith departed. (18)

प्राप्य चास्त्राणि देवेशाद् विश्वामित्रो महाबलः।
दर्पेण महता युक्तो दर्पपूर्णोऽभवत् तदा॥ १९॥
विवर्धमानो वीर्येण समुद्र इव पर्वणि।
हतं मेने तदा राम वसिष्ठमृषिसत्तमम्॥ २०॥

"Receiving the mystic missiles and weapons from Lord Śiva, the paramount Ruler of gods, the very mighty Viśwāmitra, who was already full of great pride, was now puffed up with arrogance; and swelling with power as the ocean on the full moon, he took Vasiṣṭha, the foremost of seers, to be dead at that moment, O Rāma. (19-20)

ततो गत्वाऽऽश्रमपदं मुमोचास्त्राणि पार्थिवः।
यैस्तत् तपोवनं नाम निर्दग्धं चास्त्रतेजसा॥ २१॥

"Proceeding to the site of the hermitage, the king then discharged mystic missiles and weapons, by which the said grove in which austerities were being practised began to be consumed through the fire of the missiles. (21)

उदीर्यमाणमस्त्रं तद् विश्वामित्रस्य धीमतः।
दृष्ट्वा विप्रद्रुता भीता मुनयः शतशो दिशः॥ २२॥

"Alarmed to see those missiles being discharged by the talented Viśwāmitra, the hermits escaped in their hundreds in various directions. (22)

वसिष्ठस्य च ये शिष्या ये च वै मृगपक्षिणः।
विद्रवन्ति भयाद् भीता नानादिग्भ्यः सहस्रशः॥ २३॥

"Afraid of the danger, whatever pupils of Vasiṣṭha and whatever beasts or birds there were in his hermitage fled in their thousands from the various quarters. (23)

वसिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः।
मुहूर्तमिव निःशब्दमासीदीरिणसंनिभम्॥ २४॥
वदतो वै वसिष्ठस्य मा भैरिति मुहुर्मुहुः।
नाशयाम्यद्य गाधेयं नीहारमिव भास्करः॥ २५॥

"The site of the hermitage of the mighty Vasiṣṭha turned desolate. In an hour or so it became noiseless and looked barren as it were in spite of Vasiṣṭha repeatedly calling out : 'Don't be afraid, I shall presently make short work of Viśwāmitra, the son of Gādhi, as the sun dispels fog.' (24-25)

एवमुक्त्वा महातेजा वसिष्ठो जपतां वरः।
विश्वामित्रं तदा वाक्यं सरोषमिदमब्रवीत्॥ २६॥

"Saying so, the exceptionally glorious Vasiṣṭha, the foremost of ascetics, then angrily addressed the following words to Viśwāmitra : (26)

आश्रमं चिरसंवृद्धं यद् विनाशितवानसि।
दुराचारो हि यन्मूढस्तस्मात् त्वं न भविष्यसि॥ २७॥

" 'Since you have made havoc of my hermitage, fostered for long, and inasmuch as you are a wicked fool, you will cease to be what you are.' (27)

इत्युक्त्वा परमक्रुद्धो दण्डमुद्यम्य सत्वरः।
विधूम इव कालाग्निर्यमदण्डमिवापरम्॥ २८॥

"Saying so and hurriedly lifting a staff, which looked like another rod of Yama, Vasiṣṭha stood highly enraged like the smokeless fire raging at the time of universal destruction." (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

With his Brahmanical staff alone Vasiṣṭha renders ineffectual all the mystic missiles discharged by Viśwāmitra, whereupon the latter condemns military strength and makes up his mind to practise austerities with a view to attaining Brahmanhood

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः।
आग्नेयमस्त्रमुद्दिश्य तिष्ठ तिष्ठेति चाब्रवीत्॥ १॥

Aiming a missile presided over by the god of fire, when challenged as aforesaid by Vasiṣṭha, the very mighty Viśwāmitra said, "Stay awhile ! Wait a bit !!" (1)

ब्रह्मदण्डं समुद्यम्य कालदण्डमिवापरम्।
वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत्॥ २॥

Steadily uplifting his Brahmanical staff, which looked like another rod of Yama, the almighty Vaśiṣṭha angrily spoke as follows : (2)

क्षत्रबन्धो स्थितोऽस्म्येष यद् बलं तद् विदर्शय।
नाशयाम्यद्य ते दर्पं शस्त्रस्य तव गाधिज॥ ३॥

"Here I stand, O unworthy Kṣatriya ! Pray, exhibit whatever might you possess;

I shall crush your pride as well as the pride of your weapons today, O son of Gādhi ! (3)

क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं महत्।
पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन॥ ४॥

"Of what account is your martial strength when compared to the great power of a Brāhmaṇa? Behold my divine Brahmanical power, O disgrace to the Kṣatriyas !" (4)

तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुत्तमम्।
ब्रह्मदण्डेन तच्छान्तमग्नेर्वेग इवाम्भसा॥ ५॥

That terrible and excellent missile presided over by the god of fire and hurled by the celebrated son of Gādhi was neutralized by the Brahmanical staff of Vasiṣṭha, as the fury of a fire is counteracted by water. (5)

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा।
ऐषीकं चापि चिक्षेप कुपितो गाधिनन्दनः॥ ६॥

The enraged son of Gādhi discharged a missile presided over by Varuṇa, the god of water, as well as another presided over by Rudra (the god of destruction), nay, a third presided over by Indra (the ruler of gods) and a fourth presided over by Lord Śiva (the Protector of the Jīva, which has been likened to a beast because of its bondage) as also the one made of a reed. (6)

मानवं मोहनं चैव गान्धर्वं स्वापनं तथा।
जृम्भणं मादनं चैव संतापनविलापने॥ ७॥
शोषणं दारणं चैव वज्रमस्त्रं सुदुर्जयम्।
ब्रह्मपाशं कालपाशं वारुणं पाशमेव च॥ ८॥
पिनाकमस्त्रं दयितं शुष्कार्द्रे अशनी तथा।
दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च॥ ९॥
धर्मचक्रं कालचक्रं विष्णुचक्रं तथैव च।
वायव्यं मथनं चैव अस्त्रं हयशिरस्तथा॥ १०॥
शक्तिद्वयं च चिक्षेप कङ्कालं मुसलं तथा।
वैद्याधरं महास्त्रं च कालास्त्रमथ दारुणम्॥ ११॥
त्रिशूलमस्त्रं घोरं च कापालमथ कङ्कणम्।
एतान्यस्त्राणि चिक्षेप सर्वाणि रघुनन्दन॥ १२॥
वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत्।
तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः॥ १३॥

He then hurled, O scion of Raghu, at Vasiṣṭha, the foremost of ascetics, all the following missiles—the one presided over by Swāyambhuva Manu, as also another possessing the virtue of stupefying the person aimed at, another presided over by Gandharvas, even so, a missile inducing sleep, another that induces yawning, still another that inebriates the person against whom it is directed, as well as a couple of missiles that severally torment by heating and melt the object aimed at, still another that dries up (by sucking its moisture), as well as a missile that rends the object aimed at, a missile presided over by Indra's thunderbolt—a missile which is so very difficult to prevail against—a missile presided over by Brahmā's noose, another presided over by the noose of Kāla, the god of death, as well as a missile presided over by the noose of Varuṇa, the missile known by the name of Pināka, beloved of Lord Śiva, also the two kinds of Indra's thunderbolts, dry as well as wet, a missile presided over by Yama (the god of punishment), another presided over by Piśācas (fiends) as well as a missile presided over by Krauñca (the name of a mountain), the missiles presided over by the discuses of Dharma, the god of virtue, Kāla (the Time-Spirit), as well as of Viṣṇu, as also a missile presided over by the wind-god, another that kills by churning, and the one presided over by Lord Hayagrīva, a manifestation of Lord Viṣṇu credited with the head of a horse, the two kinds of javelins, the missiles known by the names of Kaṅkāla and Musala, the great missile presided over by Vidyādharas (heavenly artistes) and then the terrible missile presided over by Kāla (the god of death), nay, the fearful missile popularly known as the trident and the missiles known by the names of Kapāla and Kaṅkaṇa. The wonder of it, however, was that Vasiṣṭha (a son of Brahmā) neutralized them all by means of his staff alone. (7—13)

तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान् गाधिनन्दनः।
तदस्त्रमुद्यतं दृष्ट्वा देवाः साग्निपुरोगमाः॥ १४॥

देवर्षयश्च सम्भ्रान्ता गन्धर्वाः समहोरगाः।
त्रैलोक्यमासीत् संत्रस्तं ब्रह्मास्त्रे समुदीरिते॥ १५॥

The aforesaid missiles having been rendered ineffectual, Viśwāmitra (son of Gādhi) discharged Brahmāstra, a missile presided over by Brahmā, the creator. The gods with the god of fire as their leader, the celestial sages and Gandharvas alongwith eminent Nāgas were struck with awe to see that missile ready for being hurled. Nay, all the three worlds were alarmed when the said missile presided over by Brahmā was fully discharged. (14-15)

तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा।
वसिष्ठो ग्रसते सर्वं ब्रह्मदण्डेन राघव॥ १६॥

Vasiṣṭha, however, neutralized even that exceptionally terrible Brahmāstra in its entirety, including all its limbs, by his Brahmanical staff combined with the Brahmanical (spiritual) glory, O scion of Raghu ! (16)

ब्रह्मास्त्रं ग्रसमानस्य वसिष्ठस्य महात्मनः।
त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणम्॥ १७॥

While the mighty Vasiṣṭha was consuming the Brahmāstra, he assumed a most violent and fierce aspect that stupefied all the three worlds. (17)

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः।
मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिषः॥ १८॥

From all the pores of skin of the high-souled Vasiṣṭha shot forth like as many rays, tongues of fire enveloped in smoke (the smoke issuing from the extinguished Brahmāstra). (18)

प्राज्वलद् ब्रह्मदण्डश्च वसिष्ठस्य करोद्यतः।
विधूम इव कालाग्नेर्यमदण्ड इवापरः॥ १९॥

Even the Brahmanical staff raised in the hand of Vasiṣṭha blazed forth like the smokeless fire of universal destruction or like a second rod of Yama (the god of punishment). (19)

ततोऽस्तुवन् मुनिगणा वसिष्ठं जपतां वरम्।
अमोघं ते बलं ब्रह्मंस्तेजो धारय तेजसा॥ २०॥

Thereupon hosts of sages glorified as follows Vasiṣṭha, the foremost of ascetics : "Unfailing is your might, O holy one ! Quench the fire of your person as well as of the Brahmanical staff by your own glory. (20)

निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महाबलः।
अमोघं ते बलं श्रेष्ठ लोकाः सन्तु गतव्यथाः॥ २१॥

"The very mighty Viśwāmitra has been tamed by you, O holy Brāhmaṇa ! Your power knows no failure, O noblest soul ! Let the worlds be rid of their agony." (21)

एवमुक्तो महातेजाः शमं चक्रे महाबलः।
विश्वामित्रो विनिकृतो विनिःश्वस्येदमब्रवीत्॥ २२॥

Prayed to in these words, the exceptionally glorious and mighty Vasiṣṭha regained his natural calm; and, heaving a deep sigh, the worsted Viśwāmitra spoke as follows : (22)

धिग् बलं क्षत्रियबलं ब्रह्मतेजोबलं बलम्।
एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे॥ २३॥

"Reproachful is the might of a Kṣatriya. Even so, the strength proceeding from the glory of a Brāhmaṇa is real strength. All my missiles stand neutralized by a single Brahmanical staff." (23)

तदेतत् प्रसमीक्ष्याहं प्रसन्नेन्द्रियमानसः।
तपो महत् समास्थास्ये यद् वै ब्रह्मत्वकारणम्॥ २४॥

Clearly perceiving this superiority of Brahmanical glory, therefore, I shall with my senses and mind purified undertake severe austerities that will enable me to attain Brahmanhood in this very life." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Viśwāmitra embarks on a severe course of austerities with a view to attaining Brahmanhood. In the meantime, King Triśaṅku of Ayodhyā requests Vasiṣṭha to conduct for him a sacrifice which may enable him bodily to ascend to heaven and, on Vasiṣṭha declining to comply with his request, approaches his sons for the same purpose

ततः संतप्तहृदयः स्मरन्निग्रहमात्मनः।
विनिःश्वस्य विनिःश्वस्य कृतवैरो महात्मना॥ १॥
स दक्षिणां दिशं गत्वा महिष्या सह राघव।
तताप परमं घोरं विश्वामित्रो महातपाः॥ २॥

Sighing deeply again and again, his heart being distressed at the thought of his discomfiture at the hands of Vasiṣṭha, the celebrated Viśwāmitra, who had made enemies with an exalted soul like Vasiṣṭha then proceeded to the southern quarter with his principal queen and embarked as a great ascetic on a course of most severe austerities, O scion of Raghu! (1-2)

फलमूलाशनो दान्तश्चचार परमं तपः।
अथास्य जज्ञिरे पुत्राः सत्यधर्मपरायणाः॥ ३॥
हविष्पन्दो मधुष्पन्दो दृढनेत्रो महारथः।
पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः॥ ४॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम्।
जिता राजर्षिलोकास्ते तपसा कुशिकात्मज॥ ५॥

Living on fruits and roots alone and with his mind and senses fully controlled, he practised austerities of a high order. Immediately after his commencing the course of his austerities were born to him four sons devoted to truthfulness and virtue—Haviṣpanda, Madhuṣpanda, Dṛḍhanetra and Mahāratha by name. On the completion of a thousand years Brahmā (the progenitor of the universe) actually appeared and addressed the following sweet words to Viśwāmitra, who was rich in asceticism: "The worlds attained by royal sages have been won by you through askesis, O son of Kuśika (Gādhi)! (3—5)

अनेन तपसा त्वां हि राजर्षिरिति विद्महे।
एवमुक्त्वा महातेजा जगाम सह दैवतैः॥ ६॥
त्रिविष्टपं ब्रह्मलोकं लोकानां परमेश्वरः।
विश्वामित्रोऽपि तच्छ्रुत्वा ह्रिया किंचिदवाङ्मुखः॥ ७॥
दुःखेन महताविष्टः समन्युरिदमब्रवीत्।
तपश्च सुमहत् तप्तं राजर्षिरिति मां विदुः॥ ८॥
देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपः फलम्।
एवं निश्चित्य मनसा भूय एव महातपाः॥ ९॥
तपश्चचार धर्मात्मा काकुत्स्थ परमात्मवान्।
एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः॥ १०॥
त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलवर्धनः।
तस्य बुद्धिः समुत्पन्ना यजेयमिति राघव॥ ११॥
गच्छेयं स्वशरीरेण देवतानां परां गतिम्।
वसिष्ठं स समाहूय कथयामास चिन्तितम्॥ १२॥

"Through these askesis we undoubtedly recognize you as a royal sage." Saying so, the exceptionally glorious Brahmā, the suzerain lord of all the worlds, returned alongwith the gods (that had accompanied him) to paradise (Indra's heaven) *en route* to Brahmaloka, the highest heaven, his own realm.

Filled with great agony to hear the aforesaid compliment and with his face downcast a bit through shame, Viśwāmitra too spoke to himself in a mood of dejection as follows: 'Even though most severe austerities have been practised by me, all the gods including the hosts of Ṛṣis recognize

me only as a royal sage and not as a Brāhmaṇa as desired by me. I, therefore, think that Brahmanhood is not the reward for my austerities (something more is required for attaining the status of a Brāhmaṇa).' Having concluded thus in his mind, the great ascetic, Viswāmitra, whose mind was given to piety, O scion of Kakutstha, and who was of great restraint, commenced his austerities anew.

At this very time a king who heightened the glory of Ikṣwāku's race and was widely known by the name of Triśaṅku, nay, who ever spoke the truth and had fully controlled his senses, took it into his head, O scion of Raghu, to undertake a sacrifice and thereby ascend bodily to paradise, the highest realm of gods. Summoning Vasiṣṭha, he revealed his mind to him. (6—12)

अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना।
प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणां दिशम्॥ १३॥

He was, however, told by the mighty Vasiṣṭha that it was not possible to conduct such a sacrifice. Repulsed by Vasiṣṭha, he proceeded to the southern quarter. (13)

ततस्तत्कर्मसिद्ध्यर्थं पुत्रांस्तस्य गतो नृपः।
वासिष्ठा दीर्घतपसस्तपो यत्र हि तेपिरे॥ १४॥

For the accomplishment of the said purpose the king then sought Vasiṣṭha's sons at the place where they were actually leading an austere life, engaged as they were in a prolonged course of austerities. (14)

त्रिशङ्कुस्तु महातेजाः शतं परमभास्वरम्।
वसिष्ठपुत्रान् ददृशे तप्यमानान् मनस्विनः॥ १५॥

The exceptionally glorious Triśaṅku beheld from a distance the hundred high-minded and supremely resplendent sons of Vasiṣṭha practising austerities. (15)

सोऽभिगम्य महात्मानः सर्वानेव गुरोः सुतान्।
अभिवाद्यानुपूर्वेण ह्रिया किंचिदवाङ्मुखः॥ १६॥
अब्रवीत् स महात्मानः सर्वानेव कृताञ्जलिः।
शरणं वः प्रपन्नोऽहं शरण्यान् शरणं गतः॥ १७॥

Approaching and greeting in order of seniority all the high-souled sons of Vasiṣṭha (his family preceptor) with his face downcast a bit through shame on his having been repulsed by his preceptor, he submitted with folded hands to all those exalted souls as follows: "Though resorted to by others as a protector, I have sought you as my refuge, capable as you are of affording protection to others. (16-17)

प्रत्याख्यातो हि भद्रं वो वसिष्ठेन महात्मना।
यष्टुकामो महायज्ञं तदनुज्ञातुमर्हथ॥ १८॥

"May God bless you! Though refused by the high-souled Vasiṣṭha, your father, I am still desirous of performing a great sacrifice with the object of bodily ascending to heaven. Be pleased, therefore, to grant me leave to do so. (18)

गुरुपुत्रानहं सर्वान् नमस्कृत्य प्रसादये।
शिरसा प्रणतो याचे ब्राह्मणांस्तपसि स्थितान्॥ १९॥

"Saluting all my preceptor's sons, I hereby seek your favour and, fallen prostrate touching the ground with my head, I implore the Brāhmaṇas in your person, devoted to austerities. (19)

ते मां भवन्तः सिद्ध्यर्थं याजयन्तु समाहिताः।
सशरीरो यथाहं वै देवलोकमवाप्नुयाम्॥ २०॥

"As such may you help me with a concentrated mind in performing a sacrifice for the accomplishment of my purpose so that I may attain to the realm of gods in my embodied state. (20)

प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः।
गुरुपुत्रानृते सर्वान् नाहं पश्यामि कांचन॥ २१॥

"Having been repulsed by Vasiṣṭha, O sages rich in asceticism, I do not find any resort other than you all, the sons of my preceptor. (21)

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः।
तस्मादनन्तरं सर्वे भवन्तो दैवतं मम॥ २२॥

"The family priest, in the person of Vasiṣṭha, indeed has been the supreme resort to all the scions of Ikṣwāku. Next to him you all are a deity to me." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

Thus ends Canto Fifty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Having been repulsed by Vasiṣṭha's sons as well, Triśaṅku gets ready to seek another priest, whereupon he is degraded by the curse of Vasiṣṭha's sons to the position of a Cāṇḍāla and approaches Viśwāmitra with the same request

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम्।
ऋषिपुत्रशतं राम राजानमिदमब्रवीत्॥ १॥

Filled with rage to hear the submission of Triśaṅku, O Rāma, the hundred sons of sage Vasiṣṭha forthwith replied to the king as follows : (1)

प्रत्याख्यातोऽसि दुर्मेधो गुरुणा सत्यवादिना।
तं कथं समतिक्रम्य शाखान्तरमुपेयिवान्॥ २॥

"When you have been repulsed by your preceptor, Sage Vasiṣṭha, who always speaks the truth, O foolish king how have you sought another patron, ignoring him? (2)

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः।
न चातिक्रमितुं शक्यं वचनं सत्यवादिनः॥ ३॥

"The family priest, Sage Vasiṣṭha, has been the greatest support of all the scions of Ikṣwāku and the word of that veracious sage cannot be set aside with impunity. (3)

अशक्यमिति सोवाच वसिष्ठो भगवानृषिः।
तं वयं वै समाहर्तुं क्रतुं शक्ताः कथंचन॥ ४॥

"How can we really venture to conduct a sacrifice which the celebrated and almighty sage Vasiṣṭha has declared as something which cannot be undertaken? (4)

बालिशस्त्वं नरश्रेष्ठ गम्यतां स्वपुरं पुनः।
याजने भगवान् शक्तस्त्रैलोक्यस्यापि पार्थिव॥ ५॥

"You are yet puerile of understanding, O jewel among men ! Return, therefore, to your capital. The supremely glorious Vasiṣṭha is even capable of conducting the sacrifices of all the three worlds, O ruler of the earth ! (5)

अवमानं कथं कर्तुं तस्य शक्ष्यामहे वयम्।
तेषां तद् वचनं श्रुत्वा क्रोधपर्याकुलाक्षरम्॥ ६॥
स राजा पुनरेवैतानिदं वचनमब्रवीत्।
प्रत्याख्यातो भगवता गुरुपुत्रैस्तथैव हि॥ ७॥
अन्यां गतिं गमिष्यामि स्वस्ति वोऽस्तु तपोधनाः।
ऋषिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोराभिसंहितम्॥ ८॥
शेपुः परमसंक्रुद्धाश्चण्डालत्वं गमिष्यसि।
इत्युक्त्वा ते महात्मानो विविशुः स्वं स्वमाश्रमम्॥ ९॥

"How shall we be able to offer indignity to him by embarking on a venture which has been declared by him as something which cannot be taken in hand?" Hearing the aforesaid admonition of Vasiṣṭha's sons, couched as it was in words full of anger, the said king, however, once more made the following submission to them : "I have actually been repulsed by the venerable Vasiṣṭha and even so by you, my preceptor's sons. I shall accordingly approach another

patron. God bless you, O sages rich in askesis !" Highly enraged to hear the aforesaid submission, revealing as it did his terrible design of disregarding Vasiṣṭha and thereby courting disaster, Vasiṣṭha's sons for their part cursed him in the following words : "You shall descend to the state of a Caṇḍāla (an outcaste of the lowest grade) !" Saying so, those exalted souls retired each to his own hermitage. (6—9)

अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः।
नीलवस्त्रधरो नीलः पुरुषो ध्वस्तमूर्धजः॥ १०॥
चित्यमाल्यांगरागश्च आयसाभरणोऽभवत्।
तं दृष्ट्वा मन्त्रिणः सर्वे त्यज्य चण्डालरूपिणम्॥ ११॥
प्राद्रवन् सहिता राम पौरा येऽस्यानुगामिनः।
एको हि राजा काकुत्स्थ जगाम परमात्मवान्॥ १२॥
दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम्।
विश्वामित्रस्तु तं दृष्ट्वा राजानं विफलीकृतम्॥ १३॥
चण्डालरूपिणं राम मुनिः कारुण्यमागतः।
कारुण्यात् स महातेजा वाक्यं परमधार्मिकः॥ १४॥
इदं जगाद भद्रं ते राजानं घोरदर्शनम्।
किमागमनकार्यं ते राजपुत्र महाबल॥ १५॥
अयोध्याधिपते वीर शापाच्चण्डालतां गतः।
अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः॥ १६॥
अब्रवीत् प्राञ्जलिर्वाक्यं वाक्यज्ञो वाक्यकोविदम्।
प्रत्याख्यातोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च॥ १७॥

As soon as the night passed, the king was reduced to the state of a Caṇḍāla. Turning black in complexion, he found himself clad in black (the very yellow silk wrapped round his loins having turned black) and his long hair fallen off, the garland decking his person having turned into garlands of flowers grown in a crematorium and the cosmetics with which it was anointed into a coat of ashes from the same unholy place, and the gold and be-jewelled ornaments on his person having turned into those of iron*. Seeing him changed into the form of a Caṇḍāla, all his counsellors as well as the citizens that had followed him to the hermitages of his preceptor's sons, O Rāma, ran away in a body deserting him. Extremely self-possessed, though burning with agony day and night, O scion of Kakutstha, the king went all alone to Viśwāmitra, whose only wealth now was his asceticism. Viśwāmitra, who was now living as a hermit, O Rāma, was moved to pity at the very sight of the king, who had not only been frustrated but transformed into a Caṇḍāla. Out of compassion the exceptionally glorious and supremely pious Viśwāmitra spoke to the king, who had assumed a frightful aspect, as follows : "May all be well with you ! What is the object of your visit, O mighty prince, O valiant ruler of Ayodhyā, reduced as you are to the state of a Caṇḍāla through a curse?"

Hearing the question of Viśwāmitra, the king, who knew the art of speaking, even though reduced to the state of a Caṇḍāla, forthwith spoke as follows with folded hands to Viśwāmitra, who was a master of expression : "I have been repulsed by my preceptor, Sage Vasiṣṭha, and even so, by my preceptor's sons. (10—17)

अनवाप्यैव तं कामं मया प्राप्तो विपर्ययः।
सशरीरो दिवं यायामिति मे सौम्यदर्शन॥ १८॥
मया चेष्टं क्रतुशतं तच्च नावाप्यते फलम्।
अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन॥ १९॥

"Even without attaining that object of my desire a contrary result has been met with by me. In fact, a hundred sacrifices

* This shows that the Varṇa or grade of society in which one is born cannot be altered by mere change of avocation as is now alleged by some modern critics. The change is brought about only by one's good or evil Karma or by the will of another powerful soul ordinarily in a future life but in exceptional circumstances even in one's current life as in the present case or in the case of Viśwāmitra as will be shown hereafter. It further shows that such a change transforms not only one's appearances but the very constituents of one's body. This was, however, clearly evidenced only at a time when the rules of Varṇāśrama were strictly followed and enforced by the ruling authority.

were intended to be performed by me in order that I might ascend bodily to heaven, O sage of pleasing aspect! But neither is that consummation (in the shape of my being able to perform a hundred sacrifices) attained by me nor the reward sought by me in the shape of my being translated to heaven. No untruth has ever been uttered by me in the past nor shall I ever tell a lie in future even when reduced to straits, O good Sir! I swear by my allegiance to the duties of a Kṣatriya. Worship has been offered by me to God through sacrificial performances of various kinds and people have been governed with righteousness. (18-19)

कृच्छ्रेष्वपि गतः सौम्य क्षत्रधर्मेण ते शपे।
यज्ञैर्बहुविधैरिष्टं प्रजा धर्मेण पालिताः॥ २०॥
गुरवश्च महात्मानः शीलवृत्तेन तोषिताः।
धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः॥ २१॥
परितोषं न गच्छन्ति गुरवो मुनिपुंगव।
दैवमेव परं मन्ये पौरुषं तु निरर्थकम्॥ २२॥

"Nay, the elders no less than exalted souls have been gratified through my good qualities and right conduct. My preceptors, however, did not derive satisfaction through me even though I strove hard in the cause of righteousness and sought to undertake a sacrifice in order to be able to attain to heaven in my physical body, O jewel among sages! I, therefore, reckon fate alone as supreme and personal effort as of no avail when matched against fate. (20—22)

दैवेनाक्रम्यते सर्वं दैवं हि परमा गतिः।
तस्य मे परमार्तस्य प्रसादमभिकांक्षतः।
कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः॥ २३॥

"Everything else is thrown into the background by fate. Indeed, destiny is the highest refuge. Be pleased, therefore, to extend your grace to me, who eagerly long for it, sore afflicted as I am, all my effort, having been counteracted by an evil destiny. May God bless you! (23)

नान्यां गतिं गमिष्यामि नान्यच्छरणमस्ति मे।
दैवं पुरुषकारेण निवर्तयितुमर्हसि॥ २४॥

"I shall seek no other shelter; in fact, there is no other asylum for me. Be good enough to avert my evil destiny through personal effort." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
बालकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Viśwāmitra assures Triśaṅku of his help, sends word to a number of sages, inviting them to conduct a sacrifice for Triśaṅku, and pronounces a curse on those who decline to come

उक्तवाक्यं तु राजानं कृपया कुशिकात्मजः।
अब्रवीन्मधुरं वाक्यं साक्षाच्चण्डालतां गतम्॥ १॥

Viśwāmitra, the son of Gādhi, kindly gave the following suave reply to the king, Triśaṅku, who had actually been reduced to the state of a Caṇḍāla, when he had finished his say: (1)

इक्ष्वाको स्वागतं वत्स जानामि त्वां सुधार्मिकम्।
शरणं ते प्रदास्यामि मा भैषीर्नृपपुंगव॥ २॥

"Welcome is your visit to my hermitage,

O scion of Ikṣwāku! I know you to be exceedingly pious, my child! I shall afford shelter to you; don't be afraid, O jewel among kings! (2)

अहमामन्त्रये सर्वान् महर्षीन् पुण्यकर्मणः।
यज्ञसाह्यकरान् राजंस्ततो यक्ष्यसि निर्वृतः॥ ३॥

"I shall presently send word to all great Ṛṣis of virtuous deeds, who will help you in the performance of a sacrifice intended to be undertaken by you, O king! Then you will prosecute your sacrificial undertaking at ease. (3)

गुरुशापकृतं रूपं यदिदं त्वयि वर्तते।
अनेन सह रूपेण सशरीरो गमिष्यसि॥ ४॥

"You will bodily ascend to heaven in this very form, which now stands inflicted on you by the curse of your preceptor in the form of his sons. (4)

हस्तप्राप्तमहं मन्ये स्वर्गं तव नराधिप।
यस्त्वं कौशिकमागम्य शरण्यं शरणागतः॥ ५॥

"I consider heaven as already attained by you, O ruler of men, in that having sought the presence of Viśwāmitra, son of Kuśika, i.e., myself, you have come for protection to one who is capable of affording shelter to those who need it." (5)

एवमुक्त्वा महातेजाः पुत्रान् परमधार्मिकान्।
व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात्॥ ६॥

Saying so, the exceptionally glorious Viśwāmitra commanded his supremely pious and highly intelligent sons to make preparations for a sacrifice. (6)

सर्वान् शिष्यान् समाहूय वाक्यमेतदुवाच ह।
सर्वानृषीन् सवासिष्ठानानयध्वं ममाज्ञया॥ ७॥
सशिष्यान् सुहृदश्चैव सर्त्विजः सुबहुश्रुतान्।
यदन्यो वचनं ब्रूयान्मद्वाक्यबलचोदितः॥ ८॥
तत् सर्वमखिलेनोक्तं ममाख्येयमनादृतम्।
तस्य तद् वचनं श्रुत्वा दिशो जग्मुस्तदाज्ञया॥ ९॥

Summoning all his dependents, so the tradition goes, he gave the following instructions to them : "Under my orders bring here all the Ṛṣis, including the sons of Vasiṣṭha, as well as their relations well-versed in a good many subjects, alongwith their pupils and priests capable of officiating at a sacrifice. If anyone who is summoned on the strength of my word or anyone else makes any disparaging observation, all those remarks should be reproduced to me in their entirety." Hearing the aforesaid order of Viśwāmitra, his followers proceeded in various directions under his command. (7—9)

आजग्मुरथ देशेभ्यः सर्वेभ्यो ब्रह्मवादिनः।
ते च शिष्याः समागम्य मुनिं ज्वलिततेजसम्॥ १०॥
ऊचुश्च वचनं सर्वं सर्वेषां ब्रह्मवादिनाम्।
श्रुत्वा ते वचनं सर्वे समायान्ति द्विजातयः॥ ११॥
सर्वदेशेषु चागच्छन् वर्जयित्वा महोदयम्।
वासिष्ठं यच्छतं सर्वं क्रोधपर्याकुलाक्षरम्॥ १२॥
यथाह वचनं सर्वं शृणु त्वं मुनिपुंगव।
क्षत्रियो याजको यस्य चण्डालस्य विशेषतः॥ १३॥
कथं सदसि भोक्तारो हविस्तस्य सुरर्षयः।
ब्राह्मणा वा महात्मानो भुक्त्वा चाण्डालभोजनम्॥ १४॥
कथं स्वर्गं गमिष्यन्ति विश्वामित्रेण पालिताः।
एतद् वचननैष्ठुर्यमूचुः संरक्तलोचनाः॥ १५॥
वासिष्ठा मुनिशार्दूल सर्वे सहमहोदयाः।
तेषां तद् वचनं श्रुत्वा सर्वेषां मुनिपुंगवः॥ १६॥
क्रोधसंरक्तनयनः सरोषमिदमब्रवीत्।
यद् दूषयन्त्यदुष्टं मां तप उग्रं समास्थितम्॥ १७॥
भस्मीभूता दुरात्मानो भविष्यन्ति न संशयः।
अद्य ते कालपाशेन नीता वैवस्वतक्षयम्॥ १८॥

In due course exponents of the Vedas began to pour from all lands. Nay, returning to Viśwāmitra (who was now living as a hermit) of flaming glory, all his dependents too repeated to him the remarks of all the exponents of the Vedas whom they had approached. The followers said, "Hearing your call all learned Brāhmaṇas belonging to all lands are duly coming, while some have already arrived, barring, of course, Mahodaya and all the hundred sons of Vasiṣṭha. Hear you now, O jewel among

sages, all the observations they made in an angry tone. How would gods, they said, partake of the offerings and how would Ṛṣis eat the remains of those offerings in the sacrificial assembly of a sacrificer whose sacrifice is being conducted by a Kṣatriya, much less of a Caṇḍāla? And how, on eating the food offered by a Cāṇḍāla, would the high-souled Brāhmaṇas patronized by Viśwāmitra attain to heaven after death? Such harshness of language did all the sons of Vasiṣṭha alongwith Mahodaya use with bloodshot eyes, O tiger among sages !" Hearing the aforesaid comment of all those sages, Viśwāmitra (a jewel among ascetics) indignantly spoke as follows with eyes blood-red through anger : "Since they speak ill of me, even though engaged in severe austerities and as such irreproachable, the evil-minded fellows will be reduced to ashes, and conveyed to the abode of Yama (son of the sun-god) this very day by the noose of Kāla, the god of death: there is no doubt about it. (10—18)

सप्तजातिशतान्येव मृतपाः सम्भवन्तु ते।
श्वमांसनियताहारा मुष्टिका नाम निर्घृणाः॥ १९॥
विकृताश्च विरूपाश्च लोकाननुचरन्त्विमान्।
महोदयश्च दुर्बुद्धिर्मामदूष्यं ह्यदूषयत्॥ २०॥
दूषितः सर्वलोकेषु निषादत्वं गमिष्यति।
प्राणातिपातनिरतो निरनुक्रोशतां गतः॥ २१॥
दीर्घकालं मम क्रोधाद् दुर्गतिं वर्तयिष्यति।
एतावदुक्त्वा वचनं विश्वामित्रो महातपाः।
विरराम महातेजा ऋषिमध्ये महामुनिः॥ २२॥

"Let them be born for seven hundred successive births as ruthless Muṣṭikas (a sub-caste of the Caṇḍālas, now known as Ḍomas) who take away the shroud of dead bodies and feed as a rule on the flesh of dogs, and let them roam about these terrestrial regions following loathsome pursuits and misshapen in form. The misguided Mahodaya, too, since he has spoken ill of me, though irreproachable, shall be condemned in all the lands and reduced to the state of a Niṣāda (an outcaste race born of a Brāhmaṇa through a Śūdra woman and), remaining engaged in destroying the lives of others and thereby acquiring a merciless disposition, shall drag a wretched existence for a long time because of my wrath." Uttering this long curse in the midst of Ṛṣis assembled for the sacrifice, the highly glorious and eminent sage and great ascetic Viśwāmitra stopped speaking. (19—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

At the instance of Viśwāmitra the sages assembled at his hermitage commence a sacrifice; on the gods failing to appear at the sacrifice to accept the offerings, Viśwāmitra sends Triśaṅku bodily to heaven by dint of his own spiritual power, but the latter is expelled by Indra, on which Viśwāmitra stops him in the air and proceeds to create a new heaven and desists from his purpose only on the gods granting his desire

तपोबलहतान् ज्ञात्वा वासिष्ठान् समहोदयान्।
ऋषिमध्ये महातेजा विश्वामित्रोऽभ्यभाषत॥ १॥

Coming to know by his yogic power of Vasiṣṭha's sons having been ruined alongwith Mahodaya by dint of his spiritual power, the exceptionally glorious Viśwāmitra spoke as follows in the midst of the Ṛṣis assembled at his hermitage : (1)

अयमिक्ष्वाकुदायादस्त्रिशङ्कुरिति विश्रुतः।
धर्मिष्ठश्च वदान्यश्च मां चैव शरणं गतः॥ २॥
स्वेनानेन शरीरेण देवलोकजिगीषया।
यथायं स्वशरीरेण देवलोकं गमिष्यति॥ ३॥
तथा प्रवर्त्यतां यज्ञो भवद्भिश्च मया सह।
विश्वामित्रवचः श्रुत्वा सर्व एव महर्षयः॥ ४॥
ऊचुः समेताः सहसा धर्मज्ञा धर्मसंहितम्।
अयं कुशिकदायादो मुनिः परमकोपनः॥ ५॥

"Here is a scion of Ikṣwāku, widely known by the name of Triśaṅku, who is not only exceedingly pious but generous also and has moreover sought me as his refuge with the desire of ascending to the realm of gods in his own present form of a Caṇḍāla. A sacrifice may kindly be set on foot by you collectively alongwith me so that this prince may ascend to the region of gods in his own embodied state." Hearing the request of Viśwāmitra, all the great Ṛṣis (present in that assembly), who knew what is right, conferred and quickly made to one another the following observation, consistent with righteousness : "This sage, Viśwāmitra (the son of Kuśika), is exceedingly irascible. (2—5)

यदाह वचनं सम्यगेतत् कार्यं न संशयः।
अग्निकल्पो हि भगवान् शापं दास्यति रोषतः॥ ६॥

"The proposal that he has put forward must be duly carried out: there is no doubt about it; for the almighty sage, who is bright as fire, will pronounce a curse (upon us) through anger if his desire is not accomplished. (6)

तस्मात् प्रवर्त्यतां यज्ञः सशरीरो यथा दिवि।
गच्छेदिक्ष्वाकुदायादो विश्वामित्रस्य तेजसा॥ ७॥

"Therefore, let a sacrifice be set on foot so that Triśaṅku, a scion of Ikṣwāku, may bodily ascend to heaven by virtue of Viśwāmitra's spiritual energy. (7)

ततः प्रवर्त्यतां यज्ञः सर्वे समधितिष्ठत।
एवमुक्त्वा महर्षयः संजह्रुस्ताः क्रियास्तदा॥ ८॥

"Hence let a sacrifice be started and you all take up your respective priestly duties." Saying so, the great Ṛṣis assembled there, then duly took charge of their respective priestly functions. (8)

याजकश्च महातेजा विश्वामित्रोऽभवत् क्रतौ।
ऋत्विजश्चानुपूर्व्येण मन्त्रवन्मन्त्रकोविदाः॥ ९॥
चक्रुः सर्वाणि कर्माणि यथाकल्पं यथाविधि।
ततः कालेन महता विश्वामित्रो महातपाः॥ १०॥

चकारावाहनं तत्र भागार्थं सर्वदेवताः।
नाभ्यागमंस्तदा तत्र भागार्थं सर्वदेवताः॥ ११॥

In that sacrifice the highly glorious Viśwāmitra was the chief priest (Adhwaryu). The other priests too, who were all well-versed in sacred texts, recited at the time of pouring oblations into the sacred fire, did all their allotted duties in their order of sequence according to the procedure as laid down in Kalpa (the branch of knowledge which prescribes rules for ceremonial and sacrificial acts) and with the recitation of relevant Mantras. Then for a long time the great ascetic, Viśwāmitra, invoked the presence in that sacrifice of all the gods (entitled to a share in the offerings made during a sacrifice) to take their allotted shares. But none of the gods appeared on that occasion in the aforesaid sacrifice to take their share. (9—11)

ततः कोपसमाविष्टो विश्वामित्रो महामुनिः।
स्रुवमुद्यम्य सक्रोधस्त्रिशङ्कुमिदमब्रवीत्॥ १२॥

Overwhelmed with anger, the eminent sage Viśwāmitra thereupon lifted up the sacrificial ladle (with which ghee is poured into the sacred fire) and, full of anger, addressed Triśaṅku as follows : (12)

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर।
एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा॥ १३॥

"Behold the efficacy of the spiritual energy acquired by me with my own effort, O monarch ! I forthwith send you in your embodied state to heaven by virtue of my spiritual energy. (13)

दुष्प्रापं स्वशरीरेण स्वर्गं गच्छ नरेश्वर।
स्वार्जितं किंचिदप्यस्ति मया हि तपसः फलम्॥ १४॥
राजंस्त्वं तेजसा तस्य सशरीरो दिवं व्रज।
उक्तवाक्ये मुनौ तस्मिन् सशरीरो नरेश्वरः॥ १५॥
दिवं जगाम काकुत्स्थ मुनीनां पश्यतां तदा।
स्वर्गलोकं गतं दृष्ट्वा त्रिशङ्कुं पाकशासनः॥ १६॥
सह सर्वैः सुरगणैरिदं वचनमब्रवीत्।
त्रिशङ्को गच्छ भूयस्त्वं नासि स्वर्गकृतालयः॥ १७॥

"Ascend to heaven, which cannot be easily attained in one's physical form, O ruler of men ! If any reward of my austerities has been earned by me at all, ascend you bodily to heaven by virtue of its glory, O monarch !" No sooner had the aforesaid sage, Viśwāmitra, finished his utterance, the king, Triśaṅku, bodily rose to heaven, O scion of Kakutstha, while the sages stood looking on. Seeing Triśaṅku arrived in the heavenly region, Indra (the tamer of the demon Pāka) alongwith all the hosts of gods attending on him, spoke as follows : "Triśaṅku, return you to earth since no abode has been earned by you in paradise. (14—17)

गुरुशापहतो मूढ पत भूमिमवाक्शिराः।
एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतत् पुनः॥ १८॥
विक्रोशमानस्त्राहीति विश्वामित्रं तपोधनम्।
तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः॥ १९॥
रोषमाहारयत् तीव्रं तिष्ठ तिष्ठेति चाब्रवीत्।
ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः॥ २०॥
सृजन् दक्षिणमार्गस्थान् सप्तर्षीनपरान् पुनः।
नक्षत्रवंशमपरमसृजत् क्रोधमूर्च्छितः॥ २१॥

"Doomed (as you are) by your preceptor's curse, O fool, fall headlong to the earth !" Commanded thus by the mighty Indra, Triśaṅku fell again crying out to Viśwāmitra, whose only wealth was his asceticism, as follows : "Save me !" Hearing the aforesaid appeal of the crying Triśaṅku, Viśwāmitra, son of Kuśika, grew wildly angry and said, "Stop ! Stop where you are !!" Seated in the midst of Ṛṣis, stupefied with anger, that glorious sage, like another Brahmā (the creator of beings), evolved another group of seven constellations (corresponding to the Great Bear) coursing in the southern quarter, and further created a new galaxy of twenty-seven lunar mansions. (18—21)

दक्षिणां दिशमास्थाय ऋषिमध्ये महायशाः।
सृष्ट्वा नक्षत्रवंशं च क्रोधेन कलुषीकृतः॥ २२॥

अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः।
दैवतान्यपि स क्रोधात् स्त्रष्टुं समुपचक्रमे॥ २३॥

Nay, having created a new galaxy of lunar mansions in the southern quarter while remaining seated in the midst of Ṛṣis assembled in his hermitage, excited with anger, he set about evolving in indignation a hierarchy of gods as well, saying to himself, "I shall create another Indra or else let my heaven remain without an Indra !" (22-23)

ततः परमसम्भ्रान्ताः सर्षिसङ्घाः सुरासुराः।
विश्वामित्रं महात्मानमूचुः सानुनयं वचः॥ २४॥

Greatly perturbed at that, the gods as well as the demons, including the hosts of Ṛṣis, addressed to the high-souled Viśwāmitra the following submission full of conciliatory expressions : (24)

अयं राजा महाभाग गुरुशापपरिक्षतः।
सशरीरो दिवं यातुं नार्हत्येव तपोधन॥ २५॥

"This monarch, Triśaṅku, O highly blessed soul, who stands divested of his stock of merits by the curse of his preceptor, does not at all deserve to ascend bodily to heaven, O sage rich in asceticism !" (25)

तेषां तद् वचनं श्रुत्वा देवानां मुनिपुंगवः।
अब्रवीत् सुमहद् वाक्यं कौशिकः सर्वदेवताः॥ २६॥

Hearing the aforesaid submission of those gods, Viśwāmitra (son of Kuśika), a veritable jewel among hermits, gave the following noble reply to all the gods : (26)

सशरीरस्य भद्रं वस्त्रिशङ्कोरस्य भूपतेः।
आरोहणं प्रतिज्ञातं नानृतं कर्तुमुत्सहे॥ २७॥

"A pledge has been given by me to this monarch, Triśaṅku, to help him ascend bodily to heaven. May prosperity attend on you ! I dare not go back upon it. (27)

स्वर्गोऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः।
नक्षत्राणि च सर्वाणि मामकानि ध्रुवाण्यथ॥ २८॥

"Let perpetual heavenly bliss be the lot of this Triśaṅku in his physical body and also let all the lunar mansions created by me be abiding. (28)

यावल्लोका धरिष्यन्ति तिष्ठन्त्वेतानि सर्वशः।
यत् कृतानि सुराः सर्वे तदनुज्ञातुमर्हथ॥ २९॥

"Nay, let all these heavenly bodies evolved by me endure as long as these worlds of Brahmā's creation shall exist. Be pleased you all to grant that." (29)

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्मुनिपुंगवम्।
एवं भवतु भद्रं ते तिष्ठन्त्वेतानि सर्वशः॥ ३०॥

Requested thus, all the gods replied as follows to Viśwāmitra, a jewel among sages : "Amen ! May all be well with you !! Let all these endure !!! (30)

गगने तान्यनेकानि वैश्वानरपथाद् बहिः।
नक्षत्राणि मुनिश्रेष्ठ तेषु ज्योतिःषु जाज्वलन्॥ ३१॥
अवाक्शिरास्त्रिशङ्कुश्च तिष्ठत्वमरसंनिभः।
अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमम्॥ ३२॥
कृतार्थं कीर्तिमन्तं च स्वर्गलोकगतं यथा।
विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः॥ ३३॥
ऋषिमध्ये महातेजा बाढमित्येव देवताः।
ततो देवा महात्मानो ऋषयश्च तपोधनाः।
जग्मुर्यथागतं सर्वे यज्ञस्यान्ते नरोत्तम॥ ३४॥

"Let those many lunar mansions endure in the heavens beyond the orbit of the stellar sphere (as defined by standard works on astronomy), O jewel among sages ! And let Triśaṅku, happy as a god, remain suspended with his head downward, shining brightly in the midst of those stars. Nay, these stars will circumambulate Triśaṅku (the noblest among kings), who will be accomplished of purpose and glorious like a denizen of the heavenly regions." Glorified by all the gods in the midst of the Ṛṣis assembled there, the highly glorious Viśwāmitra too, whose mind is given to piety, merely said to the gods, "All right !" Then, at the end of the sacrifice (which was in the meantime concluded by replacing Triśaṅku by a representative and after the gods had partaken of the offerings), O jewel

among men, all the gods as well as the high-souled Ṛṣis, whose only wealth was their asceticism, returned even as they had come. (31—34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षष्टितमः सर्गः ॥ ६० ॥

Thus ends Canto Sixty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The animal to be sacrificed at the sacrificial performance of King Ambarīṣa having been stolen away by Indra appearing in disguise, the arch-priest enjoined the king to secure a human beast as a substitute. Wandering in search of such a beast, Ambarīṣa saw the sage Ṛcīka at Bhṛgutuṅga and requested him to hand over his juvenile son in exchange for a hundred thousand cows. On the parents declining to part with their eldest and youngest sons, the middle one, Śunaḥśepa by name, voluntarily offered himself for being sold and the king returned with him to his capital

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तानृषीन्।
अब्रवीन्नरशार्दूल सर्वांस्तान् वनवासिनः ॥ १ ॥

"Perceiving the aforesaid Ṛṣis, who dwelt in woods, about to depart, the highly glorious Viśwāmitra, O Rāma (a tiger among men), now spoke to them all in the following words : (1)

महाविघ्नः प्रवृत्तोऽयं दक्षिणामास्थितो दिशम्।
दिशमन्यां प्रपत्स्यामस्तत्र तप्स्यामहे तपः ॥ २ ॥

"This great impediment in the shape of Triśaṅku has come over the southern quarter. Hence we shall seek another quarter and practise askesis there. (2)

पश्चिमायां विशालायां पुष्करेषु महात्मनः।
सुखं तपश्चरिष्यामः सुखं तद्धि तपोवनम् ॥ ३ ॥

"We shall smoothly practise asceticism in the woods by the side of the Puṣkara lakes in the extensive western region, O high-souled ones; for delightful is that forest meant for austerities." (3)

एवमुक्त्वा महातेजाः पुष्करेषु महामुनिः।
तप उग्रं दुराधर्षं तेपे मूलफलाशनः ॥ ४ ॥

Having spoken thus, the great sage, Viśwāmitra, who was highly glorious, began to practise severe asceticism, which was difficult to put down, living on roots and fruits alone. (4)

एतस्मिन्नेव काले तु अयोध्याधिपतिर्महान्।
अम्बरीष इति ख्यातो यष्टुं समुपचक्रमे ॥ ५ ॥

At this very time the great king of Ayodhyā, known by the name of Ambarīṣa, for his part began to perform a horse-sacrifice. (5)

तस्य वै यजमानस्य पशुमिन्द्रो जहार ह।
प्रणष्टे तु पशौ विप्रो राजानमिदमब्रवीत् ॥ ६ ॥

Even while he was carrying on his sacrificial performance, Indra stole away the sacrificial animal: so it is said. The animal having mysteriously disappeared, the arch-priest officiating at the sacrifice, addressed the following words to the king : (6)

पशुरभ्याहृतो राजन् प्रणष्टस्तव दुर्नयात्।
अरक्षितारं राजानं घ्नन्ति दोषा नरेश्वर॥ ७॥

"The sacrificial animal brought here, O king, has disappeared through your negligence. Sins accruing from such negligence destroy the king who fails to guard his sacrifice, O ruler of men! (7)

प्रायश्चित्तं महद्ध्येतन्नरं वा पुरुषर्षभ।
आनयस्व पशुं शीघ्रं यावत् कर्म प्रवर्तते॥ ८॥

"(Hunt out and) quickly bring (back), O jewel among men, the lost animal or a human beast as a substitute before the sacrifice actually commences[1]; for such is the principal atonement[2] (prescribed by the scriptures) for the sin incurred by you through the loss of the consecrated animal." (8)

उपाध्यायवचः श्रुत्वा स राजा पुरुषर्षभः।
अन्वियेष महाबुद्धिः पशुं गोभिः सहस्रशः॥ ९॥
देशाञ्जनपदांस्तांस्तान् नगराणि वनानि च।
आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः॥ १०॥
स पुत्रसहितं तात सभार्यं रघुनन्दन।
भृगुतुङ्गे समासीनमृचीकं संददर्श ह॥ ११॥

Hearing the injunction of the family priest, and taking with him thousands of cows for being given in exchange on demand, that highly intelligent king, a veritable jewel among men, searched for a human beast to be sacrificed in place of the sacrificial horse. Carrying on his search for the stolen horse as well as for a human substitute through different principalities and their subdivisions, cities, woodlands and holy hermitages, the aforesaid king, O dear Rāma (a scion of Raghu), saw at close quarters, on Mount Bhṛgutuṅga (a mountain-peak associated with Sage Bhṛgu, one of the nine mind-born sons of Brahmā), the sage Ṛcīka sitting at ease with his sons and wife : so the tradition goes. (9—11)

तमुवाच महातेजाः प्रणम्याभिप्रसाद्य च।
महर्षिं तपसा दीप्तं राजर्षिरमितप्रभः॥ १२॥
पृष्ट्वा सर्वत्र कुशलमृचीकं तमिदं वचः।
गवां शतसहस्रेण विक्रीणीषे सुतं यदि॥ १३॥
पशोरर्थे महाभाग कृतकृत्योऽस्मि भार्गव।
सर्वे परिगता देशा यज्ञियं न लभे पशुम्॥ १४॥

Bowing low to him and thereby securing his goodwill and also inquiring after his all-round welfare, the highly glorious Ambarīṣa, a royal sage, who was possessed of infinite splendour, addressed the following submission to that sage Ṛcīka, aglow with spiritual energy acquired through askesis : "If for a lakh of cows you agree to sell one of your sons in my favour for being used as a sacrificial animal, O highly blessed one, I shall feel accomplished of purpose, O scion of Bhṛgu ! All territories have been ransacked by me, but I have not yet recovered the sacrificial horse. (12—14)

दातुमर्हसि मूल्येन सुतमेकमितो मम।
एवमुक्तो महातेजा ऋचीकस्त्वब्रवीद् वचः॥ १५॥

"Be pleased, therefore, to deliver one of these sons to me for consideration." Requested thus by the king, the highly glorious sage Ṛcīka for his part spoke as follows : (15)

नाहं ज्येष्ठं नरश्रेष्ठ विक्रीणीयां कथंचन।
ऋचीकस्य वचः श्रुत्वा तेषां माता महात्मनाम्॥ १६॥
उवाच नरशार्दूलमम्बरीषमिदं वचः।
अविक्रेयं सुतं ज्येष्ठं भगवानाह भार्गवः॥ १७॥

"I am not prepared to sell my eldest

1. The period intervening the release and the return of the sacrificial horse from its wanderings is considered to be a sort of respite when the sacrificial proceedings are held in abeyance.

2. The compound word "Prāyaścitta" is composed of two parts 'Prāyas' and 'Citta', whose meaning is tersely given in the following Sanskrit half-verse :

प्रायः पापं विजानीयाच्चित्तं तच्छोधनं स्मृतम्।

"One should understand the word 'Prāyas' to mean 'sin', while 'Citta' has been recognized as conveying the sense of its 'atonement'."

boy on any account, O jewel among men !" Hearing the answer of Ṛcīka (her husband), the mother of those high-minded boys addressed the following words to Ambarīṣa, a tiger among men : "The venerable Ṛcīka (a scion of Sage Bhṛgu) declares our eldest son as too precious to be sold. (16-17)

ममापि दयितं विद्धि कनिष्ठं शुनकं प्रभो।
तस्मात् कनीयसं पुत्रं न दास्ये तव पार्थिव॥ १८॥

"Know Śunaka too, the youngest, to be my favourite, O lord! Therefore, I shall not hand over my youngest son to you, O ruler of the earth ! (18)

प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु वल्लभाः।
मातॄणां च कनीयांसस्तस्माद् रक्ष्ये कनीयसम्॥ १९॥

"For, as a general rule, O jewel among men, eldest sons are the pets of their fathers; while the youngest are the darlings of their mothers. Hence I shall retain the youngest." (19)

उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यां तथैव च।
शुनःशेपः स्वयं राम मध्यमो वाक्यमब्रवीत्॥ २०॥

The sage having replied as above and his wife too having spoken even as she had done, O Rāma, Śunaḥśepa, the middle one, uttered the following words of his own accord : (20)

पिता ज्येष्ठमविक्रेयं माता चाह कनीयसम्।
विक्रेयं मध्यमं मन्ये राजपुत्र नयस्व माम्॥ २१॥

"Father pronounces the eldest to be unsaleable and mother speaks of the youngest as such. I thereby conclude the middle one, i.e., myself, to be worthy of being disposed of. Take me away, therefore, O king (a king's son yourself) !" (21)

अथ राजा महाबाहो वाक्यान्ते ब्रह्मवादिनः।
हिरण्यस्य सुवर्णस्य कोटिभी रत्नराशिभिः॥ २२॥
गवां शतसहस्रेण शुनःशेपं नरेश्वरः।
गृहीत्वा परमप्रीतो जगाम रघुनन्दन॥ २३॥

Taking Śunaḥśepa at once with him in exchange for tens of millions of silver and gold coins, heaps of precious stones and a lakh of cows at the end of the aforesaid utterance of the Brāhmaṇa boy, who was an expositor of the Vedas, O mighty-armed Rāma (a scion of Raghu), King Ambarīṣa, a ruler of men, departed, highly pleased. (22-23)

अम्बरीषस्तु राजर्षी रथमारोप्य सत्वरः।
शुनःशेपं महातेजा जगामाशु महायशाः॥ २४॥

Quickly placing Śunaḥśepa in his chariot, the exceedingly glorious and highly illustrious Ambarīṣa, a royal sage, hurriedly left for his capital. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

On reaching Puṣkara, while Ambarīṣa is taking rest, Śunaḥśepa approaches Viśwāmitra, who was practising austerities there, and inquires of him a means of escaping death without meeting with the king's opposition, whereupon Viśwāmitra teaches him a prayer each for propitiating Indra and Lord Viṣṇu, respectively, by reciting which the boy secures release from Ambarīṣa's bondage and the latter gets the reward of the sacrifice without sacrificing him

शुनःशेपं नरश्रेष्ठ गृहीत्वा तु महायशाः।
व्यश्रमत् पुष्करे राजा मध्याह्ने रघुनन्दन॥ १॥

Taking Śunaḥśepa with him, O jewel among men, the highly illustrious king Ambarīṣa for his part rested at Puṣkara at noon, O scion of Raghu ! (1)

तस्य विश्रममाणस्य शुनःशेपो महायशाः।
पुष्करं ज्येष्ठमागम्य विश्वामित्रं ददर्श ह॥ २॥
तप्यन्तमृषिभिः सार्धं मातुलं परमातुरः।
विषण्णवदनो दीनस्तृष्णया च श्रमेण च॥ ३॥
पपाताङ्के मुने राम वाक्यं चेदमुवाच ह।
न मेऽस्ति माता न पिता ज्ञातयो बान्धवाः कुतः॥ ४॥

Making his way to the elder (main) Puṣkara (there being two other lakes in the vicinity of the main lake, known as the middle and the younger Puṣkara respectively), while the latter was taking rest, the highly renowned Śunaḥśepa, so the tradition goes, saw his maternal uncle*, Viśwāmitra, practising austerities with other sages. Nay, pulling a long face and looking miserable from thirst (or desire to live) and fatigue, the boy, who was sore afflicted, sank into the sage's lap, O Rāma, and spoke as follows, so it is said : "There is no mother nor father to me; how then could there be any kinsmen or relations? (2—4)

त्रातुमर्हसि मां सौम्य धर्मेण मुनिपुंगव।
त्राता त्वं हि नरश्रेष्ठ सर्वेषां त्वं हि भावनः॥ ५॥

"Be pleased to deliver me, O gentle Sir, in the name of piety, O jewel among sages; for you are the redeemer of all as well as their benefactor. (5)

राजा च कृतकार्यः स्यादहं दीर्घायुरव्ययः।
स्वर्गलोकमुपाश्नीयां तपस्तप्त्वा ह्यनुत्तमम्॥ ६॥

"Pray, so arrange that the king Ambarīṣa may realize his object in the shape of a reward of his projected sacrifice, while I may be saved from death and, attaining a long life and practising austerities, ascend to the celestial plane, the highest of all the three worlds. (6)

स मे नाथो ह्यनाथस्य भव भव्येन चेतसा।
पितेव पुत्रं धर्मात्मंस्त्रातुमर्हसि किल्बिषात्॥ ७॥

"With a cheerful mind indeed be you, celebrated as you are, a protector to me, a forlorn child. You ought to protect me, O pious soul, against adversity born of sin, even as a father protects his son." (7)

तस्य तद् वचनं श्रुत्वा विश्वामित्रो महातपाः।
सान्त्वयित्वा बहुविधं पुत्रानिदमुवाच ह॥ ८॥

Hearing the aforesaid prayer of Śunaḥśepa and consoling him in many ways,

* It has already been mentioned in verse 7 of Canto XXXIV that Viśwāmitra had a sister, Satyavatī by name, who was given in marriage to Ṛcīka. It was of this Satyavatī that Śunaḥśepa was presumably born.

the great ascetic, Viśwāmitra, spoke to his own sons as follows, so it is said : (8)

यत्कृते पितरः पुत्राञ्जनयन्ति शुभार्थिनः।
परलोकहितार्थाय तस्य कालोऽयमागतः॥ ९॥

"The time has just come for ensuring our good in the other world, for which fathers desirous of blessings beget sons. (9)

अयं मुनिसुतो बालो मत्तः शरणमिच्छति।
अस्य जीवितमात्रेण प्रियं कुरुत पुत्रकाः॥ १०॥

"This son of a hermit, who is yet a child, seeks deliverance through me. Do him a good turn, my dear sons, by merely parting with your own life. (10)

सर्वे सुकृतकर्माणः सर्वे धर्मपरायणाः।
पशुभूता नरेन्द्रस्य तृप्तिमग्नेः प्रयच्छत॥ ११॥

"You are all engaged in virtuous acts and are all devoted to duty. Taking the place of a victim at the sacrificial performance of the king Ambarīṣa, afford satisfaction to the god of fire. (11)

नाथवांश्च शुनःशेपो यज्ञश्चाविघ्नतो भवेत्।
देवतास्तर्पिताश्च स्युर्मम चापि कृतं वचः॥ १२॥

"In this way not only will Śunaḥśepa find a protector in us and secure deliverance from death but the sacrifice of Ambarīṣa will also be completed without any let or hindrance. Nay, the gods will have been propitiated and my pledge of security given to him redeemed." (12)

मुनेस्तद् वचनं श्रुत्वा मधुच्छन्दादयः सुताः।
साभिमानं नरश्रेष्ठ सलीलमिदमब्रुवन्॥ १३॥

Hearing the aforesaid exhortation of Viśwāmitra, O jewel among men, his sons, of whom Madhucchandā was the eldest, proudly and lightly replied as follows : (13)

कथमात्मसुतान् हित्वा त्रायसेऽन्यसुतं विभो।
अकार्यमिव पश्यामः श्वमांसमिव भोजने॥ १४॥

"How is it that you proceed to save another's son, parting with your own sons, O almighty sage? We reckon this attempt of yours to be almost as sacrilegious as mixing the flesh of a dog in one's dish." (14)

तेषां तद् वचनं श्रुत्वा पुत्राणां मुनिपुंगवः।
क्रोधसंरक्तनयनो व्याहर्तुमुपचक्रमे॥ १५॥

Hearing the aforesaid comment of his above-named sons, Viśwāmitra (a jewel among sages) proceeded to curse them (as follows), his eyes bloodshot through anger : (15)

निःसाध्वसमिदं प्रोक्तं धर्मादपि विगर्हितम्।
अतिक्रम्य तु मद्वाक्यं दारुणं रोमहर्षणम्॥ १६॥

"This reply, given by you disregarding my exhortation, is intrepid, nay, divorced from piety, sharp and shocking too. (16)

श्वमांसभोजिनः सर्वे वासिष्ठा इव जातिषु।
पूर्णं वर्षसहस्रं तु पृथिव्यामनुवत्स्यथ॥ १७॥

"Like the sons of Vasiṣṭha, therefore, you shall be born on earth among the low-born classes such as the Caṇḍālas and Muṣṭikas and, living on the flesh of dogs, drag your wretched existence for full thousand years." (17)

कृत्वा शापसमायुक्तान् पुत्रान् मुनिवरस्तदा।
शुनःशेपमुवाचार्तं कृत्वा रक्षां निरामयाम्॥ १८॥

Having subjected his sons to a curse as aforesaid, Viśwāmitra, the foremost of hermits, then spoke to the wretched Śunaḥśepa as follows, ensuring protection free from disease to him by means of mystic spells : (18)

पवित्रपाशैराबद्धो रक्तमाल्यानुलेपनः।
वैष्णवं यूपमासाद्य वाग्भिरग्निमुदाहर॥ १९॥
इमे च गाथे द्वे दिव्ये गायेथा मुनिपुत्रक।
अम्बरीषस्य यज्ञेऽस्मिंस्ततः सिद्धिमवाप्स्यसि॥ २०॥

"Scrambling to the sacrificial post sacred to Lord Viṣṇu, when you have been bound with cords of Darbha grass and adorned with a wreath of crimson flowers and bedaubed with red sandal-paste for being offered as a victim at the sacrificial

performance of King Ambarīṣa, glorify through the sacred fire Indra and Lord Viṣṇu by means of glories addressed to them and then you would do well to chant the two excellent psalms invoking the two aforementioned deities, which I am presently going to teach you, O dear son of Sage Ṛcīka! Thereby you will attain your object in the shape of deliverance from death at the projected sacrificial performance of King Ambarīṣa." (19-20)

शुनःशेपो गृहीत्वा ते द्वे गाथे सुसमाहितः।
त्वरया राजसिंहं तमम्बरीषमुवाच ह॥ २१॥

Learning the aforementioned couple of psalms, as taught by Viśwāmitra, with a fully concentrated mind, Śunaḥśepa hastily spoke to the said King Ambarīṣa, a lion among kings, as follows: (21)

राजसिंह महाबुद्धे शीघ्रं गच्छावहे वयम्।
निवर्तयस्व राजेन्द्र दीक्षां च समुदाहर॥ २२॥

"O highly intelligent monarch, O lion among kings, let us both quickly proceed to our destination. Go through the ceremony of consecration for the sacrifice, O king of kings, and conclude the sacrifice without any hitch or rub." (22)

तद् वाक्यमृषिपुत्रस्य श्रुत्वा हर्षसमन्वितः।
जगाम नृपतिः शीघ्रं यज्ञवाटमतन्द्रितः॥ २३॥

Filled with joy to hear the aforesaid request of the sage's son, Śunaḥśepa, the king Ambarīṣa quickly reached the sacrificial enclosure, shaking off all lethargy. (23)

सदस्यानुमते राजा पवित्रकृतलक्षणम्।
पशुं रक्ताम्बरं कृत्वा यूपे तं समबन्धयत्॥ २४॥

Having bound Śunaḥśepa, the sacrificial victim, with a cord of Darbha grass and thereby providing him with the distinctive mark of a victim and dressing him in a red attire, the king, who acted upon the advice of the superintending priest, firmly tied him to the sacrificial post. (24)

स बद्धो वाग्भिरग्र्याभिरभितुष्टाव वै सुरौ।
इन्द्रमिन्द्रानुजं चैव यथावन्मुनिपुत्रकः॥ २५॥

While remaining bound, the young hermit boy duly glorified indeed the two divinities, Indra and his younger brother Lord Viṣṇu, manifested as the divine Dwarf, by means of excellent hymns. (25)

ततः प्रीतः सहस्राक्षो रहस्यस्तुतितोषितः।
दीर्घमायुस्तदा प्रादाच्छुनःशेपाय वासवः॥ २६॥

Propitiated through the mystic psalms and filled with delight, Indra, the thousand-eyed divinity, thereupon granted the boon of a long life to Śunaḥśepa that very moment. (26)

स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान्।
फलं बहुगुणं राम सहस्राक्षप्रसादजम्॥ २७॥

Nay, the said king Ambarīṣa* too, O jewel among men, duly attained, O Rāma, the manifold fruit of the sacrifice, yielded by the grace of Indra. (27)

विश्वामित्रोऽपि धर्मात्मा भूयस्तेपे महातपाः।
पुष्करेषु नरश्रेष्ठ दशवर्षशतानि च॥ २८॥

The great ascetic, Viśwāmitra, too, who is piety incarnate, began his austerities anew in the vicinity of the three lakes going by the name of Puṣkara for another thousand years, O jewel among men! (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* According to Govindarāja, an esteemed commentator of the Rāmāyaṇa, Ambarīṣa is no other than King Hariścandra, of whom a similar story is told in the Bahvṛca-Brāhmaṇa.

त्रिषष्टितमः सर्गः

Canto LXIII

Brahmā pays a visit to Viśwāmitra at Puṣkara and rewards him with the status of a Ṛṣi (seer). There he feels enamoured of Menakā, a celestial nymph deputed by Indra, and enjoys life with her for ten years. At last he realizes his folly and retires to the Himālayas, where he renews his austerities and is rewarded with the status of a Maharṣi by Brahmā. Still dissatisfied, he prosecutes his austerities with renewed vigour

पूर्णे वर्षसहस्रे तु व्रतस्नातं महामुनिम्।
अभ्यगच्छन् सुराः सर्वे तपः फलचिकीर्षवः॥ १॥

At the end of full one thousand years all the gods headed by Brahmā, the creator, for their part, keen as they were to bestow on the sage the fruit of his austerities, personally called on Viśwāmitra, the eminent sage, who had just finished his ablutions marking the conclusion of a sacred vow. (1)

अब्रवीत् सुमहातेजा ब्रह्मा सुरुचिरं वचः।
ऋषिस्त्वमसि भद्रं ते स्वार्जितैः कर्मभिः शुभैः॥ २॥

The exceptionally glorious Brahmā addressed to him the following most pleasing words : "May good betide you ! You have now become a Ṛṣi, pure and simple, while you were till now only a royal sage by virtue of pious acts in the shape of austerities performed by your own self." (2)

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात्।
विश्वामित्रो महातेजा भूयस्तेपे महत् तपः॥ ३॥

Speaking to him thus, Brahmā, the suzerain lord of the gods, returned to the highest heaven, his own realm; while Viśwāmitra, the great ascetic, embarked once more on a course of severe austerities. (3)

ततः कालेन महता मेनका परमाप्सराः।
पुष्करेषु नरश्रेष्ठ स्नातुं समुपचक्रमे॥ ४॥

Then after a long time (one day) Menakā, a celestial nymph of the highest order, came to bathe in the three lakes going by the name of Puṣkara, O jewel among men ! (4)

तां ददर्श महातेजा मेनकां कुशिकात्मजः।
रूपेणाप्रतिमां तत्र विद्युतं जलदे यथा॥ ५॥

The highly glorious Viśwāmitra (son of Kuśika) beheld in the water of one of the aforesaid lakes the celebrated Menakā, matchless in beauty, shining like a streak of lightning in a cloud. (5)

कन्दर्पदर्पवशगो मुनिस्तामिदमब्रवीत्।
अप्सरः स्वागतं तेऽस्तु वस चेह ममाश्रमे॥ ६॥

Succumbing to the passion of love, the sage (Viśwāmitra) spoke to her in the following words : "My welcome to you, O celestial nymph ! Nay, dwell in this hermitage of mine. (6)

अनुगृह्णीष्व भद्रं ते मदनेन विमोहितम्।
इत्युक्ता सा वरारोहा तत्र वासमथाकरोत्॥ ७॥

"May prosperity attend on you ! Be gracious to me, infatuated as I am through love." Requested thus, the aforesaid belle forthwith took up her abode in that hermitage. (7)

तपसो हि महाविघ्नो विश्वामित्रमुपागमत्।
तस्यां वसन्त्यां वर्षाणि पञ्च पञ्च च राघव॥ ८॥
विश्वामित्राश्रमे सौम्ये सुखेन व्यतिचक्रमुः।
अथ काले गते तस्मिन् विश्वामित्रो महामुनिः॥ ९॥

सव्रीड इव संवृत्तश्चिन्ताशोकपरायणः।
बुद्धिर्मुनेः समुत्पन्ना सामर्षा रघुनन्दन॥ १०॥
सर्वं सुराणां कर्मैतत् तपोऽपहरणं महत्।
अहोरात्रापदेशेन गताः संवत्सरा दश॥ ११॥
काममोहाभिभूतस्य विघ्नोऽयं प्रत्युपस्थितः।
स निःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः॥ १२॥

Indeed, in the form of this nymph a great obstacle in the way of his austerities presented itself before Viśwāmitra. Ten years were spent happily by her while living in that pleasant hermitage of Viśwāmitra, O Rāma ! So much time having rolled by unperceived, the great sage Viśwāmitra felt ashamed as it were and fell a prey to anxiety and grief. The revelation dawned on him, with a feeling of indignation, O scion of Raghu, that all that, which was a deep-laid design to rob him of the spiritual energy stored by him through askesis, was the work of the gods. He said to himself, "Ten long years have rolled by me as though it were a day and night, overwhelmed as I was by infatuation born of concupiscence. This is nothing but an obstacle come in my way !" Sighing deeply with this thought the said Viśwāmitra, the foremost of sages, felt distressed through remorse. (8—12)

भीतामप्सरसं दृष्ट्वा वेपन्तीं प्राञ्जलिं स्थिताम्।
मेनकां मधुरैर्वाक्यैर्विसृज्य कुशिकात्मजः॥ १३॥
उत्तरं पर्वतं राम विश्वामित्रो जगाम ह।
स कृत्वा नैष्ठिकीं बुद्धिं जेतुकामो महायशाः॥ १४॥
कौशिकीतीरमासाद्य तपस्तेपे दुरासदम्।
तस्य वर्षसहस्त्राणि घोरं तप उपासतः॥ १५॥
उत्तरे पर्वते राम देवतानामभूद् भयम्।
आमन्त्रयन् समागम्य सर्वे सर्षिगणाः सुराः॥ १६॥

Seeing the celestial nymph, Menakā, standing before him with folded hands, trembling with fear, and dismissing her with sweet expressions, O Rāma, Viśwāmitra, son of Kuśika, proceeded to the northern mountain, the Himālayas: so the tradition goes. Making a firm resolve to observe lifelong celibacy with intent to conquer passion, and reaching the bank of the Kauśikī*, Viśwāmitra, the highly illustrious sage, practised austerities which were hard to accomplish (for others). Fear entered the mind of gods when they saw Viśwāmitra practising terrible austerities on the northern mountain for thousands of years past. Approaching Brahmā, all the gods accompanied by hosts of Ṛṣis, prayed to him as follows : (13—16)

महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः।
देवतानां वचः श्रुत्वा सर्वलोकपितामहः॥ १७॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम्।
महर्षे स्वागतं वत्स तपसोग्रेण तोषितः॥ १८॥
महत्त्वमृषिमुख्यत्वं ददामि तव कौशिक।
ब्रह्मणस्तु वचः श्रुत्वा विश्वामित्रस्तपोधनः॥ १९॥
प्राञ्जलिः प्रणतो भूत्वा प्रत्युवाच पितामहम्।
ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिः शुभैः॥ २०॥
यदि मे भगवन्नाह ततोऽहं विजितेन्द्रियः।
तमुवाच ततो ब्रह्मा न तावत् त्वं जितेन्द्रियः॥ २१॥

"May yonder Viśwāmitra (son of Kuśika) deservedly receive the title of Maharṣi, an eminent seer." Hearing the intercession of the gods, Brahmā, the progenitor of the entire creation, addressed the following sweet words to Viśwāmitra, whose only wealth was his asceticism : "Hail, O eminent seer ! Pleased with your severe austerities, O dear child, I hereby confer on you the distinction in the shape of the foremost rank among Ṛṣis, O son of Kuśika !" Hearing the boon of Brahmā, Viśwāmitra, however, whose only wealth was his asceticism, replied to Brahmā (the progenitor of the entire creation) with folded-hands as follows, bending low with humility : "If your Holiness

* A reference is invited once more in this connection to verses 7-8 of Canto xxxiv, in which it has already been shown how the elder sister of Viśwāmitra, having followed her deceased husband to heaven, further turned into a river and still flows under the name of Kauśikī (the modern Kosī) in Bihar.

used for me the epithet 'Brahmarṣi' (a Brāhmaṇa seer), which has no equal in my eyes, as earned through pious acts performed by myself, then only I should consider myself as having thoroughly conquered my senses.'' Thereupon Brahmā replied to him, "You have not been able to conquer your senses. (17—21)

यतस्व मुनिशार्दूल इत्युक्त्वा त्रिदिवं गतः।
विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः॥ २२॥
ऊर्ध्वबाहुर्निरालम्बो वायुभक्षस्तपश्चरन्।
घर्मे पञ्चतपा भूत्वा वर्षास्वाकाशसंश्रयः॥ २३॥
शिशिरे सलिलेशायी रात्र्यहानि तपोधनः।
एवं वर्षसहस्रं हि तपो घोरमुपागमत्॥ २४॥

"Strive further, O tiger among sages !'' Saying so, he rose to the highest heaven (Brahmaloka). On the gods having dispersed, the eminent sage, Viśwāmitra, resumed his austerities standing with his arms lifted upwards, living on air alone and remaining without any abode. Nay, the ascetic whose only wealth was his asceticism, remained seated in the midst of four fires, one in each quarter, and the sun as the fifth overhead in summer, in open air during the rains and standing in water for days and nights during the winter. In this way indeed he practised terrible austerities for a thousand years. (22—24)

तस्मिन् संतप्यमाने तु विश्वामित्रे महामुनौ।
संतापः सुमहानासीत् सुराणां वासवस्य च॥ २५॥

While the great sage Viśwāmitra was duly practising austerities as aforesaid, deep anguish indeed seized the mind of the gods as well as of Indra. (25)

रम्भामप्सरसं शक्रः सर्वैः सह मरुद्गणैः।
उवाचात्महितं वाक्यमहितं कौशिकस्य च॥ २६॥

Indra alongwith all the hosts of gods called and addressed the celestial nymph Rambhā the following request, which was in his (Indra's) own interest, and prejudicial to Viśwāmitra (the son of Kuśika) : (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Petrifying by means of a curse Rambhā, the celestial nymph sent by Indra to wean him from his austerities, Viśwāmitra resolves upon a further course of austerities

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत् त्वया।
लोभनं कौशिकस्येह काममोहसमन्वितम्॥ १॥

"This very great errand of the gods in the shape of beguiling Viśwāmitra conjointly with infatuating him by rousing his passion has to be done by you at this juncture.'' (1)

तथोक्ता साप्सरा राम सहस्राक्षेण धीमता।
व्रीडिता प्राञ्जलिर्वाक्यं प्रत्युवाच सुरेश्वरम्॥ २॥

Feeling abashed when told thus by the sagacious Indra (the thousand-eyed god), O Rāma, the aforesaid celestial nymph gave the following reply with folded-hands to the ruler of gods : (2)

अयं सुरपते घोरो विश्वामित्रो महामुनिः।
क्रोधमुत्स्रक्ष्यते घोरं मयि देव न संशयः॥ ३॥

"This hot-tempered and eminent sage, Viśwāmitra, will pronounce a terrible curse

on me, my lord: there is no doubt about it, O ruler of gods ! (3)

ततो हि मे भयं देव प्रसादं कर्तुमर्हसि।
एवमुक्तस्तया राम सभयं भीतया तदा॥ ४॥
तामुवाच सहस्राक्षो वेपमानां कृताञ्जलिम्।
मा भैषी रम्भे भद्रं ते कुरुष्व मम शासनम्॥ ५॥

"Since great fear on this score lurks in my mind, be pleased to take pity on me, and excuse me, my lord !" Requested thus with a mind full of fear by the frightened nymph on that occasion, O Rāma, Indra (the thousand-eyed god) spoke as follows to her, who stood trembling before him with folded hands: "Do not be afraid, Rambhā; may all be well with you ! Please do my bidding. (4-5)

कोकिलो हृदयग्राही माधवे रुचिरद्रुमे।
अहं कन्दर्पसहितः स्थास्यामि तव पार्श्वतः॥ ६॥

"Accompanied by the god of love, I too shall remain by your side in the form of a cuckoo, that captivates the heart by its enthralling notes in the vernal season when the trees assume a delightful appearance with their green foliage and fragrant blossoms. (6)

त्वं हि रूपं बहुगुणं कृत्वा परमभास्वरम्।
तमृषिं कौशिकं भद्रे भेदयस्व तपस्विनम्॥ ७॥

"Wearing an exceedingly smart appearance full of manifold charms, do divert the mind of the celebrated sage Viśwāmitra (son of Kuśika), who is given to austerities, O good lady!" (7)

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम्।
लोभयामास ललिता विश्वामित्रं शुचिस्मिता॥ ८॥

Hearing his command and assuming looks which could not be excelled by another, the belle, who wore a bright smile on her lips proceeded to lure Viśwāmitra. (8)

कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम्।
सम्प्रहृष्टेन मनसा स चैनामन्ववैक्षत॥ ९॥

Viśwāmitra heard the notes of the warbling cuckoo and with an overjoyed mind looked at Rambhā too. (9)

अथ तस्य च शब्देन गीतेनाप्रतिमेन च।
दर्शनेन च रम्भाया मुनिः संदेहमागतः॥ १०॥

Attracted by the notes of the cuckoo as well as by the unique song and sight of Rambhā, the sage now fell a-doubting (whether the nymph had come of her own accord or had been sent by Indra to interfere with his austerities). (10)

सहस्राक्षस्य तत्सर्वं विज्ञाय मुनिपुंगवः।
रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः॥ ११॥

Concluding the whole mischief to be the doing of Indra (the thousand-eyed god), Viśwāmitra (son of Kuśika), the foremost of ascetics, was filled with rage and cursed Rambhā as follows : (11)

यन्मां लोभयसे रम्भे कामक्रोधजयैषिणम्।
दशवर्षसहस्राणि शैली स्थास्यसि दुर्भगे॥ १२॥
ब्राह्मणः सुमहातेजास्तपोबलसमन्वितः।
उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम्॥ १३॥

"Since you have tried to seduce me, who seeks to conquer lust and anger, O Rambhā, you shall continue to stand as a stone image for ten thousand years, O hapless woman ! An exceptionally glorious Brāhmaṇa (viz., Vasiṣṭha, a mind-born son of Brahmā) richly endowed with spiritual energy acquired through austerities, O Rambhā, will redeem you, who have been punished for your foul deed through my anger." (12-13)

एवमुक्त्वा महातेजा विश्वामित्रो महामुनिः।
अशक्नुवन् धारयितुं कोपं संतापमात्मनः॥ १४॥

Having spoken thus, unable as he was to control his anger, the highly glorious and eminent sage, Viśwāmitra, fell a prey to remorse on his having exhausted the stock of merits, earned through his austerities, by cursing the nymph. (14)

तस्य शापेन महता रम्भा शैली तदाभवत्।
वचः श्रुत्वा च कन्दर्पो महर्षेः स च निर्गतः॥ १५॥

Under his terrible curse Rambhā instantly got petrified. And, hearing the curse of the great Ṛṣi Viśwāmitra, Love as well as Indra slipped away. (15)

कोपेन च महातेजास्तपोऽपहरणे कृते।
इन्द्रियैरजितै राम न लेभे शान्तिमात्मनः॥ १६॥

The stock of his merit earned through austerities having been mitigated through his anger, O Rāma, Viśwāmitra too, though highly glorious, did not get peace of mind because of his unconquered senses. (16)

बभूवास्य मनश्चिन्ता तपोऽपहरणे कृते।
नैवं क्रोधं गमिष्यामि न च वक्ष्ये कथंचन॥ १७॥

The spiritual energy stored through his austerities having been weakened, the thought entered his mind : "I shall no more give way to anger thus, nor speak on any account. (17)

अथवा नोच्छ्वसिष्यामि संवत्सरशतान्यपि।
अहं हि शोषयिष्यामि आत्मानं विजितेन्द्रियः॥ १८॥

"Nor shall I even breathe for hundreds of years. Indeed, having fully controlled my senses, I shall chasten my temper. (18)

तावद् यावद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितम्।
अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः॥ १९॥

"Till Brahmanhood is attained by me as earned through austerities, I shall do without breathing or eating for innumerable years. (19)

नहि मे तप्यमानस्य क्षयं यास्यन्ति मूर्तयः।
एवं वर्षसहस्रस्य दीक्षां स मुनिपुंगवः।
चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन॥ २०॥

"Nor will my limbs get atrophied so long as I continue to practise austerities." In this way the celebrated Viśwāmitra, the foremost of sages, O Rāma, scion of Raghu, took a pledge which had no parallel in this world, to embark on a sacred vow of refraining from breathing and eating for a thousand years. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

On Viśwāmitra not ceasing from his austerities even on his being conferred the title of a Brahmarṣi by Brahmā, Vasiṣṭha, as urged by gods, recognizes it and here ends the narration of Śatānanda. Having worshipped Viśwāmitra, King Janaka then returns to his palace

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः।
पूर्वां दिशमनुप्राप्य तपस्तेपे सुदारुणम्॥ १॥

"Leaving the northern quarter in which stand the Himālayas, Viśwāmitra (the eminent sage) now sought the eastern quarter and began to practise most severe austerities again. (1)

मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमम्।
चकाराप्रतिमं राम तपः परमदुष्करम्॥ २॥

"Undertaking the supreme vow of rigid silence extending over a period of one thousand years, O Rāma, he embarked on a course of austerities which was most difficult to prosecute and had no parallel. (2)

पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिम्।
विघ्नैर्बहुभिराधूतं क्रोधो नान्तरमाविशत्॥ ३॥
स कृत्वा निश्चयं राम तप आतिष्ठताव्ययम्।
तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः॥ ४॥

भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम।
इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत॥ ५॥

"Even at the end of full one thousand years anger did not overpower the great sage, who remained stiff as wood (not even making any signs or gestures), even though he was in the meantime buffeted by many obstacles; for he had embarked on this course of austerities after making an unalterable resolution, O Rāma ! On his vow of prosecuting the austerities for a thousand years being completed, Viśwāmitra, who had taken that great vow, proceeded to take his food. Appearing at the nick of time in the guise of a Brāhmaṇa, O scion of Raghu, Indra begged of him the cooked food that had been served before him. (3—5)

तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः।
निःशेषितेऽन्ने भगवानभुक्त्वैव महातपाः॥ ६॥
न किंचिदवदद् विप्रं मौनव्रतमुपास्थितः।
तथैवासीत् पुनर्मौनमनुच्छ्वासं चकार ह॥ ७॥

"Having unhesitatingly given all the cooked food to the Brāhmaṇa, and remaining without food, the whole stock having been exhausted, the great ascetic, possessed as he was of extraordinary power, did not speak a word to the Brāhmaṇa, firm as he was in his vow of silence. He became silent once more even as before and also suspended his breath: so the tradition goes. (6-7)

अथ वर्षसहस्त्रं च नोच्छ्वसन् मुनिपुंगवः।
तस्यानुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत॥ ८॥
त्रैलोक्यं येन सम्भ्रान्तमातापितमिवाभवत्।
ततो देवर्षिगन्धर्वाः पन्नगोरगराक्षसाः॥ ९॥
मोहितास्तपसा तस्य तेजसा मन्दरश्मयः।
कश्मलोपहताः सर्वे पितामहमथाब्रुवन्॥ १०॥

"Viśwāmitra, the foremost of ascetics, did not resume his respiration for another thousand years. While he kept his respiration suspended, there issued from his head a smoke by which all the three worlds were thrown into confusion and felt heated as it were. Bewildered by his askesis and overshadowed by his glory, nay, stricken with agony, all the gods, Ṛṣis and Gandharvas as well as the Nāgas, serpents and ogres thereupon sought the presence of and prayed to Brahmā, the creator, as follows : (8—10)

बहुभिः कारणैर्देव विश्वामित्रो महामुनिः।
लोभितः क्रोधितश्चैव तपसा चाभिवर्धते॥ ११॥

"Though tempted and provoked to anger through many causes, O lord, the great sage Viśwāmitra is rising more and more by virtue of his asceticism. (11)

नह्यस्य वृजिनं किंचिद् दृश्यते सूक्ष्ममप्युत।
न दीयते यदि त्वस्य मनसा यदभीप्सितम्॥ १२॥
विनाशयति त्रैलोक्यं तपसा सचराचरम्।
व्याकुलाश्च दिशः सर्वा न च किंचित् प्रकाशते॥ १३॥

"Not even a minute flaw of any description can be seen in him. If, however, that which is keenly sought after by his mind is not granted to him, he is sure to destroy all the three worlds including the animate and inanimate creation by the fire of his askesis. Nay, all the quarters are enveloped in darkness and nothing is clearly visible. (12-13)

सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः।
प्रकम्पते च वसुधा वायुर्वातीह संकुलः॥ १४॥

"All the oceans are turbulent and mountains are being riven. The earth is quaking and the wind is blowing violently at this time. (14)

ब्रह्मन् न प्रतिजानीमो नास्तिको जायते जनः।
सम्मूढमिव त्रैलोक्यं सम्प्रक्षुभितमानसम्॥ १५॥

"We are at a loss to discover its remedy, O holy Sir ! Like unbelievers people are giving up their sacred duties. With their mind deeply agitated all the three worlds are puzzled. (15)

भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा।
बुद्धिं न कुरुते यावन्नाशे देव महामुनिः॥ १६॥

तावत् प्रसादो भगवन्नग्निरूपो महाद्युतिः।
कालाग्निना यथा पूर्वं त्रैलोक्यं दह्यतेऽखिलम्॥ १७॥
देवराज्यं चिकीर्षेत दीयतामस्य यन्मनः।
ततः सुरगणाः सर्वे पितामहपुरोगमाः॥ १८॥
विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन्।
ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्म सुतोषिताः॥ १९॥

"Nay, the sun stands totally eclipsed by the glory of that great Ṛṣi. The great sage Viśwāmitra, who is fire personified, endowed as he is with unique splendour, O venerable Sir, deserves to be propitiated before he sets his mind on wholesale destruction. Even as all the three worlds were consumed by the fire of universal destruction in the past (at the time of universal dissolution), they may likewise be burnt by him. Therefore, let that very boon be vouchsafed to him, on which his mind is set, even if he seeks to rule over the gods." Thereupon all the hosts of gods with Brahmā (the progenitor of the entire creation) at their head called on and addressed the following sweet words to the high-souled Viśwāmitra : "Hail to you, O Brāhmaṇa Ṛṣi ! We are highly pleased with your asceticism. (16—19)

ब्राह्मण्यं तपसोग्रेण प्राप्तवानसि कौशिक।
दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्गणः॥ २०॥

"You have attained Brahmanhood by virtue of your severe austerities, O son of Kuśika ! Accompanied by hosts of gods, O holy Brāhmaṇa, I further confer longevity on you. (20)

स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखम्।
पितामहवचः श्रुत्वा सर्वेषां त्रिदिवौकसाम्॥ २१॥
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः।
ब्राह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च॥ २२॥
ॐकारोऽथ वषट्कारो वेदाश्च वरयन्तु माम्।
क्षत्रवेदविदां श्रेष्ठो ब्रह्मवेदविदामपि॥ २३॥
ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः।
यद्येवं परमः कामः कृतो यान्तु सुरर्षभाः॥ २४॥

"Enjoy blessedness and deport according to your pleasure. May good betide you !" Pleased to hear the benediction of Brahmā and offering salutation to all the gods (lit., denizens of heaven), the great sage Viśwāmitra said, "If Brahmanhood as well as long life has been secured by me, let the mystic syllable OṀ (the key to Self-Knowledge), the sacred word 'Vaṣaṭ' (which is used after the name of the deity to whom an oblation is made at a sacrifice, while pouring an oblation into the sacrificial fire) and the Vedas, which furnish us with details of Self-Knowledge as well as of ritual acts, seek me of their own accord. Let Vasiṣṭha, a mind-born son of Brahmā, the creator, the foremost among the masters of the science of archery etc., (the sciences mastered by the Kṣatriyas) as well as of those mastered by the Brāhmaṇas (viz., the four Vedas, including the Upaniṣads, that treat of Brāhma, the Infinite), call me as such a Brāhmaṇa, O gods ! If this supreme desire of mine is granted by you, depart then, O jewels among gods !" (21—24)

ततः प्रसादितो देवैर्वसिष्ठो जपतां वरः।
सख्यं चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत्॥ २५॥

Conciliated by the gods, Vasiṣṭha, a Brāhmaṇa sage, the foremost among ascetics, thereupon made friends with Viśwāmitra and said, "Amen !" (25)

ब्रह्मर्षिस्त्वं न संदेहः सर्वं सम्पद्यते तव।
इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम्॥ २६॥

"You are a Brāhmaṇa seer no doubt. Every desire of your's stands fulfilled !" Saying so, the gods too returned each to his own abode in heaven as they had come. (26)

विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम्।
पूजयामास ब्रह्मर्षिं वसिष्ठं जपतां वरम्॥ २७॥

Having attained the highest status of a Brāhmaṇa, the pious Viśwāmitra too paid his homage to Vasiṣṭha, a Brāhmaṇa sage and the foremost among ascetics. (27)

कृतकामो महीं सर्वां चचार तपसि स्थितः।
एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना॥ २८॥

"Having realized his ambition of being recognized as a Brāhmaṇa and remaining devoted to his austerities, he traversed the entire globe. In this way, O Rāma, was Brahmanhood actually attained (in this very birth without changing his body) by the high-minded Viśwāmitra. (28)

एष राम मुनिश्रेष्ठ एष विग्रहवांस्तपः।
एष धर्मः परो नित्यं वीर्यस्यैष परायणम्॥ २९॥

"He is the foremost amongst sages, O Rāma ! He is asceticism incarnate. He is supreme virtue personified; nay, he is the highest and perennial abode of prowess." (29)

एवमुक्त्वा महातेजा विरराम द्विजोत्तमः।
शतानन्दवचः श्रुत्वा रामलक्ष्मणसंनिधौ॥ ३०॥
जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजम्।
धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगव॥ ३१॥
यज्ञं काकुत्स्थसहितः प्राप्तवानसि कौशिक।
पावितोऽहं त्वया ब्रह्मन् दर्शनेन महामुने॥ ३२॥

Saying so, the highly glorious Śatānanda, the foremost among Brāhmaṇas, became silent. Hearing the narration of Śatānanda, King Janaka spoke to Viśwāmitra (son of Kuśika) with folded-hands in the presence of Śrī Rāma and Lakṣmaṇa as follows : "I am blessed and stand beholden to you, O jewel among sages, in that you have paid a visit to my sacrifice alongwith Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), O son of Kuśika ! I stand hallowed, O holy Brāhmaṇa, by your sight, O great sage ! (30—32)

गुणा बहुविधाः प्राप्तास्तव संदर्शनान्मया।
विस्तरेण च वै ब्रह्मन् कीर्त्यमानं महत्तपः॥ ३३॥
श्रुतं मया महातेजो रामेण च महात्मना।
सदस्यैः प्राप्य च सदः श्रुतास्ते बहवो गुणाः॥ ३४॥

"Manifold benefits have been derived by me through your sight at close quarters, inasmuch as on joining this sacrificial assembly with my counsellors today the story of your many great austerities as well as an account of your many virtues, as being told at length by Śatānanda, has been heard by me, O highly glorious Brāhmaṇa, as well as by the high-souled Śrī Rāma. (33-34)

अप्रमेयं तपस्तुभ्यमप्रमेयं च ते बलम्।
अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज॥ ३५॥

"Unfathomable is your asceticism and immeasurable is your strength. And ever incalculable indeed are your excellences, O son of Kuśika ! (35)

तृप्तिराश्चर्यभूतानां कथानां नास्ति मे विभो।
कर्मकालो मुनिश्रेष्ठ लम्बते रविमण्डलम्॥ ३६॥

"I find no satiety in hearing your marvellous stories, O powerful sage ! The hour of religious rites to be gone through at dusk, however, is drawing near; the sun is setting, O jewel among sages ! (36)

श्वः प्रभाते महातेजो द्रष्टुमर्हसि मां पुनः।
स्वागतं जपतां श्रेष्ठ मामनुज्ञातुमर्हसि॥ ३७॥

"Tomorrow morning, O highly glorious sage, be pleased to meet me again. Welcome is your advent to my capital, O jewel among ascetics ! Kindly grant me leave to depart." (37)

एवमुक्तो मुनिवरः प्रशस्य पुरुषर्षभम्।
विससर्जाशु जनकं प्रीतं प्रीतमनास्तदा॥ ३८॥

Viśwāmitra, the foremost of sages, felt delighted in his mind on that occasion when addressed in these words. Extolling Janaka, who was all love, he soon allowed that jewel among men to go. (38)

एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः।
प्रदक्षिणं चकाराशु सोपाध्यायः सबान्धवः॥ ३९॥

Having addressed Viśwāmitra (the foremost of sages) as aforesaid, King Janaka (of the Videha dynasty), the ruler of Mithilā, alongwith his family priest and relations quickly went round him clockwise and departed. (39)

विश्वामित्रोऽपि धर्मात्मा सहरामः सलक्ष्मणः।
स्ववासमभिचक्राम पूज्यमानो महात्मभिः॥ ४०॥

Accompanied by Śrī Rāma and

Lakṣmaṇa, Viśwāmitra, whose mind is ever given to piety, retired to his camp, being extolled even as he went by the exalted souls (that had followed him). (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

Thus ends Canto Sixty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

On Viśwāmitra apprising Janaka of the eagerness of Śrī Rāma and Lakṣmaṇa to see his famous bow, Janaka reveals to him its glory and tells him how he got it as well as Sītā and also of his pledge to give her in marriage to Śrī Rāma if he would string it

ततः प्रभाते विमले कृतकर्मा नराधिपः।
विश्वामित्रं महात्मानमाजुहाव सराघवम्॥ १॥

Having concluded his religious rites for the morning, Janaka, a ruler of men, sent for the high-souled Viśwāmitra alongwith Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, the next day when the day had clearly dawned. (1)

तमर्चयित्वा धर्मात्मा शास्त्रदृष्टेन कर्मणा।
राघवौ च महात्मानौ तदा वाक्यमुवाच ह॥ २॥

Having honoured him as well as the high-souled Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, by means of rites prescribed in our sacred books, the pious soul then spoke to him as follows: so the tradition goes : (2)

भगवन् स्वागतं तेऽस्तु किं करोमि तवानघ।
भवानाज्ञापयतु मामाज्ञाप्यो भवता ह्यहम्॥ ३॥

"Hail to you, O venerable Sir ! Instruct me what I can do for you, O sinless one, since I deserve to be commanded by you." (3)

एवमुक्तः स धर्मात्मा जनकेन महात्मना।
प्रत्युवाच मुनिश्रेष्ठो वाक्यं वाक्यविशारदः॥ ४॥

Addressed in these words by the high-souled Janaka, the pious and celebrated Viśwāmitra, a jewel among sages and a master of expression, replied as follows : (4)

पुत्रौ दशरथस्येमौ क्षत्रियौ लोकविश्रुतौ।
द्रष्टुकामौ धनुःश्रेष्ठं यदेतत्त्वयि तिष्ठति॥ ५॥

"These two Kṣatriya princes, sons of Emperor Daśaratha, who are well-known throughout the world, are eager to see the superb bow which is now with you. (5)

एतद् दर्शय भद्रं ते कृतकामौ नृपात्मजौ।
दर्शनादस्य धनुषो यथेष्टं प्रतियास्यतः॥ ६॥

"Please show it to them; may good betide you ! With their desire fulfilled through the sight of this bow the two princes will return as they would." (6)

एवमुक्तस्तु जनकः प्रत्युवाच महामुनिम्।
श्रूयतामस्य धनुषो यदर्थमिह तिष्ठति॥ ७॥

Urged in these words, Janaka for his part replied as follows to Viśwāmitra, the eminent sage : "Hear the tale of this bow, wherefore it lies here in my charge. (7)

देवरात इति ख्यातो निमेर्ज्येष्ठो महीपतिः।
न्यासोऽयं तस्य भगवन् हस्ते दत्तो महात्मनः॥ ८॥

"Nimi's eldest son was known as King

Devarāta. This bow, O venerable sage, was deposited as a trust in the hands of that exalted soul by the gods. (8)

दक्षयज्ञवधे पूर्वं धनुरायम्य वीर्यवान्।
रुद्रस्तु त्रिदशान् रोषात् सलीलमिदमब्रवीत्॥ ९॥

"Pulling the string of this bow in sport with the purpose of wrecking the sacrifice of Dakṣa in the olden days, the valiant Lord Rudra (the god of destruction) for his part angrily spoke to the gods as follows : (9)

यस्माद् भागार्थिनो भागं नाकल्पयत मे सुराः।
वराङ्गानि महार्हाणि धनुषा शातयामि वः॥ १०॥

"Since you have not set apart a share of the sacrificial offerings for me, even though I desired it, O gods, I shall just sever your most adorable heads with this bow (and arrow)." (10)

ततो विमनसः सर्वे देवा वै मुनिपुङ्गव।
प्रसादयन्त देवेशं तेषां प्रीतोऽभवद् भवः॥ ११॥

"Getting discomposed, all the gods thereupon conciliated Lord Śaṅkara, the suzerain Ruler of gods, O jewel among sages, and Śiva (the Source of the universe) got eventually pleased with them. (11)

प्रीतियुक्तस्तु सर्वेषां ददौ तेषां महात्मनाम्।
तदेतद् देवदेवस्य धनूरत्नं महात्मनः॥ १२॥
न्यासभूतं तदा न्यस्तमस्माकं पूर्वजे विभौ।
अथ मे कृषतः क्षेत्रं लांगलादुत्थिता ततः॥ १३॥
क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता।
भूतलादुत्थिता सा तु व्यवर्धत ममात्मजा॥ १४॥

"Full of grace, He bestowed the bow upon all those high-souled gods. Then that celebrated jewel among bows was deposited by them as a trust with our powerful forefather, Devarāta. Immediately after that there arose from the track of the ploughshare, even as I was ploughing the plot set apart for a sacrifice, a female baby, who, was discovered while I was dressing the field and as such was widely known by the name of Sītā*. That daughter of mine, who had emerged from the soil, gradually grew at an extraordinary pace in my care. (12—14)

वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा।
भूतलादुत्थितां तां तु वर्धमानां ममात्मजाम्॥ १५॥
वरयामासुरागत्य राजानो मुनिपुंगव।
तेषां वरयतां कन्यां सर्वेषां पृथिवीक्षिताम्॥ १६॥
वीर्यशुल्केति भगवन् न ददामि सुतामहम्।
ततः सर्वे नृपतयः समेत्य मुनिपुंगव॥ १७॥
मिथिलामप्युपागम्य वीर्यं जिज्ञासवस्तदा।
तेषां जिज्ञासमानानां शैवं धनुरुपाहृतम्॥ १८॥

"This daughter of mine, who was not born (in the ordinary way) from the mother's womb, was kept by me for being given in marriage to a suitor who would win her by his valour. Rulers of lands approached me and sued for the hand of my aforesaid daughter, who had appeared from the soil and was growing at an unusual pace, O jewel among sages ! I, however, did not give away my daughter to any, telling all the kings who sued for the hand of my girl that she could only be won through personal valour. Thereupon all the kings (lit., rulers of men) came to Mithilā in a body and inquired of the standard by which their prowess was going to be judged, O jewel among sages ! Then the bow of Lord Śiva was brought before the inquisitive princes. (15—18)

न शेकुर्ग्रहणे तस्य धनुषस्तोलनेऽपि वा।
तेषां वीर्यवतां वीर्यमल्पं ज्ञात्वा महामुने॥ १९॥
प्रत्याख्याता नृपतयस्तन्निबोध तपोधन।
ततः परमकोपेन राजानो मुनिपुंगव॥ २०॥
अरुन्धन् मिथिलां सर्वे वीर्यसंदेहमागताः।
आत्मानमवधूतं मे विज्ञाय नृपपुंगवाः॥ २१॥
रोषेण महताऽऽविष्टाः पीडयन् मिथिलां पुरीम्।
ततः संवत्सरे पूर्णे क्षयं यातानि सर्वशः॥ २२॥
साधनानि मुनिश्रेष्ठ ततोऽहं भृशदुःखितः।
ततो देवगणान् सर्वांस्तपसाहं प्रसादयम्॥ २३॥

* The word 'Sītā' in Sanskrit originally conveyed the sense of the furrow of a ploughshare.

"They, however, could not even support it, much less toss it in order to be able to ascertain its weight. Perceiving as I did the prowess of those princes, who claimed great prowess, to be deficient, O eminent sage, those rulers of men were rejected by me. Now hear what they did next, O sage rich in asceticism ! "Their prowess having been called in question, all the kings in extreme anger thereupon besieged Mithilā, O jewel among sages ! Considering themselves as having been insulted by me and, therefore, filled with great anger, those jewels among kings inflicted suffering on the city of Mithilā. Consequent on that siege, at the end of a full twelve month all my resources got depleted, O jewel among sages ! As a result of that I felt very wretched. Thereupon I propitiated through askesis all the hosts of gods. (19—23)

ददुश्च परमप्रीताश्चतुरंगबलं सुराः।
ततो भग्ना नृपतयो हन्यमाना दिशो ययुः॥ २४॥

अवीर्या वीर्यसंदिग्धाः सामात्याः पापकारिणः।
तदेतन्मुनिशार्दूल धनुः परमभास्वरम्॥ २५॥
रामलक्ष्मणयोश्चापि दर्शयिष्यामि सुव्रत।
यद्यस्य धनुषो रामः कुर्यादारोपणं मुने।
सुतामयोनिजां सीतां दद्यां दाशरथेरहम्॥ २६॥

"Nay, extremely pleased, the gods conferred on me an army complete in all its four limbs, viz., the horse, elephants, chariots and infantry. Being hard hit by that army and completely routed, the villainous princes/ kings, who lacked in valour or whose prowess was called in question, thereupon fled with their ministers in various directions. I shall certainly show the aforesaid most resplendent and celebrated bow, O tiger among ascetics, to Śrī Rāma and Lakṣmaṇa as well, O sage of noble vows ! If Rāma strings this bow, O sage, I promise to give away my daughter, Sītā, who was not born of a mother's womb, to the aforesaid son of Daśaratha." (24—26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Urged by Viśwāmitra, Śrī Rāma bends the bow, sent by Janaka to the sacrificial hall, in order to string it and in the process breaks it, whereupon Janaka with the concurrence of Viśwāmitra sends his counsellors to Ayodhyā to invite Emperor Daśaratha for the wedding

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः।
धनुर्दर्शय रामाय इति होवाच पार्थिवम्॥ १॥

Hearing the narration of Janaka, the eminent sage Viśwāmitra, so the tradition goes, said to the aforesaid king, "Please show the bow to Rāma." (1)

ततः स राजा जनकः सचिवान् व्यादिदेश ह।
धनुरानीयतां दिव्यं गन्धमाल्यानुलेपितम्॥ २॥

Thereupon the celebrated King Janaka gladly instructed as follows his counsellors sitting by his side : "Let the heavenly bow, adorned with sandal-paste and flowers, be brought here." (2)

जनकेन समादिष्टाः सचिवाः प्राविशन् पुरम्।
तद्धनुः पुरतः कृत्वा निर्जग्मुरमितौजसः॥ ३॥

Commanded by Janaka, his counsellors,

who were possessed of immense glory, entered the city and, placing the bow ahead, came out of the city. (3)

नृणां शतानि पञ्चाशद् व्यायतानां महात्मनाम्।
मञ्जूषामष्टचक्रां तां समूहुस्ते कथंचन॥ ४॥

Five thousand unusually tall and well-built men somehow managed to propel the chest containing the bow, mounted on eight wheels. (4)

तामादाय सुमञ्जूषामायसीं यत्र तद्धनुः।
सुरोपमं ते जनकमूचुर्नृपतिमन्त्रिणः॥ ५॥

Taking with them that iron chest of good design, in which the said bow had been placed, those counsellors of the king said to Janaka, who resembled a god in lustre : (5)

इदं धनुर्वरं राजन् पूजितं सर्वराजभिः।
मिथिलाधिप राजेन्द्र दर्शनीयं यदीच्छसि॥ ६॥

"This superb bow, O king, which is worshipped by all the kings, may kindly be shown to Śrī Rāma and Lakṣmaṇa, if you will, O ruler of Mithilā, O king of kings !" (6)

तेषां नृपो वचः श्रुत्वा कृताञ्जलिरभाषत।
विश्वामित्रं महात्मानं तावुभौ रामलक्ष्मणौ॥ ७॥

Hearing their prayer, the king submitted with folded-hands to the high-souled Viśwāmitra and both the aforesaid princes, Śrī Rāma and Lakṣmaṇa : (7)

इदं धनुर्वरं ब्रह्मञ्जनकैरभिपूजितम्।
राजभिश्च महावीर्यैरशक्तैः पूरितं तदा॥ ८॥

"This excellent bow, O holy Brāhmaṇa, has been worshipped by the Janakas and extolled by kings, who were unable to bend it, though they were very powerfull. (8)

नैतत् सुरगणाः सर्वे सासुरा न च राक्षसाः।
गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः॥ ९॥
क्व गतिर्मानुषाणां च धनुषोऽस्य प्रपूरणे।
आरोपणे समायोगे वेपने तोलने तथा॥ १०॥

"Not even hosts of gods including demons nor ogres nor the foremost of Gandharvas and Yakṣas including Kinnaras and great Nāgas were able to string it. How then can there be any capacity in poor human beings to bend this bow, string it, fit an arrow to it, vibrate its string and toss it in their palms in order to estimate its weight? (9-10)

तदेतद् धनुषां श्रेष्ठमानीतं मुनिपुंगव।
दर्शयैतन्महाभाग अनयो राजपुत्रयोः॥ ११॥

"This bow, the best of all, has been brought before you, O jewel among sages ! Kindly show it now, O highly blessed one, to these two princess." (11)

विश्वामित्रः सरामस्तु श्रुत्वा जनकभाषितम्।
वत्स राम धनुः पश्य इति राघवमब्रवीत्॥ १२॥

Hearing the request of Janaka alongwith Śrī Rāma, Viśwāmitra spoke to the latter as follows : "Child Rāma, behold the bow !"(12)

महर्षेर्वचनाद् रामो यत्र तिष्ठति तद्धनुः।
मञ्जूषां तामपावृत्य दृष्ट्वा धनुरथाब्रवीत्॥ १३॥

Opening at the instance of Viśwāmitra, the eminent seer, the chest in which the famous bow lay encased, and beholding the bow, Śrī Rāma forthwith said : (13)

इदं धनुर्वरं दिव्यं संस्पृशामीह पाणिना।
यत्नवांश्च भविष्यामि तोलने पूरणेऽपि वा॥ १४॥

"I hereby hold with my hand this excellent heavenly bow and shall try to toss it on my palms and even to bend it." (14)

बाढमित्यब्रवीद् राजा मुनिश्च समभाषत।
लीलया स धनुर्मध्ये जग्राह वचनान्मुनेः॥ १५॥

"Amen !" said the king and the sage too dittoed the remark. At the instance of the sage Śrī Rāma sportfully seized the bow at the middle. (15)

पश्यतां नृसहस्त्राणां बहूनां रघुनन्दनः।
आरोपयत् स धर्मात्मा सलीलमिव तद्धनुः॥ १६॥

Nay, the celebrated scion of Raghu, whose mind is given to righteousness, strung that bow as though in sport while a great mass of populace stood looking on. (16)

आरोपयित्वा मौर्वीं च पूरयामास तद्धनुः।
तद् बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः॥ १७॥

Having set the string to the bow, the highly illustrious Śrī Rāma, a jewel among men, bent the said bow and lo ! the bow broke into two at the middle. (17)

तस्य शब्दो महानासीन्निर्घातसमनिःस्वनः।
भूमिकम्पश्च सुमहान् पर्वतस्येव दीर्यतः॥ १८॥

A great noise reverberating like a crash of thunder issued from it even as it broke and a violent earthquake followed in its wake as it would in the event of a mountain cracking. (18)

निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः।
वर्जयित्वा मुनिवरं राजानं तौ च राघवौ॥ १९॥

Nay, stunned by that crash all men (present there) toppled down, barring, of course, Viśwāmitra, the foremost of sages, the king and the two celebrated scions of Raghu. (19)

प्रत्याश्वस्ते जने तस्मिन् राजा विगतसाध्वसः।
उवाच प्राञ्जलिर्वाक्यं वाक्यज्ञो मुनिपुंगवम्॥ २०॥

On the people there recovering from the shock and feeling reassured, the king, whose misgivings had now been set at rest, and who knew how to speak, submitted with joined palms to Viśwāmitra, the foremost of sages, as follows : (20)

भगवन् दृष्टवीर्यो मे रामो दशरथात्मजः।
अत्यद्भुतमचिन्त्यं च अतर्कितमिदं मया॥ २१॥

"The prowess of Śrī Rāma, son of Daśaratha, has been witnessed by me. The feat performed by him is most marvellous, inconceivable and was never thought of by me. (21)

जनकानां कुले कीर्तिमाहरिष्यति मे सुता।
सीता भर्तारमासाद्य रामं दशरथात्मजम्॥ २२॥

"Having secured Śrī Rāma, son of Emperor Daśaratha, for her husband, my daughter, Sītā, will fetch renown to the race of the Janakas. (22)

मम सत्या प्रतिज्ञा सा वीर्यशुल्केति कौशिक।
सीता प्राणैर्बहुमता देया रामाय मे सुता॥ २३॥

"My pledge that Sītā can be won only through valour stands redeemed today, O son of Kuśika ! My daughter, Sītā, who is dearer to me than life, now remains to be given away. (23)

भवतोऽनुमते ब्रह्मन् शीघ्रं गच्छन्तु मन्त्रिणः।
मम कौशिक भद्रं ते अयोध्यां त्वरिता रथैः॥ २४॥

"With your permission, O holy Brāhmaṇa, let my counsellors quickly proceed, O son of Kuśika, to Ayodhyā in chariots with expedition; may god bless you ! (24)

राजानं प्रश्रितैर्वाक्यैरानयन्तु पुरं मम।
प्रदानं वीर्यशुल्कायाः कथयन्तु च सर्वशः॥ २५॥

"Let them with polite words bring the Emperor to my capital and tell him exhaustively how Sītā having been won through valour is going to be married to Śrī Rāma. (25)

मुनिगुप्तौ च काकुत्स्थौ कथयन्तु नृपाय वै।
प्रीतियुक्तं तु राजानमानयन्तु सुशीघ्रगाः॥ २६॥

"Let them also speak of the two scions of Kakutstha being well looked after by the sage (yourself) and let them bring the Emperor, full of delight, poste-haste to Mithilā." (26)

कौशिकस्तु तथेत्याह राजा चाभाष्य मन्त्रिणः।
अयोध्यां प्रेषयामास धर्मात्मा कृतशासनान्।
यथावृत्तं समाख्यातुमानेतुं च नृपं तथा॥ २७॥

The son of Kuśika, Viśwāmitra, for his part said, "Amen !" And, summoning his counsellors, the pious king despatched them with instructions to narrate at length everything precisely as it had happened, as well as to bring the Emperor to Mithilā. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Reaching Ayodhyā, the counsellors of Janaka tell Daśaratha how Śrī Rāma broke the bow of Lord Śiva in Janaka's custody and won the hand of his daughter, and convey to him their master's invitation for the wedding, on which Daśaratha makes up his mind in consultation with Vasiṣṭha to depart for Mithilā at an early date

जनकेन समादिष्टा दूतास्ते क्लान्तवाहनाः।
त्रिरात्रमुषिता मार्गे तेऽयोध्यां प्राविशन् पुरीम्॥ १॥

Commanded by Janaka, the aforesaid counsellors sent as envoys halted for three days on the way, their horses being exhausted, and then they entered the city of Ayodhyā. (1)

ते राजवचनाद् गत्वा राजवेश्म प्रवेशिताः।
ददृशुर्देवसंकाशं वृद्धं दशरथं नृपम्॥ २॥

Proceeding to the royal palace, they were ushered into the court under orders of the king and beheld there the aged King Daśaratha, who looked like a god. (2)

बद्धाञ्जलिपुटाः सर्वे दूता विगतसाध्वसाः।
राजानं प्रश्रितं वाक्यमब्रुवन् मधुराक्षरम्॥ ३॥

All the envoys, whose feeling of awe had altogether disappeared, thanks to the benign look and amiable disposition of Daśaratha, made the following polite and sweetly-worded submission to the king: (3)

मैथिलो जनको राजा साग्निहोत्रपुरस्कृतः।
मुहुर्मुहुर्मधुरया स्नेहसंरक्तया गिरा॥ ४॥
कुशलं चाव्ययं चैव सोपाध्यायपुरोहितम्।
जनकस्त्वां महाराज पृच्छते सपुरःसरम्॥ ५॥

"With the sacred fire placed before him and in a polite language imbued with affection, O monarch, King Janaka, the ruler of Mithilā and a source of happiness to his people, has again and again enquired after your undecaying welfare (through our mouth), as also after that of your preceptor and family priest as well as of your attendants. (4-5)

पृष्ट्वा कुशलमव्यग्रं वैदेहो मिथिलाधिपः।
कौशिकानुमते वाक्यं भवन्तमिदमब्रवीत्॥ ६॥

"Enquiring after your undisturbed welfare, King Janaka, of the Videha dynasty, the ruler of Mithilā, has with the consent of Viśwāmitra (son of Kuśika) sent you the following message : (6)

पूर्वं प्रतिज्ञा विदिता वीर्यशुल्का ममात्मजा।
राजानश्च कृतामर्षा निर्वीर्या विमुखीकृताः॥ ७॥

" 'My pledge that my daughter shall be won only through valour must already be known to you, as also the fact that kings lacking in strength (that could enable them to pass the test) were repulsed, even though they resented it. (7)

सेयं मम सुता राजन् विश्वामित्रपुरस्कृतैः।
यदृच्छयाऽऽगतै राजन् निर्जिता तव पुत्रकैः॥ ८॥

"This celebrated daughter of mine, O illustrious king, has been decisively won by your beloved and worthy son, Śrī Rāma, who arrived through my good luck at my capital with sage Viśwāmitra as his guide. (8)

तच्च रत्नं धनुर्दिव्यं मध्ये भग्नं महात्मना।
रामेण हि महाबाहो महत्यां जनसंसदि॥ ९॥

" 'Nay, that superb heavenly bow of Lord Śiva was actually broken at the middle by the high-souled Śrī Rāma in the midst of a huge concourse of men, O long-armed one ! (9)

अस्मै देया मया सीता वीर्यशुल्का महात्मने।
प्रतिज्ञां तर्तुमिच्छामि तदनुज्ञातुमर्हसि॥ १०॥

" 'Sītā, my daughter, who has thus been won through personal valour, now remains

to be given away by me to that exalted soul. By doing so I seek to redeem my pledge. Be pleased to sanction it. (10)

सोपाध्यायो महाराज पुरोहितपुरस्कृतः।
शीघ्रमागच्छ भद्रं ते द्रष्टुमर्हसि राघवौ॥ ११॥

" 'Accompanied by your preceptor and placing the family priest at your head, O great king, come soon and be pleased to behold Śrī Rāma and Lakṣmaṇa, the two scions of Raghu; may God bless you ! (11)

प्रतिज्ञां मम राजेन्द्र निर्वर्तयितुमर्हसि।
पुत्रयोरुभयोरेव प्रीतिं त्वमुपलप्स्यसे॥ १२॥

" 'You ought to bring my pledge to completion, O king of kings! In this way you will witness the joyous mood of both your sons. (12)

एवं विदेहाधिपतिर्मधुरं वाक्यमब्रवीत्।
विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः॥ १३॥

" 'Seconded by Viśwāmitra and abiding by the advice of Śatānanda, the ruler of the Videha territory has addressed such sweet words to you.' " (13)

दूतवाक्यं तु तच्छ्रुत्वा राजा परमहर्षितः।
वसिष्ठं वामदेवं च मन्त्रिणश्चैवमब्रवीत्॥ १४॥

Supremely delighted to hear the aforesaid submission of the envoys of Janaka, king Daśaratha addressed the sages, Vasiṣṭha and Vāmadeva, as well as his counsellors in the following words : (14)

गुप्तः कुशिकपुत्रेण कौसल्यानन्दवर्धनः।
लक्ष्मणेन सह भ्रात्रा विदेहेषु वसत्यसौ॥ १५॥

"Looked after by Viśwāmitra, son of Kuśika, Śrī Rāma, who enhances the joy of Kausalyā by his presence is sojourning at present in the kingdom of the Videhas alongwith his brother, Lakṣmaṇa. (15)

दृष्टवीर्यस्तु काकुत्स्थो जनकेन महात्मना।
सम्प्रदानं सुतायास्तु राघवे कर्तुमिच्छति॥ १६॥

"The prowess of Śrī Rāma, the ornament of Kakutstha's race, has been witnessed by the high-souled Janaka, who accordingly desires to give away his daughter to Śrī Rāma, a jewel of Raghu's race. (16)

यदि वो रोचते वृत्तं जनकस्य महात्मनः।
पुरीं गच्छामहे शीघ्रं मा भूत् कालस्य पर्ययः॥ १७॥

"If the family history and the mode of life of the high-souled Janaka commends itself to you, let us proceed at once to his capital, Mithilā, and let there be no loss of time." (17)

मन्त्रिणो बाढमित्याहुः सह सर्वैर्महर्षिभिः।
सुप्रीतश्चाब्रवीद् राजा श्वो यात्रेति च मन्त्रिणः॥ १८॥

The counsellors and all the great seers said, "Amen !" And highly pleased, the king, Daśaratha, too said to the counsellors, "Let the journey be commenced tomorrow." (18)

मन्त्रिणस्तु नरेन्द्रस्य रात्रिं परमसत्कृताः।
ऊषुः प्रमुदिताः सर्वे गुणैः सर्वैः समन्विताः॥ १९॥

Greately delighted to hear of the king's decision and highly honoured by Daśaratha, all the counsellors of King Janaka, who were richly endowed with all excellences befitting a king's counsellor, halted for the night at Ayodhyā. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
बालकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

With a large number of followers, Daśaratha proceeds to Mithilā for the wedding and is received with signal honour by Janaka and his people and comfortably lodged

ततो रात्र्यां व्यतीतायां सोपाध्यायः सबान्धवः।
राजा दशरथो हृष्टः सुमन्त्रमिदमब्रवीत्॥ १॥

Then, on the night being over, King Daśaratha, who was closeted with his preceptor and relations, joyously summoned and addressed Sumantra, his favourite and trusted minister, as follows : (1)

अद्य सर्वे धनाध्यक्षा धनमादाय पुष्कलम्।
व्रजन्त्वग्रे सुविहिता नानारत्नसमन्विताः॥ २॥

"Taking with them abundant riches and richly provided with various kinds of precious stones and duly protected by armed guards, let all treasury officers proceed ahead today. (2)

चतुरंगबलं चापि शीघ्रं निर्यातु सर्वशः।
ममाज्ञासमकालं च यानं युग्यमनुत्तमम्॥ ३॥

"Let the army consisting of all its four limbs (viz., the horse, chariots, elephants and infantry) sally forth, as soon as they receive my order, as also the whole lot of palanquins etc., as well as other conveyances, chariots etc., superbly appinted. (3)

वसिष्ठो वामदेवश्च जाबालिरथ कश्यपः।
मार्कण्डेयस्तु दीर्घायुर्ऋषिः कात्यायनस्तथा॥ ४॥
एते द्विजाः प्रयान्त्वग्रे स्यन्दनं योजयस्व मे।
यथा कालात्ययो न स्याद् दूता हि त्वरयन्ति माम्॥ ५॥

"Let these Brāhmaṇas—Vasiṣṭha and Vāmadeva as well as Jābāli, Kaśyapa as also the long-lived Mārkaṇḍeya and Sage Kātyāyana go ahead in palanquins or chariots; and also get ready my chariot so that there may be no delay, since the envoys are urging me to make haste." (4-5)

वचनाच्च नरेन्द्रस्य सेना च चतुरंगिणी।
राजानमृषिभिः सार्धं व्रजन्तं पृष्ठतोऽन्वयात्॥ ६॥

In pursuance of the royal command the army consisting of all its four limbs marched close behind the king himself driving alongwith the sages, each in his own conveyance. (6)

गत्वा चतुरहं मार्गं विदेहानभ्युपेयिवान्।
राजा च जनकः श्रीमान् श्रुत्वा पूजामकल्पयत्॥ ७॥

Driving along the road for four days, he entered the territory of the Videhas. The moment the glorious King Janaka heard of Daśaratha's advent, he set about preparing for his reception. (7)

ततो राजानमासाद्य वृद्धं दशरथं नृपम्।
मुदितो जनको राजा प्रहर्षं परमं ययौ॥ ८॥

Then, approaching the aged King Daśaratha, a protector of men, King Janaka, already full of joy, experienced supreme felicity. (8)

उवाच वचनं श्रेष्ठो नरश्रेष्ठं मुदान्वितम्।
स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव॥ ९॥

The extremely noble Janaka submitted as follows to the delighted Daśaratha, the foremost among men : "Welcome is your advent to my capital, O jewel among men ! It is through my good luck that you have come, O scion of Raghu ! (9)

पुत्रयोरुभयोः प्रीतिं लप्स्यसे वीर्यनिर्जिताम्।
दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवानृषिः॥ १०॥
सह सर्वैर्द्विजश्रेष्ठैर्देवैरिव शतक्रतुः।
दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितं कुलम्॥ ११॥
राघवैः सह सम्बन्धाद् वीर्यश्रेष्ठैर्महाबलैः।
श्वः प्रभाते नरेन्द्र त्वं संवर्तयितुमर्हसि॥ १२॥
यज्ञस्यान्ते नरश्रेष्ठ विवाहमृषिसत्तमैः।
तस्य तद् वचनं श्रुत्वा ऋषिमध्ये नराधिपः॥ १३॥

वाक्यं वाक्यविदां श्रेष्ठः प्रत्युवाच महीपतिम्।
प्रतिग्रहो दातृवशः श्रुतमेतन्मया पुरा॥ १४॥

"You will witness here the joyous mood of both your sons, Śrī Rāma and Lakṣmaṇa, acquired through personal prowess. It is through my good fortune again that the highly glorious and exceedingly powerful sage Vasiṣṭha has come alongwith all the jewels among Brāhmaṇas even as Indra, who attained the rulership of gods by virtue of his having performed a full one hundred horse sacrifices in his past life, would in the company of gods. Fortunately enough all obstacles that stood in the way of Sītā's marriage have been thoroughly overcome and luckily for me, my race has been exalted through matrimonial alliance with the very mighty scions of Raghu, distinguished for their valour. The following morning, at the conclusion of the sacrifice, O ruler of men, you ought to celebrate the wedding with the help of the foremost of sages, O jewel among men!" Hearing the aforesaid submission of Janaka in the midst of the Ṛṣis, Daśaratha, the paramount ruler of men, the foremost of those who know how to speak, replied as follows to king Janaka : "The execution of a gift depends on the donor: this has been heard by me in the past. (10—14)

यथा वक्ष्यसि धर्मज्ञ तत् करिष्यामहे वयम्।
तद् धर्मिष्ठं यशस्यं च वचनं सत्यवादिनः॥ १५॥
श्रुत्वा विदेहाधिपतिः परं विस्मयमागतः।
ततः सर्वे मुनिगणाः परस्परसमागमे॥ १६॥
हर्षेण महता युक्तास्तां रात्रिमवसन् सुखम्।
अथ रामो महातेजा लक्ष्मणेन समं ययौ॥ १७॥
विश्वामित्रं पुरस्कृत्य पितुः पादावुपस्पृशन्।
राजा च राघवौ पुत्रौ निशाम्य परिहर्षितः॥ १८॥
उवास परमप्रीतो जनकेनाभिपूजितः।
जनकोऽपि महातेजाः क्रिया धर्मेण तत्त्ववित्।
यज्ञस्य च सुताभ्यां च कृत्वा रात्रिमुवास ह॥ १९॥

"We shall do as you will bid us do, O knower of what is right !" Janaka, the ruler of the territory of the Videhas, was filled with great astonishment to hear that most pious reply of the truthful monarch, which was conducive to glory. Filled with great delight at their meeting with one another, all the hosts of sages assembled there thereupon spent that night happily. Placing Viśwāmitra at his head, the highly glorious Śrī Rāma with Lakṣmaṇa then proceeded to touch the feet of his father. Greatly delighted to behold his two sons, the ornaments of Raghu's race, and honoured in every way by Janaka, king Daśaratha retired for the night full of great joy. Having concluded with piety the rites connected with the sacrifice which was being performed by him as well as those positively conducive to the good of his two daughters, Sītā and Ūrmilā, who were now going to be married, Janaka, a knower of the truth, retired for the night: so the tradition goes. (15—19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

Janaka sends for his younger brother, Kuśadhwaja, from Sāṅkāśyā. Invited by him, Daśaratha meets Janaka at the latter's palace, where at the instance of Daśaratha, Vasiṣṭha glorifies the race of Ikṣwāku

ततः प्रभाते जनकः कृतकर्मा महर्षिभिः।
उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोहितम्॥ १॥

Having gone through the concluding rites connected with the sacrifice undertaken by him with the help of eminent Ṛṣis, the following morning, Janaka, who knew how to articulate, spoke to his family priest, Śatānanda, as follows : (1)

भ्राता मम महातेजा वीर्यवानतिधार्मिकः।
कुशध्वज इति ख्यातः पुरीमध्यवसच्छुभाम्॥ २॥
वार्याफलकपर्यन्तां पिबन्निक्षुमतीं नदीम्।
सांकाश्यां पुण्यसंकाशां विमानमिव पुष्पकम्॥ ३॥

"My highly glorious, valiant and extremely pious younger brother, known by the name of Kuśadhwaja, has taken up his abode in the blessed city of Sāṅkāśyā—vying with heaven (the reward of virtue) and extensive as the aerial car Puṣpaka (belonging to Kubera, the god of riches), nay, whose boundaries are marked out by a defensive wall mounted by engines—and drinks the water of the river Ikṣumatī. (2-3)

तमहं द्रष्टुमिच्छामि यज्ञगोप्ता स मे मतः।
प्रीतिं सोऽपि महातेजा इमां भोक्ता मया सह॥ ४॥

"He is the guardian of my sacrifice (inasmuch as it is he who procured materials for the sacrifice though living in Sāṅkāśyā); hence I long to see him. That highly glorious brother of mine too will share with me this delight of witnessing the wedding of my two daughters." (4)

एवमुक्ते तु वचने शतानन्दस्य संनिधौ।
आगताः केचिदव्यग्रा जनकस्तान् समादिशत्॥ ५॥

When these words were uttered by Janaka in the presence of Śatānanda, some level-headed messengers turned up and Janaka duly instructed them. (5)

शासनात् तु नरेन्द्रस्य प्रययुः शीघ्रवाजिभिः।
समानेतुं नरव्याघ्रं विष्णुमिन्द्राज्ञया यथा॥ ६॥

"Like Indra's men proceeding under his orders to bring his younger brother Upendra or the divine Dwarf, they rode at the king's command on swift horses to bring Kuśadhwaja, a tiger among men." (6)

सांकाश्यां ते समागम्य ददृशुश्च कुशध्वजम्।
न्यवेदयन् यथावृत्तं जनकस्य च चिन्तितम्॥ ७॥

Reaching Sāṅkāśyā they met Kuśadhwaja and correctly made known to him the tidings at Mithilā as well as what was contemplated by Janaka. (7)

तद्वृत्तं नृपतिः श्रुत्वा दूतश्रेष्ठैर्महाजवैः।
आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः॥ ८॥

Hearing the story of Janaka as told by the foremost of his envoys, who were very swift-footed, Kuśadhwaja turned up immediately in obedience to the king's command. (8)

स ददर्श महात्मानं जनकं धर्मवत्सलम्।
सोऽभिवाद्य शतानन्दं जनकं चातिधार्मिकम्॥ ९॥
राजार्हं परमं दिव्यमासनं सोऽध्यरोहत।
उपविष्टावुभौ तौ तु भ्रातरावमितद्युती॥ १०॥
प्रेषयामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनम्।
गच्छ मन्त्रिपते शीघ्रमिक्ष्वाकुममितप्रभम्॥ ११॥
आत्मजैः सह दुर्धर्षमानयस्व समन्त्रिणम्।
औपकार्यां स गत्वा तु रघूणां कुलवर्धनम्॥ १२॥
ददर्श शिरसा चैनमभिवाद्येदमब्रवीत्।
अयोध्याधिपते वीर वैदेहो मिथिलाधिपः॥ १३॥

स त्वां द्रष्टुं व्यवसितः सोपाध्यायपुरोहितम्।
मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्षिगणस्तथा॥ १४॥
सबन्धुरगमत् तत्र जनको यत्र वर्तते।
राजा च मन्त्रिसहितः सोपाध्यायः सबान्धवः॥ १५॥
वाक्यं वाक्यविदां श्रेष्ठो वैदेहमिदमब्रवीत्।
विदितं ते महाराज इक्ष्वाकुकुलदैवतम्॥ १६॥
वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवानृषिः।
विश्वामित्राभ्यनुज्ञातः सह सर्वैर्महर्षिभिः॥ १७॥
एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथाक्रमम्।
तूष्णींभूते दशरथे वसिष्ठो भगवानृषिः॥ १८॥
उवाच वाक्यं वाक्यज्ञो वैदेहं सपुरोधसम्।
अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः॥ १९॥

He saw the high-souled Janaka, who was a lover of righteousness; and greeting Śatānanda as well as the most pious Janaka, he took his seat on a most wonderful throne worthy of kings. Having both sat down, the valiant brothers, who were possessed of infinite glory, called and commanded Sudāmana, the foremost of their counsellors, in the following words : "Proceed quickly, O chief of counsellors, to the formidable King Daśaratha, a scion of Ikṣwāku, of limitless glory and bring him alongwith his sons and counsellors." Going to the lodging of King Daśaratha, of course he saw Daśaratha, the promoter of the race of the Raghus, and, greeting him with his head bent low, submitted as follows : "The celebrated King Janaka, belonging to the line of the Videhas, the ruler of Mithilā, O heroic king of Ayodhyā, is eager to see you alongwith your preceptor and family priest."

Hearing the submission of Sudāmana, the chief of the counsellors of Janaka, the king Daśaratha, accompanied by a multitude of sages as well as by his relations, called where Janaka was. Taking his seat alongwith his counsellors, preceptors and relations, Daśaratha, the foremost of those who know how to speak, spoke to Janaka, who belonged to the line of the Videhas, as follows : "It may be known to you, O great king, that the very powerful sage Vasiṣṭha, the adored of the house of Ikṣwāku, is our spokesman in all matters. Seated by the side of all great seers, the aforesaid Vasiṣṭha, whose mind is given to piety, will with the approval of Viśwāmitra recount my pedigree in order of sequence." When Daśaratha became silent, the very powerful and omniscient Vasiṣṭha, who knows how to speak, spoke to Janaka, the ornament of the Videhas, and his family priest as follows : "Born of the Unmanifest Prakṛti, Brahmā, the creator of the universe, is immortal, eternal (in the sense that he lives to an age of two Parārdhas or 31,10,40,00,00,00,000 human years) and free from decay. (9—19)

तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः।
विवस्वान् कश्यपाज्जज्ञे मनुर्वैवस्वतः स्मृतः॥ २०॥

"To him was born Sage Marīci, Marīci's son was Sage Kaśyapa. Vivaswān (the sun-god) was born to Kaśyapa. Vivaswān's son was known as Manu. (20)

मनुः प्रजापतिः पूर्वमिक्ष्वाकुश्च मनोः सुतः।
तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम्॥ २१॥

"Manu was a Prajāpati, a lord of created beings, in the past and Ikṣwāku was the son of Manu. Know the aforesaid Ikṣwāku to have been the very first ruler of Ayodhyā. (21)

इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः।
कुक्षेरथात्मजः श्रीमान् विकुक्षिरुदपद्यत॥ २२॥

"Nay, Ikṣwāku's glorious son was widely known by the name of Kukṣi and the illustrious Vikukṣi was born as a son to Kukṣi. (22)

विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान्।
बाणस्य तु महातेजा अनरण्यः प्रतापवान्॥ २३॥

"The highly glorious and mighty Bāṇa, again, was the son of Vikukṣi, and even so Anaraṇya was the highly glorious and mighty son of Bāṇa. (23)

अनरण्यात् पृथुर्जज्ञे त्रिशङ्कुस्तु पृथोरपि।
त्रिशङ्कोरभवत् पुत्रो धुन्धुमारो महायशाः॥ २४॥

"From the lions of Anaraṇya sprang up Pṛthu and from Pṛthu was born Triśaṅku. The highly illustrious Dhundhumāra was the son of Triśaṅku. (24)

धुन्धुमारान्महातेजा युवनाश्वो महारथः।
युवनाश्वसुतश्चासीन्मान्धाता पृथिवीपतिः॥ २५॥

"From Dhundhumāra sprang up the highly glorious Yuvanāśwa, a great car-warrior, and King Māndhātā was the son of Yuvanāśwa. (25)

मान्धातुस्तु सुतः श्रीमान् सुसन्धिरुदपद्यत।
सुसन्धेरपि पुत्रौ द्वौ ध्रुवसन्धिः प्रसेनजित्॥ २६॥

"The glorious Susandhi, again, was born as a son to Māndhātā, while Dhruvasandhi and Prasenjit were the two sons of Susandhi. (26)

यशस्वी ध्रुवसन्धेस्तु भरतो नाम नामतः।
भरतात् तु महातेजा असितो नाम जायत॥ २७॥
यस्यैते प्रतिराजान उदपद्यन्त शत्रवः।
हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः॥ २८॥

"The illustrious son of Dhruvasandhi, again, as is well known, was Bharata by name; and from Bharata sprang up a highly glorious son, Asita by name, against whom the Haihayas, the Tālajaṅghas and the valiant Śaśabindus—these rival princes stood as enemies. (27-28)

तांश्च स प्रतियुध्यन् वै युद्धे राजा प्रवासितः।
हिमवन्तमुपागम्य भार्याभ्यां सहितस्तदा॥ २९॥
असितोऽल्पबलो राजा कालधर्ममुपेयिवान्।
द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः॥ ३०॥

"While confronting them in battle, of course, the said king was routed and banished from his kingdom by the enemy, who usurped his throne. Retiring to the Himālayas alongwith his two consorts then, King Asita, who had a small force left with him met his death, a necessary adjunct of Time. His two wives, of course, happened to be enceinte at that time: so it is heard. (29-30)

एका गर्भविनाशार्थं सपत्न्यै सगरं ददौ।
ततः शैलवरे रम्ये बभूवाभिरतो मुनिः॥ ३१॥
भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः।
तत्र चैका महाभागा भार्गवं देववर्चसम्॥ ३२॥
ववन्दे पद्मपत्राक्षी कांक्षन्ती सुतमुत्तमम्।
तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत्॥ ३३॥

"One of them gave food mixed with poison to her co-wife in order to get rid of her foetus. At that time an ascetic, Cyavana by name, a descendant of Sage Bhṛgu, who had taken up his abode on the Himālayas, got enamoured of that delightful and excellent peak and made his appearance there. Desirous of bearing an excellent son, one of those two widows, the highly blessed Kālindī, who had been given poison with food by her co-wife and who had eyes big as the petals of a lotus, saluted Cyavana, a scion of Bhṛgu, who possessed the splendour of god. Nay, approaching the aforesaid seer, she greeted him once more. (31—33)

स तामभ्यवदद् विप्रः पुत्रेप्सुं पुत्रजन्मनि।
तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः॥ ३४॥
महावीर्यो महातेजा अचिरात् संजनिष्यति।
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे॥ ३५॥

As regards the birth of a son to her the aforesaid Brāhmaṇa said to her, eager as she was to have a healthy son, "From your womb, O highly fortunate lady, will be born with poison not long afterwards a noble and charming son possessing unique strength, exceedingly powerful and highly glorious. Do not grieve, O lotus-eyed lady !" (34—35)

च्यवनं च नमस्कृत्य राजपुत्री पतिव्रता।
पत्या विरहिता तस्मात् पुत्रं देवी व्यजायत॥ ३६॥

Having saluted Cyavana, the widowed princess, who was solely devoted to her husband, returned to her cottage and through

the grace of the sage the glorious lady safely delivered a son. (36)

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया।
सह तेन गरेणैव संजातः सगरोऽभवत्॥ ३७॥

"Poison was administered to her by her co-wife, it will be remembered, with the intention of killing the foetus. The boy was named Sagara inasmuch as he was born alongwith that very poison (गरेण सह). (37)

सगरस्यासमञ्जस्तु असमञ्जादथांशुमान्।
दिलीपोंऽशुमतः पुत्रो दिलीपस्य भगीरथः॥ ३८॥

"Sagara's son was Asamañja and from Asamañja, again, sprang up Aṁśumān. Dilīpa was the son of Aṁśumān. Dilīpa's son was Bhagīratha. (38)

भगीरथात् ककुत्स्थश्च ककुत्स्थाच्च रघुस्तथा।
रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः॥ ३९॥
कल्माषपादोऽप्यभवत् तस्माज्जातस्तु शङ्खणः।
सुदर्शनः शङ्खणस्य अग्निवर्णः सुदर्शनात्॥ ४०॥

"From Bhagīratha sprang up Kakutstha and from Kakutstha likewise sprang up Raghu; while Raghu's son was the glorious Pravṛddha, who later on turned out to be an ogre under the curse of his preceptor, Vasiṣṭha, and also became known as Kalmāṣapāda (because of his speckled feet).[1] Again, from the latter sprang up Śaṅkhaṇa. Sudarśana was the son of Śaṅkhaṇa; from Sudarśana sprang up Agnivarṇa. (39-40)

शीघ्रगस्त्वग्निवर्णस्य शीघ्रगस्य मरुः सुतः।
मरोः प्रशुश्रुकस्त्वासीदम्बरीषः प्रशुश्रुकात्॥ ४१॥

"Śīghraga was the son of Agnivarṇa and Śīghraga's son was Maru. Maru's son was Praśuśruka, while from Praśuśruka sprang up Ambarīṣa. (41)

अम्बरीषस्य पुत्रोऽभून्नहुषश्च महीपतिः।
नहुषस्य ययातिस्तु नाभागस्तु ययातिजः॥ ४२॥

Ambarīṣa's son, again, was King Nahuṣa[2] and Nahuṣa's son was Yayāti; while Nābhāga was the son of Yayāti. (42)

नाभागस्य बभूवाज अजाद् दशरथोऽभवत्।
अस्माद् दशरथाज्जातौ भ्रातरौ रामलक्ष्मणौ॥ ४३॥

"Nābhāga's son was Aja, from Aja sprang up Daśaratha. To this Daśaratha[3] (present before you) were born the two brothers, Śrī Rāma and Lakṣmaṇa, alongwith their two other brothers, Bharata and Śatrughna. (43)

आदिवंशविशुद्धानां राज्ञां परमधर्मिणाम्।
इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनाम्॥ ४४॥
रामलक्ष्मणयोरर्थे त्वत्सुते वरये नृप।
सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि॥ ४५॥

"On behalf of King Daśaratha, as his family priest, I sue for your two daughters, O protector of men, for the sake of Śrī Rāma and Lakṣmaṇa, belonging as they do to the line of exceedingly pious, valiant and truthful monarchs born in the race of Ikṣwāku and absolutely pure of descent from the very beginning. Be pleased, O jewel among men, to give away your worthy daughters to the two equally worthy princes." (44-45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्ततितमः सर्गः॥ ७०॥

Thus ends Canto Seventy in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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1. We read elsewhere how Pravṛddha, when turned into an ogre by the curse of Vasiṣṭha, took water in the palm of his hand in readiness to pronounce a counter-curse on his preceptor, but deterred by his wife, he threw the water on one of his feet, which got speckled that very moment.

2. King Nahuṣa and Yayāti mentioned here are different from the kings of the same name belonging to the lunar dynasty and figuring in the Mahābhārata and elsewhere.

3. The order in which the names occur here is different from that followed in some of the Purāṇas. The difference can, however, be reconciled by the fact that the accounts relate to different Kalpas or cycles.

एकसप्ततितमः सर्गः

Canto LXXI

Recounting his own pedigree, Janaka offers the hand of his two daughters, Sītā and Ūrmilā, to Śrī Rāma and Lakṣmaṇa, respectively

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः।
श्रोतुमर्हसि भद्रं ते कुलं नः परिकीर्तितम्॥ १॥
प्रदाने हि मुनिश्रेष्ठ कुलं निरवशेषतः।
वक्तव्यं कुलजातेन तन्निबोध महामते॥ २॥

To Vasiṣṭha, who was speaking as aforesaid, Janaka with folded hands replied as follows: "Be pleased to hear our genealogy, which is going to be recounted by us. May God bless you." On the eve of giving away one's daughter to a bridegroom, O jewel among sages, one's pedigree needs must be exhaustively recited by one coming of a respectable family. Therefore, hear my pedigree as is being narrated by us, O Brāhmaṇa of great wisdom ! (1-2)

राजाभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा।
निमिः परमधर्मात्मा सर्वसत्त्ववतां वरः॥ ३॥

"There was a most pious-minded king, Nimi by name, who was the foremost of all powerful men and celebrated in all the three worlds for his deeds. (3)

तस्य पुत्रो मिथिर्नाम जनको मिथिपुत्रकः।
प्रथमो जनको राजा जनकादप्युदावसुः॥ ४॥

"His son was Mithi by name; Mithi's son was Janaka, the first ruler bearing the title of Janaka. From Janaka, again, sprang up Udāvasu. (4)

उदावसोस्तु धर्मात्मा जातो वै नन्दिवर्धनः।
नन्दिवर्धसुतः शूरः सुकेतुर्नाम नामतः॥ ५॥

"From Udāvasu indeed sprang up Nandivardhana, whose mind was really given to piety. Nandivardhana's gallant son, as is well known, was Suketu by name. (5)

सुकेतोरपि धर्मात्मा देवरातो महाबलः।
देवरातस्य राजर्षेर्बृहद्रथ इति स्मृतः॥ ६॥

"From Suketu, again, sprang up the pious-minded and very mighty Devarāta; the son of the royal sage Devarāta was known as Bṛhadratha. (6)

बृहद्रथस्य शूरोऽभून्महावीरः प्रतापवान्।
महावीरस्य धृतिमान् सुधृतिः सत्यविक्रमः॥ ७॥

"The gallant and glorious Mahāvīra was the son of Bṛhadratha. Mahāvīra's steadfast and truly valiant son was Sudhṛti. (7)

सुधृतेरपि धर्मात्मा धृष्टकेतुः सुधार्मिकः।
धृष्टकेतोश्च राजर्षेर्हर्यश्व इति विश्रुतः॥ ८॥

"Sudhṛti's son, again, was the highly pious Dhṛṣṭaketu, whose mind was given to righteousness; and the son of the royal sage Dhṛṣṭaketu was widely known by the name of Haryaśwa. (8)

हर्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रतीन्धकः।
प्रतीन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः॥ ९॥

"Haryaśwa's son was Maru, Maru's son was Pratīndhaka and Pratīndhaka's pious-minded son was King Kīrtiratha. (9)

पुत्रः कीर्तिरथस्यापि देवमीढ इति स्मृतः।
देवमीढस्य विबुधो विबुधस्य महीध्रकः॥ १०॥

"Kīrtiratha's son, again, was known as Devamīḍha. Devamīḍha's son was Vibudha and Vibudha's Mahīdhraka. (10)

महीध्रकसुतो राजा कीर्तिरातो महाबलः।
कीर्तिरातस्य राजर्षेर्महारोमा व्यजायत॥ ११॥

"Mahīdhraka's son was very mighty King Kīrtirāta. Mahāromā was born as the son of the royal sage Kīrtirāta. (11)

महारोम्णस्तु धर्मात्मा स्वर्णरोमा व्यजायत।
स्वर्णरोम्णस्तु राजर्षेर्ह्रस्वरोमा व्यजायत॥ १२॥

"From Mahāromā indeed sprang up the pious-minded Swarṇaromā and from the royal sage Swarṇaromā sprang up Hraswaromā. (12)

तस्य पुत्रद्वयं राज्ञो धर्मज्ञस्य महात्मनः।
ज्येष्ठोऽहमनुजो भ्राता मम वीरः कुशध्वजः॥ १३॥

"A couple of sons were born to that high-souled king, who knew what is right, myself being the elder and my valiant brother, Kuśadhwaja, the younger. (13)

मां तु ज्येष्ठं पिता राज्ये सोऽभिषिच्य नराधिपः।
कुशध्वजं समावेश्य भारं मयि वनं गतः॥ १४॥

"Installing me, the elder one, on the throne and entrusting Kuśadhwaja to me as my charge, the king (my father) retired to the forest. (14)

वृद्धे पितरि स्वर्याते धर्मेण धुरमावहम्।
भ्रातरं देवसंकाशं स्नेहात् पश्यन् कुशध्वजम्॥ १५॥

"My aged father having ascended to heaven, I bore the burden of kingship put by him on my shoulders in conformity with the principles of righteousness, looking after with affection my brother Kuśadhwaja, who shines like a god. (15)

कस्यचित्त्वथ कालस्य सांकाश्यादागतः पुरात्।
सुधन्वा वीर्यवान् राजा मिथिलामवरोधकः॥ १६॥

"Some time later the powerful King Sudhanvā came all the way from the town of Sāṅkāśya and besieged Mithilā. (16)

स च मे प्रेषयामास शैवं धनुरनुत्तमम्।
सीता च कन्या पद्माक्षी मह्यं वै दीयतामिति॥ १७॥

"He sent word to me saying, 'The superb bow belonging to Lord Śiva as well as your lotus-eyed daughter, Sītā, may kindly be given away to me.' (17)

तस्याप्रदानान्महर्षे युद्धमासीन्मया सह।
स हतोऽभिमुखो राजा सुधन्वा तु मया रणे॥ १८॥

"On my refusal, O great seer, he fought with me, with the result that fighting face to face with me on the battlefield, the aforesaid King Sudhanvā was eventually killed by me. (18)

निहत्य तं मुनिश्रेष्ठ सुधन्वानं नराधिपम्।
सांकाश्ये भ्रातरं शूरमभ्यषिञ्चं कुशध्वजम्॥ १९॥

"Having got rid of the said King Sudhanvā, O jewel among sages, I enthroned my valiant brother, Kuśadhwaja, at Sāṅkāśya. (19)

कनीयानेष मे भ्राता अहं ज्येष्ठो महामुने।
ददामि परमप्रीतो वध्वौ ते मुनिपुंगव॥ २०॥
सीतां रामाय भद्रं ते ऊर्मिलां लक्ष्मणाय वै।
वीर्यशुल्कां मम सुतां सीतां सुरसुतोपमाम्॥ २१॥
द्वितीयामूर्मिलां चैव त्रिर्वदामि न संशयः।
ददामि परमप्रीतो वध्वौ ते मुनिपुंगव॥ २२॥

"This younger brother of mine as well as I, the elder, most delightfully offer to you my two daughters as your daughters-in-law, Sītā for Śrī Rāma and Ūrmilā for Lakṣmaṇa, O eminent sage ! May prosperity attend on you, O jewel among sages ! I repeat thrice: full of supreme delight I offer as your daughters-in-law my daughter, Sītā, who resembles a daughter of the gods and has been won by Śrī Rāma through personal valour, as also Ūrmilā, my second daughter. There is no doubt about it, O jewel among sages ! (20—22)

रामलक्ष्मणयो राजन् गोदानं कारयस्व ह।
पितृकार्यं च भद्रं ते ततो वैवाहिकं कुरु॥ २३॥

"(Turning to Daśaratha) please get (the formality of) Samāvartana (the ceremony of returning to one's own parents' home after completing one's studies at the residence of one's teacher, marked with the shaving* of one's hair on the head as well as on the arm-pits) gone through by Śrī Rāma and Lakṣmaṇa with delight, and then perform the Nāndīśrāddha, a ceremony intended to propitiate one's departed ancestors,

* The word 'गोदान' in Sanskrit also means the shaving of one's hair.

preliminary to matrimony. May good betide you, O king ! (23)

मघा ह्यद्य महाबाहो तृतीयदिवसे प्रभो।
फल्गुन्यामुत्तरे राजंस्तस्मिन् वैवाहिकं कुरु।
रामलक्ष्मणयोरर्थे दानं कार्यं सुखोदयम्॥ २४॥

Indeed, the constellation Maghā is in the ascendant today, O mighty-armed king ! On the third day, when the celebrated Uttarā Phālgunī mansion is in the ascendant, my lord, perform the wedding ceremony. Gifts, which are calculated to bring happiness in its wake, should be made for the welfare of Śrī Rāma and Lakṣmaṇa. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Vasiṣṭha and Viśwāmitra jointly ask for the hand of the two daughters of Kuśadhwaja in favour of Bharata and Śatrughna and Janaka acquiesces in the proposal. Thereupon Daśaratha gets his sons to perform the rite of Samāvartana and himself performs the Nāndīśrāddha

तमुक्तवन्तं वैदेहं विश्वामित्रो महामुनिः।
उवाच वचनं वीरं वसिष्ठसहितो नृपम्॥ १॥

To the celebrated and heroic King Janaka (belonging to the Videha dynasty), who had finished his say, the great sage Viśwāmitra, accompanied by Vasiṣṭha, addressed the following words : (1)

अचिन्त्यान्यप्रमेयाणि कुलानि नरपुंगव।
इक्ष्वाकूणां विदेहानां नैषां तुल्योऽस्ति कश्चन॥ २॥

"The royal houses of Ikṣwāku and Videha are inconceivably great and immeasurably glorious, O jewel among men ! There is none equal to those belonging to these two races. (2)

सदृशो धर्मसम्बन्धः सदृशो रूपसम्पदा।
रामलक्ष्मणयो राजन् सीता चोर्मिलया सह॥ ३॥

The sacred matrimonial alliance, going to be contracted between the two houses, is well-matched; it is well-matched in point of physical charm as well as of riches; for Sītā alongwith Ūrmilā is quite becoming of Śrī Rāma and Lakṣmaṇa. (3)

वक्तव्यं च नरश्रेष्ठ श्रूयतां वचनं मम।
भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः॥ ४॥

There is more to be said on this subject, O jewel among men ! Let my counsel be heard. Here is your younger brother, King Kuśadhwaja, who knows what is right. (4)

अस्य धर्मात्मनो राजन् रूपेणाप्रतिमं भुवि।
सुताद्वयं नरश्रेष्ठ पत्न्यर्थं वरयामहे॥ ५॥
भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः।
वरये ते सुते राजंस्तयोरर्थे महात्मनोः॥ ६॥

We sue, O jewel among men, as a wife to prince Bharata as also to the shrewd Śatrughna, the two others sons of Emperor Daśaratha, the two daughters, of this pious-minded prince, who are peerless on earth in point of comeliness. O king, whereas I ask your two daughters, Sītā and Ūrmilā, for these two high-souled princes, Śrī Rāma and Lakṣmaṇa, O Janaka ! (5-6)

पुत्रा दशरथस्येमे रूपयौवनशालिनः।
लोकपालसमाः सर्वे देवतुल्यपराक्रमाः॥ ७॥

"All these four sons of Daśaratha are full of charm as well as of youth, nay equal in prowess to gods, and the very compeers of the guardians of the spheres. (7)

उभयोरपि राजेन्द्र सम्बन्धेनानुबध्यताम्।
इक्ष्वाकुकुलमव्यग्रं भवतः पुण्यकर्मणः॥ ८॥

"Through the marriage of both these pairs let the house of Ikṣwāku be bound with ties of love, O ruler of rulers; and let your mind remain unperturbed by a feeling of diffidence in contracting a fourfold relation with the great King Daśaratha all at once, a man of virtuous deeds as you are." (8)

विश्वामित्रवचः श्रुत्वा वसिष्ठस्य मते तदा।
जनकः प्राञ्जलिर्वाक्यमुवाच मुनिपुंगवौ॥ ९॥

Hearing the proposal of Viśwāmitra, agreeing with the view of Vasiṣṭha, Janaka forthwith submitted to both the jewels among sages with folded hands as follows : (9)

कुलं धन्यमिदं मन्ये येषां तौ मुनिपुंगवौ।
सदृशं कुलसम्बन्धं यदाज्ञापयतः स्वयम्॥ १०॥

"I consider my pedigree blessed in that you two shining jewels among sages personally enjoin us to contract a matrimonial alliance worthy of us. (10)

एवं भवतु भद्रं वः कुशध्वजसुते इमे।
पत्न्यौ भजेतां सहितौ शत्रुघ्नभरतावुभौ॥ ११॥

"Let it be so ! May good fortune attend on you all ! Let Śatrughna and Bharata both, who ever remain together, take to wife the said two daughters of Kuśadhwaja. (11)

एकाह्ना राजपुत्रीणां चतसृणां महामुने।
पाणीन् गृह्णन्तु चत्वारो राजपुत्रा महाबलाः॥ १२॥

"Let all the four very mighty princes marry the four princesses the same day, O eminent sage ! (12)

उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्यां मनीषिणः।
वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः॥ १३॥

"The wise commend a wedding on the second of the following two days marked by the ascenedency of the two lunar mansions bearing the name of Phālgunī, viz., the Pūrvā Phālgunī and the Uttarā Phālgunī, presided over by Prajāpati, the god presiding over the genitals." (13)

एवमुक्त्वा वचः सौम्यं प्रत्युत्थाय कृताञ्जलिः।
उभौ मुनिवरौ राजा जनको वाक्यमब्रवीत्॥ १४॥

Having made the aforesaid gentle request and rising from his seat as a mark of respect, King Janaka submitted with folded hands to both the great sages as follows : (14)

परो धर्मः कृतो मह्यं शिष्योऽस्मि भवतोस्तथा।
इमान्यासनमुख्यानि आस्यतां मुनिपुंगवौ॥ १५॥

"A supreme merit has been conferred upon me by you in the form of virtue resulting from the contemplated gift of my daughters to worthy recipients. I am servant to you both in the same way as is Daśaratha; let you both be seated on exalted seats, O jewels among sages ! (15)

यथा दशरथस्येयं तथायोध्या पुरी मम।
प्रभुत्वे नास्ति संदेहो यथार्हं कर्तुमर्हथ॥ १६॥

"Just as this city of Mithilā belongs to Daśaratha, so is Ayodhyā my own city. There can be no doubt about your authority here. Be pleased, therefore, to do what is in the fitness of things." (16)

तथा ब्रुवति वैदेहे जनके रघुनन्दनः।
राजा दशरथो हृष्टः प्रत्युवाच महीपतिम्॥ १७॥

While Janaka, who belonged to the line of the Videhas, was speaking thus, King Daśaratha, a scion of Raghu, joyously replied to the aforesaid king as follows : (17)

युवामसंख्येयगुणौ भ्रातरौ मिथिलेश्वरौ।
ऋषयो राजसङ्घाश्च भवद्भ्यामभिपूजिताः॥ १८॥

"You two brothers, the rulers of Mithilā, possess innumerable qualities. Sages and hosts of princes have been entertained by you both on many occasions." (18)

स्वस्ति प्राप्नुहि भद्रं ते गमिष्यामः स्वमालयम्।
श्राद्धकर्माणि विधिवद्विधास्य इति चाब्रवीत्॥ १९॥

"Attain happiness. May God bless you ! We shall now retire to our own lodging and shall duly perform the Śrāddha rites," he added. (19)

तमापृष्ट्वा नरपतिं राजा दशरथस्तदा।
मुनीन्द्रौ तौ पुरस्कृत्य जगामाशु महायशाः॥ २०॥

Taking leave of the celebrated Janaka, a ruler of men, at that moment, the highly illustrious King Daśaratha soon departed, placing the aforesaid two great sages, Vasiṣṭha and Viśwāmitra, ahead. (20)

स गत्वा निलयं राजा श्राद्धं कृत्वा विधानतः।
प्रभाते काल्यमुत्थाय चक्रे गोदानमुत्तमम्॥ २१॥

Reaching his lodging and performing the Śrāddha with due ceremony, the king rose in the morning and performed the grand Samāvartana ceremony (with respect to his four sons, consisting in the shaving of their hair on the head and the armspits and the gifting of cows), appropriate to that time.(21)

गवां शतसहस्रं च ब्राह्मणेभ्यो नराधिपः।
एकैकशो ददौ राजा पुत्रानुद्दिश्य धर्मतः॥ २२॥

King Daśaratha, who loved his sons very much, gave away in accordance with the principles of righteousness a hundred thousand cows to the Brāhmaṇas for the sake of each of his four sons. (22)

सुवर्णशृङ्ग्यः सम्पन्नाः सवत्साः कांस्यदोहनाः।
गवां शतसहस्राणि चत्वारि पुरुषर्षभः॥ २३॥
वित्तमन्यच्च सुबहु द्विजेभ्यो रघुनन्दनः।
ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः॥ २४॥

In the name of the Samāvartana ceremony with respect to his four sons, Emperor Daśaratha, a scion of Raghu, the foremost of men, who was so fond of his sons, bestowed (on that occasion) on the Brāhmaṇas four lakhs of recently calved cows that had their horns plated with gold and yielded ample milk, each with a milking vessel of bell-metal, as well as abundant riches of other description. (23-24)

स सुतैः कृतगोदानैर्वृतः सन्नृपतिस्तदा।
लोकपालैरिवाभाति वृतः सौम्यः प्रजापतिः॥ २५॥

Surrounded on that occasion by his sons, who had their heads shaved and had gifted so many cows, the king shone brightly like the delightful Brahmā, the lord of created beings, surrounded by the guardians of the spheres. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends of Canto Seventy-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Janaka escorts Daśaratha and his four sons clad in nuptial attire to the pavilion erected for the wedding. Placing Viśwāmitra and Śatānanda ahead, Vasiṣṭha conducts the marriage ceremony. Śrī Rāma and his three brothers clasp the hand of Sītā and her sisters. Singing and dancing for joy, the gods rain heavenly flowers on the brides and bridegrooms

यस्मिंस्तु दिवसे राजा चक्रे गोदानमुत्तमम्।
तस्मिंस्तु दिवसे वीरो युधाजित् समुपेयिवान्॥ १॥
पुत्रः केकयराजस्य साक्षाद्भरतमातुलः।
दृष्ट्वा पृष्ट्वा च कुशलं राजानमिदमब्रवीत्॥ २॥

On that very day when in fact Emperor Daśaratha performed the grand Samāvartana ceremony, the valiant Yudhājit, the son of the ruler of the Kekeya kingdom and Bharata's own maternal uncle, duly arrived at Mithilā. Seeing the Emperor and inquiring after his welfare, he submitted to him as follows: (1-2)

केकयाधिपती राजा स्नेहात् कुशलमब्रवीत्।
येषां कुशलकामोऽसि तेषां सम्प्रत्यनामयम्॥ ३॥

"My father, the soverign ruler of the Kekeya territory, has out of affection inquired after your welfare and added that all is well at present with those whose well-being you desire. (3)

स्वस्त्रीयं मम राजेन्द्र द्रष्टुकामो महीपतिः।
तदर्थमुपयातोऽहमयोध्यां रघुनन्दन॥ ४॥

"The king, my father, is eager to see Bharata, my sister's son, O king of kings ! For this purpose I went straight to Ayodhyā, O scion of Raghu ! (4)

श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान्।
मिथिलामुपयातांस्तु त्वया सह महीपते॥ ५॥
त्वरयाभ्युपयातोऽहं द्रष्टुकामः स्वसुः सुतम्।
अथ राजा दशरथः प्रियातिथिमुपस्थितम्॥ ६॥
दृष्ट्वा परमसत्कारैः पूजनार्हमपूजयत्।
ततस्तामुषितो रात्रिं सह पुत्रैर्महात्मभिः॥ ७॥
प्रभाते पुनरुत्थाय कृत्वा कर्माणि तत्त्ववित्।
ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत्॥ ८॥

"When, however, O king, I heard at Ayodhyā of your sons, Bharata and Śatrughna, having proceeded with you direct to Mithilā for the wedding of Śrī Rāma, I drove in haste to this place, eager to see my sister's son." Seeing his beloved guest Yudhājit, deserving of all honour, arrived in his presence, King Daśaratha forthwith entertained him with utmost attentions. Then, having spent that night with his high-souled sons, he got up again in the morning; and, having finished his duties for the morning, the king (who had realized the truth) forthwith reached the pavilion erected for the wedding, placing the sages at the head. (5—8)

युक्ते मुहूर्ते विजये सर्वाभरणभूषितैः।
भ्रातृभिः सहितो रामः कृतकौतुकमङ्गलः॥ ९॥
वसिष्ठं पुरतः कृत्वा महर्षीनपरानपि।
वसिष्ठो भगवानेत्य वैदेहमिदमब्रवीत्॥ १०॥

Placing ahead sage Vasiṣṭha and other eminent sages too, and accompanied by all his three brothers, adorned with every ornament, Śrī Rāma, who was himself dressed in a festive attire appropriate to the occasion of wedding, also arrived at the hour known (in astronomical works) by the name of Vijaya (so-called because it is calculated to bring success to an enterprise undertaken during that hour), propitious for a wedding. Arriving there, the holy Vasiṣṭha spoke to

Janaka (born in the line of the Videhas) as follows : (9-10)

राजा दशरथो राजन् कृतकौतुकमङ्गलैः।
पुत्रैर्नरवरश्रेष्ठो दातारमभिकाङ्क्षते॥ ११॥
दातृप्रतिग्रहीतृभ्यां सर्वार्थाः सम्भवन्ति हि।
स्वधर्मं प्रतिपद्यस्व कृत्वा वैवाह्यमुत्तमम्॥ १२॥

"Alongwith his sons, dressed in festive attires, appropriate to the occasion of wedding, O king, Emperor Daśaratha, a jewel among the foremost of men, awaits the pleasure of the donor; for all gifts take place only with the co-operation of the donor and the donee. Therefore, performing the noble rites pertaining to the wedding, discharge your sacred obligation (of redeeming the word given by you to king Daśaratha)." (11-12)

इत्युक्तः परमोदारो वसिष्ठेन महात्मना।
प्रत्युवाच महातेजा वाक्यं परमधर्मवित्॥ १३॥

Requested thus by the high-souled Vasiṣṭha, the highly glorious Janaka, who was extremely noble and possessed the highest knowledge of what is right, replied as follows : (13)

कः स्थितः प्रतिहारो मे कस्याज्ञां सम्प्रतीक्षते।
स्वगृहे को विचारोऽस्ति यथा राज्यमिदं तव॥ १४॥

"Who stands at the door to guard my entrance and whose permission does the Emperor keenly await? What scruple should there be in entering one's own house? This kingdom is as much yours as mine. (14)

कृतकौतुकसर्वस्वा वेदिमूलमुपागताः।
मम कन्या मुनिश्रेष्ठ दीप्ता बह्नेरिवार्चिषः॥ १५॥

"Having gone through all auspicious rites connected with the wedding, my daughters, O jewel among sages, have already arrived at the foot of the sacrificial altar, looking like so many blazing flames of fire. (15)

सद्योऽहं त्वत्प्रतीक्षोऽस्मि वेद्यामस्यां प्रतिष्ठितः।
अविघ्नं क्रियतां सर्वं किमर्थं हि विलम्ब्यते॥ १६॥

"Firmly seated on this altar, I am just waiting for you. Hence let everything connected with the wedding be performed without any let or hindrance. What for is the ceremony actually being delayed?" (16)

तद् वाक्यं जनकेनोक्तं श्रुत्वा दशरथस्तदा।
प्रवेशयामास सुतान् सर्वानृषिगणानपि॥ १७॥

Hearing the aforesaid reply given by Janaka, Daśaratha forthwith took his sons as also all the hosts of sages into the pavilion erected for the wedding. (17)

ततो राजा विदेहानां वसिष्ठमिदमब्रवीत्।
कारयस्व ऋषे सर्वामृषिभिः सह धार्मिक॥ १८॥
रामस्य लोकरामस्य क्रियां वैवाहिकीं प्रभो।
तथेत्युक्त्वा तु जनकं वसिष्ठो भगवानृषिः॥ १९॥
विश्वामित्रं पुरस्कृत्य शतानन्दं च धार्मिकम्।
प्रपामध्ये तु विधिवद् वेदिं कृत्वा महातपाः॥ २०॥
अलंचकार तां वेदिं गन्धपुष्पैः समन्ततः।
सुवर्णपालिकाभिश्च चित्रकुम्भैश्च साङ्कुरैः॥ २१॥
अङ्कुराढ्यैः शरावैश्च धूपपात्रैः सधूपकैः।
शङ्खपात्रैः स्त्रुवैः स्त्रुग्भिः पात्रैरर्घ्यादिपूजितैः॥ २२॥
लाजपूर्णैश्च पात्रीभिरक्षतैरपि संस्कृतैः।
दर्भैः समैः समास्तीर्य विधिवन्मन्त्रपूर्वकम्॥ २३॥
अग्निमाधाय तं वेद्यां विधिमन्त्रपुरस्कृतम्।
जुहावाग्नौ महातेजा वसिष्ठो मुनिपुंगवः॥ २४॥

Thereupon Janaka, the ruler of the Videha kingdom, submitted as follows to Vasiṣṭha : "Alongwith the other sages, O pious seer, conduct the nuptial ceremony of Śrī Rāma, the delight of the world, my lord !" Saying "Amen !" to Janaka, and placing Viśwāmitra and the pious Śatānanda ahead, the holy sage Vasiṣṭha, who was a great ascetic, prepared a sacrificial altar at the centre of the pavilion according to the scriptural ordinance, and decorated the said altar on all sides with sandal-paste and flowers. He then provided it with plates of gold and jars of variegated colours containing sprouts as well as with shallow earthenware cups (also) full of sprouts, vessels for incense containing incense, conches serving the purpose of vessels, Sruks (large wooden ladles used for pouring ghee on a sacrificial fire and

properly made of Palāśa or Khadira wood about as long as an arm, with a receptacle at the end of the size of a hand) and Sruvās (smaller wooden ladles used for pouring ghee into the Sruk), vessels brimful with water to be offered to a deity for washing the hands etc., with, as well as with vessels full of parched grains of paddy and smaller vessels as also with grains of unbroken rice dyed with the powder of dried turmeric root. Again, bestrewing the altar with blades of Darbha grass equal in length and placing the fire on it according to the scriptural ordinance while reciting sacred texts, the highly glorious Vasiṣṭha, the foremost of sages, poured oblations into it with due ceremony with the recitation of sacred texts. (18—24)

ततः सीतां समानीय सर्वाभरणभूषिताम्।
समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा॥ २५॥
अब्रवीज्जनको राजा कौसल्यानन्दवर्धनम्।
इयं सीता मम सुता सहधर्मचरी तव॥ २६॥

Duly escorting after that Sītā, adorned with all sorts of jewels, and having comfortably seated her before the sacred fire opposite Śrī Rāma, the ornament of Raghu's race, King Janaka then spoke as follows to Śrī Rāma, the promoter of Kausalyā's joy : "This Sītā, my daughter, is going to be your helpmate in discharging your sacred obligations. (25-26)

प्रतीच्छ चैनां भद्रं ते पाणिं गृह्णीष्व पाणिना।
पतिव्रता महाभागा छायेवानुगता सदा॥ २७॥

"Take her hand in your own and accept her as your own. May good betide you ! She is highly fortunate and will remain exclusively devoted to you (her husband) and will ever follow you as a shadow." (27)

इत्युक्त्वा प्राक्षिपद् राजा मन्त्रपूतं जलं तदा।
साधुसाध्विति देवानामृषीणां वदतां तदा॥ २८॥
देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत्।
एवं दत्त्वा सुतां सीतां मन्त्रोदकपुरस्कृताम्॥ २९॥
अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः।
लक्ष्मणागच्छ भद्रं ते ऊर्मिलामुद्यतां मया॥ ३०॥
प्रतीच्छ पाणिं गृह्णीष्व मा भूत् कालस्य पर्ययः।
तमेवमुक्त्वा जनको भरतं चाभ्यभाषत॥ ३१॥

Saying so, king Janaka forthwith transferred to Śrī Rāma's hand the water in his own hand, consecrated by the recitation of sacred texts, signifying his will to offer the hand of Sītā to Śrī Rāma. At that time was heard the noise of celestial kettledrums and there fell an abundant shower of flowers rained by gods and sages exclaiming "Good ! Well done !" Having thus given away to Śrī Rāma his daughter, Sītā, in the wake of water (held in his palm and) consecrated by the recitation of Mantras (giving expression to his vow of bestowing the princess on Śrī Rāma), King Janaka, filled with rapture, said to Lakṣmaṇa, "Lakṣmaṇa, come along; may good betide you ! Accept Ūrmilā, being given away by me. Take her hand in your own, let there be no loss of time." Having requested Lakṣmaṇa thus, Janaka spoke to Bharata too as follows : (28—31)

गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन।
शत्रुघ्नं चापि धर्मात्मा अब्रवीन्मिथिलेश्वरः॥ ३२॥
श्रुतकीर्तेर्महाबाहो पाणिं गृह्णीष्व पाणिना।
सर्वे भवन्तः सौम्याश्च सर्वे सुचरितव्रताः॥ ३३॥

"Clasp the hand of Māṇḍavī with your own, O scion of Raghu !" The pious king of Mithilā further said to Śatrughna, "Take in your hand, O mighty-armed prince, the hand of Śrutakīrti. You are all gentle and have all duly observed sacred vows of celibacy etc. (32-33)

पत्नीभिः सन्तु काकुत्स्था मा भूत् कालस्य पर्ययः।
जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्पृशन्॥ ३४॥
चत्वारस्ते चतसृणां वसिष्ठस्य मते स्थिताः।
अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च॥ ३५॥
ऋषींश्चापि महात्मानः सहभार्या रघूद्वहाः।
यथोक्तेन ततश्चक्रुर्विवाहं विधिपूर्वकम्॥ ३६॥

"Let yourselves be married, O scions of Kakutstha ! Let there be no delay." Hearing the request of Janaka, all the four princes,

who followed the directions of Vasiṣṭha, grasped with their hands the hands of the four princesses. Going clockwise round the sacrificial fire, the altar as well as round Janaka and the sages too, the high-souled princes, the jewels among the Raghus, alongwith their brides thereupon went through the wedding ceremony in accordance with the correct procedure as laid down in our scriptures. (34—36)

पुष्पवृष्टिर्महत्यासीदन्तरिक्षात् सुभास्वरा।
दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ॥ ३७ ॥

Accompanied by the loud beating of celestial kettledrums and the melodious sound of vocal and instrumental music, an abundant and most splendid shower of blossoms fell from the heavens. (37)

ननृतुश्चाप्सरःसङ्घा गन्धर्वाश्च जगुः कलम्।
विवाहे रघुमुख्यानां तदद्भुतमदृश्यत ॥ ३८ ॥

Nay, bevies of celestial nymphs danced and Gandharvas sang in a sweet voice. That was a marvellous phenomenon which was noticed during the wedding of the jewels of Raghu's race. (38)

ईदृशे वर्तमाने तु तूर्योद्घुष्टनिनादिते।
त्रिरग्निं ते परिक्रम्य ऊहुर्भार्या महौजसः ॥ ३९ ॥

While such a celestial consonance of sounds prevailed with its echo, those highly glorious princes went round the sacrificial fire thrice and married their respective bride. (39)

अथोपकार्यं जग्मुस्ते सभार्या रघुनन्दनाः।
राजाप्यनुययौ पश्यन् सर्षिसङ्घः सबान्धवः ॥ ४० ॥

Accompanied by their consorts, those scions of Raghu then retired to their tents. The Emperor too with the hosts of Ṛṣis and his relations followed suit, beholding with joy the brides and the bridegrooms. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thus ends Canto Seventy-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्सप्ततितमः सर्गः

Canto LXXIV

Taking leave of Janaka and Daśaratha, Viśwāmitra returns to his own hermitage and, accepting large wedding presents, Daśaratha too turns back to Ayodhyā alongwith his sons and their newly-wedded brides. On the way the irascible and redoubtable Paraśurāma, a sworn enemy of the Kṣatriyas, suddenly appears before them, axe in hand, and Vasiṣṭha and the other sages accompanying the party offer worship to him

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः।
आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम् ॥ १ ॥

Asking leave of both the kings, the night having passed, the eminent sage Viśwāmitra forthwith proceeded direct to the northern mountain, the Himalayas. (1)

विश्वामित्रे गते राजा वैदेहं मिथिलाधिपम्।
आपृष्ट्वैव जगामाशु राजा दशरथः पुरीम् ॥ २ ॥

Asking permission of Janaka, who belonged to the line of the Videhas, the ruler of Mithilā, the moment Viśwāmitra had departed, the glorious King Daśaratha too proceeded immediately to his capital. (2)

अथ राजा विदेहानां ददौ कन्याधनं बहु।
गवां शतसहस्राणि बहूनि मिथिलेश्वरः॥ ३॥
कम्बलानां च मुख्यानां क्षौमान् कोट्यम्बराणि च।
हस्त्यश्वरथपादातं दिव्यरूपं स्वलंकृतम्॥ ४॥
ददौ कन्याशतं तासां दासीदासमनुत्तमम्।
हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च॥ ५॥

At that time the ruler of the Videha territory gave a rich dowry. As a part of that dowry, the king of Mithilā gave away many lakhs of cows and as many first-class carpets, numerous silken textiles and tens of millions of cotton pieces, elephants, horses, chariots and foot soldiers, a hundred richly-adorned maids endowed with supernal beauty as companions for his daughters, excellent servants and servant-maids and a lot of silver, gold, pearls and coral beads. (3—5)

ददौ राजा सुसंहृष्टः कन्याधनमनुत्तमम्।
दत्त्वा बहुविधं राजा समनुज्ञाप्य पार्थिवम्॥ ६॥
प्रविवेश स्वनिलयं मिथिलां मिथिलेश्वरः।
राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः॥ ७॥
ऋषीन् सर्वान् पुरस्कृत्य जगाम सबलानुगः।
गच्छन्तं तु नरव्याघ्रं सर्षिसङ्घं सराघवम्॥ ८॥
घोरास्तु पक्षिणो वाचो व्याहरन्ति समन्ततः।
भौमाश्चैव मृगाः सर्वे गच्छन्ति स्म प्रदक्षिणम्॥ ९॥

Extremely delighted, the king thus gave an excellent dowry. Having given manifold presents and duly taking leave of Daśaratha, the ruler of the earth, the king of Mithilā returned to Mithilā, his own capital. Placing ahead all the sages, that had accompanied him to Mithilā, and accompanied by his army and entourage, King Daśaratha (the ruler of Ayodhyā) too departed with his high-souled sons for Ayodhyā. While the tiger among men was journeying with the hosts of sages as well as with his four sons, the scions of Raghu, fearful birds began to cry all around him; while, on the other hand, the deer on the land, one and all, crossed his path from the left. (6—9)

तान् दृष्ट्वा राजशार्दूलो वसिष्ठं पर्यपृच्छत।
असौम्याः पक्षिणो घोरा मृगाश्चापि प्रदक्षिणाः॥ १०॥

Seeing them, Daśaratha, a tiger among kings, respectfully inquired of Vasiṣṭha, saying, "Loathsome birds are screaming on the one hand, which is an ominous portent; and at the same time deer cross my way from the left, which is a good omen! (10)

किमिदं हृदयोत्कम्पि मनो मम विषीदति।
राज्ञो दशरथस्यैतच्छ्रुत्वा वाक्यं महानृषिः॥ ११॥
उवाच मधुरां वाणीं श्रूयतामस्य यत् फलम्।
उपस्थितं भयं घोरं दिव्यं पक्षिमुखाच्च्युतम्॥ १२॥

"What may this be, which makes my heart quiver? My mind is sorrowful." Hearing this question of King Daśaratha, the great seer, Vasiṣṭha, replied in a sweet tone as follows: "Hear what it portends. The indication that comes from the screaming of birds in the air is that a grave danger is imminent. (11-12)

मृगाः प्रशमयन्त्येते संतापस्त्यज्यतामयम्।
तेषां संवदतां तत्र वायुः प्रादुर्बभूव ह॥ १३॥
कम्पयन् मेदिनीं सर्वां पातयंश्च महाद्रुमान्।
तमसा संवृतः सूर्यः सर्वे नावेदिषुर्दिशः॥ १४॥

"These deer, however, allay our fears. Therefore, let this anxiety be given up." While they were conversing thus on the road, a tempest set in, they say, shaking the entire globe and throwing down big trees. The sun got enveloped in darkness, all people failed to discern the directions. (13-14)

भस्मना चावृतं सर्वं सम्मूढमिव तद्बलम्।
वसिष्ठ ऋषयश्चान्ये राजा च ससुतस्तदा॥ १५॥
ससंज्ञा इव तत्रासन् सर्वमन्यद्विचेतनम्।
तस्मिंस्तमसि घोरे तु भस्मच्छन्नेव सा चमूः॥ १६॥
ददर्श भीमसंकाशं जटामण्डलधारिणम्।
भार्गवं जामदग्न्येयं राजा राजविमर्दनम्॥ १७॥
कैलासमिव दुर्धर्षं कालाग्निमिव दुःसहम्।
ज्वलन्तमिव तेजोभिर्दुर्निरीक्ष्यं पृथग्जनैः॥ १८॥

स्कन्धे चासज्ज्य परशुं धनुर्विद्युद्गणोपमम्।
प्रगृह्य शरमुग्रं च त्रिपुरघ्नं यथा शिवम्॥ १९॥

Nay, covered all over with dust, the whole of Daśaratha's army stood dumbfounded, as it were. At that time only Vasiṣṭha and the other sages as well as the king including his four sons retained their consciousness, all the rest on that spot became unconscious, as it were. In that dreadful darkness the aforesaid army of Daśaratha, which was actually covered with dust, as well as the king beheld the terrible-looking sage Paraśurāma (son of Jamadagni), the destroyer of the Kṣatriyas, born in the race of Bhṛgu, wearing matted locks formed into a coil at the crown, unassailable as Mount Kailāsa, irresistible as the destructive fire raging at the time of universal dissolution, blazing as it were with effulgence and as such difficult to gaze upon for common men, with an axe on his right shoulder and a bow on his left and holding in his hand a fierce shaft, resembling streaks of lightning, like another Lord Śiva, the Destroyer of the demon Tripura. (15—19)

तं दृष्ट्वा भीमसंकाशं ज्वलन्तमिव पावकम्।
वसिष्ठप्रमुखा विप्रा जपहोमपरायणाः॥ २०॥
संगता मुनयः सर्वे संजजल्पुरथो मिथः।
कच्चित् पितृवधामर्षी क्षत्रं नोत्सादयिष्यति॥ २१॥

Seeing the sage, terrible of aspect and blazing like fire, all the Brāhmaṇa seers and sages, given to the practice of austerities and Homa (offering oblations to the sacred fire), with Vasiṣṭha at their head, collected at one place and talked to one another, "Let us hope, full of indignation over the assassination of his father, he is not going to exterminate the Kṣatriya race over again. (20-21)

पूर्वं क्षत्रवधं कृत्वा गतमन्युर्गतज्वरः।
क्षत्रस्योत्सादनं भूयो न खल्वस्य चिकीर्षितम्॥ २२॥

"Surely it is not his intention to wipe out the Kṣatriyas once more, since having massacred the Kṣatriyas in the past, he has his anger appeased and has been rid of his agony caused by his father's death." (22)

एवमुक्त्वार्घ्यमादाय भार्गवं भीमदर्शनम्।
ऋषयो राम रामेति मधुरं वाक्यमब्रुवन्॥ २३॥

Talking in this strain and taking in their hands water to wash his hands with, the sages accosted the scion of Bhṛgu, who wore a terrible aspect, in sweet words, "Rāma, O Rāma !" (23)

प्रतिगृह्य तु तां पूजामृषिदत्तां प्रतापवान्।
रामं दाशरथिं रामो जामदग्न्योऽभ्यभाषत॥ २४॥

While accepting that honour done by the sages, Vasiṣṭha and others, the glorious Paraśurāma, son of Jamadagni, spoke as follows to Śrī Rāma, the eldest son of Daśaratha. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चतुस्सप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Turning a deaf ear to Daśaratha's prayer, Paraśurāma relates the history of the bows belonging to Lords Śiva and Viṣṇu and challenges Śrī Rāma to string the bow of Lord Viṣṇu in his possession

राम दाशरथे वीर वीर्यं ते श्रूयतेऽद्भुतम्।
धनुषो भेदनं चैव निखिलेन मया श्रुतम्॥ १॥

"O Rāma, O valiant son of Daśaratha, your prowess is reported to be marvellous and your feat in the shape of breaking the bow of Lord Śiva has also been heard of by me in all its details. (1)

तदद्भुतमचिन्त्यं च भेदनं धनुषस्तथा।
तच्छ्रुत्वाहमनुप्राप्तो धनुर्गृह्यापरं शुभम्॥ २॥

"Breaking the bow in the way you have done is indeed marvellous and cannot even be conceived by others. Hearing of it, I have arrived here, taking another sacred bow. (2)

तदिदं घोरसंकाशं जामदग्न्यं महद्धनुः।
पूरयस्व शरेणैव स्वबलं दर्शयस्व च॥ ३॥

"Therefore, fitting this great and terrible-looking bow, received by me from Jamadagni, my father, with an arrow, simply draw it to its full length and demonstrate your might thereby. (3)

तदहं ते बलं दृष्ट्वा धनुषोऽप्यस्य पूरणे।
द्वन्द्वयुद्धं प्रदास्यामि वीर्यश्लाघ्यमहं तव॥ ४॥

"Having witnessed that strength of yours in drawing this bow too at full length, I shall offer you a single combat which will bring credit to your valour." (4)

तस्य तद् वचनं श्रुत्वा राजा दशरथस्तदा।
विषण्णवदनो दीनः प्राञ्जलिर्वाक्यमब्रवीत्॥ ५॥

Hearing that challenge of Paraśurāma, King Daśaratha felt miserable and, pulling a long face, forthwith spoke with folded hands as follows : (5)

क्षत्ररोषात् प्रशान्तस्त्वं ब्राह्मणश्च महातपाः।
बालानां मम पुत्राणामभयं दातुमर्हसि॥ ६॥

"Having given up your anger towards the Kṣatriyas, you have since grown very calm and, being a Brāhmaṇa and a great ascetic too, you ought to give assurance of safety to my juvenile sons. (6)

भार्गवाणां कुले जातः स्वाध्यायव्रतशालिनाम्।
सहस्राक्षे प्रतिज्ञाय शस्त्रं प्रक्षिप्तवानसि॥ ७॥

"Born in the line of the Bhārgavas (the scions of Bhṛgu), distinguished for their study of the Vedas and sacred vows, you have relinquished the arms, giving your word of honour in this behalf to Indra. (7)

स त्वं धर्मपरो भूत्वा कश्यपाय वसुंधराम्।
दत्त्वा वनमुपागम्य महेन्द्रकृतकेतनः॥ ८॥

"As such you set your mind on piety and gave away the dominion of the earth to Sage Kaśyapa and, retiring to the woods, took up your abode on Mount Mahendra. (8)

मम सर्वविनाशाय सम्प्राप्तस्त्वं महामुने।
न चैकस्मिन् हते रामे सर्वे जीवामहे वयम्॥ ९॥

"For my total annihilation, however, you have appeared here, O great sage ! And we shall all cease to live even if Rāma alone is killed by you." (9)

ब्रुवत्येवं दशरथे जामदग्न्यः प्रतापवान्।
अनादृत्य तु तद्वाक्यं राममेवाभ्यभाषत॥ १०॥

Turning a deaf ear to his entreaty, however, even though Daśaratha prayed as aforesaid, the glorious Paraśurāma (son of Jamadagni) continued to address Śrī Rāma alone and said : (10)

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते।
दृढे बलवती मुख्ये सुकृते विश्वकर्मणा॥ ११॥

"These two excellent heavenly bows (one of which was broken by you the other day, the other being with me), strong, powerful and foremost as they are, were adored by the whole world and were skilfully manufactured by Viśwakarmā. (11)

अनुसृष्टं सुरैरेकं त्र्यम्बकाय युयुत्सवे।
त्रिपुरघ्नं नरश्रेष्ठ भग्नं काकुत्स्थ यत्त्वया॥ १२॥

"One of them, which has been broken by you, O scion of Kakutstha, was handed over by the gods to Lord Śiva (the three-eyed divinity), eager to fight with the demon Tripura, and ultimately succeeded in killing him, O jewel among men ! (12)

इदं द्वितीयं दुर्धर्षं विष्णोर्दत्तं सुरोत्तमैः।
तदिदं वैष्णवं राम धनुः परपुरंजयम्॥ १३॥

"This second one, hard to prevail against, was given by the foremost of the gods to Lord Viṣṇu. This, which you behold in my hand, is the same bow of Lord Viṣṇu, which is able to reduce the enemy's stronghold, O Rāma ! (13)

समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम्।
तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम्॥ १४॥
शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया।
अभिप्रायं तु विज्ञाय देवतानां पितामहः॥ १५॥
विरोधं जनयामास तयोः सत्यवतां वरः।
विरोधे तु महद् युद्धमभवद् रोमहर्षणम्॥ १६॥
शितिकण्ठस्य विष्णोश्च परस्परजयैषिणोः।
तदा तु जृम्भितं शैवं धनुर्भीमपराक्रमम्॥ १७॥
हुंकारेण महादेवः स्तम्भितोऽथ त्रिलोचनः।
देवैस्तदा समागम्य सर्षिसङ्घैः सचारणैः॥ १८॥
याचितौ प्रशमं तत्र जग्मतुस्तौ सुरोत्तमौ।
जृम्भितं तद् धनुर्दृष्ट्वा शैवं विष्णुपराक्रमैः॥ १९॥
अधिकं मेनिरे विष्णुं देवाः सर्षिगणास्तथा।
धनू रुद्रस्तु संक्रुद्धो विदेहेषु महायशाः॥ २०॥
देवरातस्य राजर्षेर्ददौ हस्ते ससायकम्।
इदं च वैष्णवं राम धनुः परपुरंजयम्॥ २१॥
ऋचीके भार्गवे प्रादाद् विष्णुः स न्यासमुत्तमम्।
ऋचीकस्तु महातेजाः पुत्रस्याप्रतिकर्मणः॥ २२॥
पितुर्मम ददौ दिव्यं जमदग्नेर्महात्मनः।
न्यस्तशस्त्रे पितरि मे तपोबलसमन्विते॥ २३॥
अर्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः।
वधमप्रतिरूपं तु पितुः श्रुत्वा सुदारुणम्।
क्षत्रमुत्सादयं रोषाज्जातं जातमनेकशः॥ २४॥

"It is in fact equal in strength to the bow of Rudra, which has already yielded to your strength, O scion of Kakutstha, as will appear from the following anecdote :

"At that very time when the demon Tripura was killed by Lord Śiva, all the gods approached and put a question to Brahmā, the progenitor of the entire creation with a view to ascertaining the relative strength and weakness of Lords Śiva (whose neck is marked with a blue patch) and Viṣṇu. Reading the mind of the gods, Brahmā, the foremost of the votaries of truth, for his part sowed the seed of discord between the two divinities. As a sequel to that tension a terrible and thrilling combat actually ensued between Lords Śiva and Viṣṇu, who were eager to conquer each other. In the course of that combat, of course, the bow of Lord Śiva, possessed as it was of terrible strength, was rendered inoperative and the three-eyed Lord Mahādeva too struck motionless by the very roar of Lord Viṣṇu. The two foremost divinities came to terms on that occasion only when they were approached and entreated on that very spot by the gods, accompanied by hosts of Ṛṣis as well as by Cāraṇas (celestial bards), to compose their differences.

"Seeing the celebrated bow of Lord Śiva rendered inoperative as aforesaid by the prowess of Lord Viṣṇu, the gods alongwith the hosts of Ṛṣis assembled there accounted Lord Viṣṇu superior to Lord Śiva. Feeling enraged, the most illustrious Lord Rudra (the god of destruction) thereupon delivered the bow together with the arrows into the hands

of the royal sage Devarāta born in the line of the Videha kings. Lord Viṣṇu, on the other hand, O Rāma, made over this superb bow of His own, capable of subduing the enemy's stronghold, as a trust to Ṛcīka, a scion of sage Bhṛgu. The highly glorious Ṛcīka in his turn bestowed the heavenly gift on his own son, the high-souled Jamadagni, my father, who was too good to retaliate a wrong and had therefore no use for it. Reckoning my father, who had given up the use of arms and was richly endowed with spiritual energy earned through his austerities, as a common man, Arjuna (more popularly known by the name of Sahasrabāhu because of his thousand arms) caused his death. Hearing of my father's most cruel and unmerited death, I for my part uprooted more than once (as many as twenty-one times) out of indignation the Kṣatriyas even as they were born. (14—24)

पृथिवीं चाखिलां प्राप्य कश्यपाय महात्मने।
यज्ञस्यान्तेऽददं राम दक्षिणां पुण्यकर्मणे॥ २५॥

"Having acquired dominion over the entire globe in this way, I gifted it, O Rāma, to the high-souled sage Kaśyapa of meritorious deeds by way of sacrificial fee at the end of a sacrifice which I performed in atonement for the great bath of blood. (25)

दत्त्वा महेन्द्रनिलयस्तपोबलसमन्वितः।
श्रुत्वा तु धनुषो भेदं ततोऽहं द्रुतमागतः॥ २६॥

"Nay, having made the gift, I took up my abode on Mount Mahendra. Richly endowed with spiritual energy earned through austerities in the meantime, however, I expeditiously arrived here from that distant place on hearing of the breaking of the bow. (26)

तदेवं वैष्णवं राम पितृपैतामहं महत्।
क्षत्रधर्मं पुरस्कृत्य गृह्णीष्व धनुरुत्तमम्॥ २७॥

Placing above all else the noble duty of a Kṣatriya (which consists in accepting the challenge of a warrior to a duel in a righteous cause), O Rāma, take in your hand the celebrated and superb bow belonging to Lord Viṣṇu, inherited by me through my father from my grandfather. (27)

योजयस्व धनुःश्रेष्ठे शरं परपुरंजयम्।
यदि शक्तोऽसि काकुत्स्थ द्वन्द्वं दास्यामि ते ततः॥ २८॥

"And fit the arrow, capable of reducing the stronghold of an enemy, to this foremost of bows provided you are equal to it, O scion of Kakutstha ! Then alone I shall offer a single combat to you." (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Fitting the arrow to the bow of Lord Viṣṇu and declaring it as unfailing, Śrī Rāma asks Paraśurāma to point out at whom it may be discharged, and at the instance of the latter puts an end to his title to the (ethereal) worlds earned by him through his austerities. Recognizing Śrī Rāma to be no other than Lord Viṣṇu and taking leave of him, Paraśurāma withdraws to Mount Mahendra in order to resume his austerities

श्रुत्वा तु जामदग्न्यस्य वाक्यं दाशरथिस्तदा।
गौरवाद् यन्त्रितकथः पितू राममथाब्रवीत्॥ १॥

Hearing the challenge of Jamadagni's son, Śrī Rāma (son of Daśaratha), of course, who remained tongue-tied on that occasion out of regard for his father, now spoke to Paraśurāma as follows : (1)

कृतवानसि यत् कर्म श्रुतवानस्मि भार्गव।
अनुरुध्यामहे ब्रह्मन् पितुरानृण्यमास्थितः॥ २॥

"I have heard, O scion of Bhṛgu, of the work that you have done, intent on repaying the debt you owed to your father by avenging his death. We approve of it, O holy Brāhmaṇa ! (2)

वीर्यहीनमिवाशक्तं क्षत्रधर्मेण भार्गव।
अवजानासि मे तेजः पश्य मेऽद्य पराक्रमम्॥ ३॥

"Since, however, you despise me—devoted as I am to the duty of a Kṣatriya and, therefore, chary of speech in the presence of a holy Brāhmaṇa like you—as powerless, as though lacking in virility, O scion of Bhṛgu, pray, witness my glory and prowess today." (3)

इत्युक्त्वा राघवः क्रुद्धो भार्गवस्य वरायुधम्।
शरं च प्रतिजग्राह हस्ताल्लघुपराक्रमः॥ ४॥

Saying so and growing indignant, Śrī Rāma, a scion of Raghu, of swift prowess seized the excellent weapon (bow) as well as the arrow from his hand and further withdrew the divine energy* of Paraśurāma (a scion of the sage Bhṛgu). (4)

आरोप्य स धनू रामः शरं सज्यं चकार ह।
जामदग्न्यं ततो रामं रामः क्रुद्धोऽब्रवीदिदम्॥ ५॥

Stringing the bow, the celebrated Śrī Rāma set the arrow to the string: so the tradition goes. Getting angry, Śrī Rāma then spoke to Paraśurāma (son of Jamadagni) as follows : (5)

ब्राह्मणोऽसीति पूज्यो मे विश्वामित्रकृतेन च।
तस्माच्छक्तो न ते राम मोक्तुं प्राणहरं शरम्॥ ६॥

"You are worthy of respect to me in that you are a Brāhmaṇa and also because of your kinship with Viśwāmitra, who is the maternal uncle of your father. Therefore, I dare not hurl the deadly arrow at you, O Rāma ! (6)

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* We read in the Padma-Purāṇa—

'इत्युक्त्वा देवि वैष्णव्या शक्त्या तद्गतया सह। जग्राह वैष्णवं चापं विनयेन च लीलया॥'

'Saying so, Śrī Rāma seized in sport, yet with modesty, the bow of Lord Viṣṇu alongwith the divine energy of the same Lord, that had existed in him so far, O Pārvatī !'

This is also borne out by verse 11 of this very Canto.

इमां वा त्वद्गतिं राम तपोबलसमर्जितान्।
लोकानप्रतिमान् वापि हनिष्यामीति मे मतिः॥ ७॥

"I shall as an alternative take away, O Rāma, your present capacity of unobstructed movement in all the three worlds or put an end to your title to the peerless ethereal worlds, duly acquired by dint of asceticism: such is my mind. (7)

न ह्ययं वैष्णवो दिव्यः शरः परपुरंजयः।
मोघः पतति वीर्येण बलदर्पविनाशनः॥ ८॥

"This transcendent arrow of Lord Viṣṇu, capable as it is of reducing the stronghold of an enemy and crushing the might as well as the pride of an adversary by its unique power, never goes without hitting its mark." (8)

वरायुधधरं रामं द्रष्टुं सर्षिगणाः सुराः।
पितामहं पुरस्कृत्य समेतास्तत्र सर्वशः॥ ९॥

Placing Brahmā (the progenitor of the entire creation) at their head, all the gods, accompanied by hosts of Ṛṣis, assembled there in their aerial cars in order to behold Śrī Rāma wielding the superb weapon of Lord Viṣṇu. (9)

गन्धर्वाप्सरसश्चैव सिद्धचारणकिंनराः।
यक्षराक्षसनागाश्च तद् द्रष्टुं महदद्भुतम्॥ १०॥

Gandharvas and celestial dancing girls as well as Siddhas, Cāraṇas and Kinnaras as also Yakṣas, ogres and Nāgas too collected there in order to witness that great marvel. (10)

जडीकृते तदा लोके रामे वरधनुर्धरे।
निर्वीर्यो जामदग्नयोऽसौ रामो राममुदैक्षत॥ ११॥

People gathered there, having been stunned at that time with fear at the thought of the dire consequences that might follow from the show of valour on the part of Śrī Rāma, when Śrī Rāma took up the superb bow of Lord Viṣṇu, the celebrated Paraśurāma, son of Jamadagni, now rendered powerless, looked with wonder at Śrī Rāma. (11)

तेजोभिर्गतवीर्यत्वाज्जामदग्न्यो जडीकृतः।
रामं कमलपत्राक्षं मन्दं मन्दमुवाच ह॥ १२॥

Dazed by the brilliance of Śrī Rāma, due to his having been rendered powerless, the son of Jamadagni spoke in a low tone as follows to Śrī Rāma, whose eyes resembled the petals of a lotus : (12)

काश्यपाय मया दत्ता यदा पूर्वं वसुंधरा।
विषये मे न वस्तव्यमिति मां काश्यपोऽब्रवीत्॥ १३॥

"When in the past the dominion of the earth was bestowed by me on Sage Kaśyapa, Kaśyapa spoke to me as follows : 'You must no longer inhabit my dominion.' (13)

सोऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम्।
तदाप्रभृति काकुत्स्थ कृता मे काश्यपस्य ह॥ १४॥

"Enjoined thus and obeying the command of my preceptor, Kaśyapa, I do not remain on earth at night from that time onward inasmuch as a pledge has been taken by me to that effect before Kaśyapa, which is a well-known fact, O Rāma ! (14)

तामिमां मद्गतिं वीर हन्तुं नार्हसि राघव।
मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम्॥ १५॥

"Be pleased, therefore, O heroic scion of Raghu, not to put an end to my present unhampered movement in all the three worlds. I shall retire to Mount Mahendra, the foremost of mountains, with the speed of thought. (15)

लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया।
जहि ताञ्छरमुख्येन मा भूत् कालस्य पर्ययः॥ १६॥

"Peerless worlds have actually been earned by me by dint of asceticism, O Rāma! Put an end to my title to them by means of your superb shaft. Let there be no loss of time. (16)

अक्षय्यं मधुहन्तारं जानामि त्वां सुरेश्वरम्।
धनुषोऽस्य परामर्शात् स्वस्ति तेऽस्तु परंतप॥ १७॥
एते सुरगणाः सर्वे निरीक्षन्ते समागताः।
त्वामप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे ॥ १८॥

"From the fact of your having not only seized but also strung and drawn this bow of Lord Viṣṇu, which could be strung by none else, I conclude you to be no other than the imperishable Lord Viṣṇu, the suzerain Lord of gods), the Slayer of the demon Madhu. Let everything be well with you, O chastiser of foes ! All these hosts of gods gathered together here are looking at you, whose deeds are incomparable and who are unrivalled in combat. (17-18)

न चेयं तव काकुत्स्थ व्रीडा भवितुमर्हति।
त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः॥ १९॥

"This powerlessness of mine in your presence, O scion of Kakutstha, cannot be a matter for shame to me, since I stand worsted by none else than the Lord of all the three worlds. (19)

शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत।
शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम्॥ २०॥

"Be pleased, O Rāma of noble vows, to discharge your matchless arrow. On your having discharged the arrow I shall return to Mount Mahendra, the foremost of mountains." (20)

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान्।
रामो दाशरथिः श्रीमांश्चिक्षेप शरमुत्तमम्॥ २१॥

Even while Paraśurāma, son of Jamadagni, was speaking as aforesaid, the mighty and glorious Rāma, son of Daśaratha, discharged the superb shaft. (21)

स हतान् दृश्य रामेण स्वाँल्लोकांस्तपसार्जितान्।
जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम्॥ २२॥

Finding his own prospective realms, earned by dint of asceticism, ruined by Śrī Rāma, Paraśurāma (son of Jamadagni) immediately returned to Mount Mahendra, the foremost of mountains. (22)

ततो वितिमिराः सर्वा दिशश्चोपदिशस्तथा।
सुराः सर्षिगणा रामं प्रशशंसुरुदायुधम्॥ २३॥

Thereupon all the quarters and even so the intermediate corners intervening them were rid of darkness. The gods including the hosts of Ṛṣis accompanying them glorified Śrī Rāma, who stood with the uplifted bow. (23)

रामं दाशरथिं रामो जामदग्न्यः प्रपूजितः।
ततः प्रदक्षिणीकृत्य जगामात्मगतिं प्रभुः॥ २४॥

Having walked clockwise round Śrī Rāma, son of Daśaratha, the mighty Paraśurāma, son of Jamadagni, highly honoured by Śrī Rāma, then retired to his own abode on Mount Mahendra. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
षट्सप्ततितमः सर्गः॥ ७६॥

Thus ends Canto Seventy-Six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

On the departure of Paraśurāma, Śrī Rāma hands over the bow of Lord Viṣṇu to Varuṇa (the god of water) and, sending his army ahead, King Daśaratha enters Ayodhyā. After some days Prince Yudhājit, Bharata's maternal uncle takes away Bharata and Śatrughna to his father's capital

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः।
वरुणायाप्रमेयाय ददौ हस्ते महायशाः॥ १॥

Paraśurāma having left, the highly illustrious Śrī Rāma (son of Daśaratha), whose mind was completely at rest, made over as a trust the bow in his hand to Varuṇa, the god of water, of immeasurable strength. (1)

अभिवाद्य ततो रामो वसिष्ठप्रमुखानृषीन्।
पितरं विकलं दृष्ट्वा प्रोवाच रघुनन्दनः॥ २॥

Greeting the sages headed by Vasiṣṭha and seeing his father (who had apparently failed to notice the discomfiture and departure of Paraśurāma) perturbed over the menacing attitude of Paraśurāma, Śrī Rāma (a scion of Raghu) then submitted to his father as follows : (2)

जामदग्न्यो गतो रामः प्रयातु चतुरंगिणी।
अयोध्याभिमुखी सेना त्वया नाथेन पालिता॥ ३॥

"Paraśurāma, son of Jamadagni, has departed. Let the army consisting of four limbs (viz., elephants, chariots, horsemen and foot soldiers) and protected by you, its master, therefore, march in the direction of Ayodhyā." (3)

रामस्य वचनं श्रुत्वा राजा दशरथः सुतम्।
बाहुभ्यां सम्परिष्वज्य मूर्ध्न्युपाघ्राय राघवम्॥ ४॥

Hearing the request of Śrī Rāma, King Daśaratha closely folded in his arms his son, the foremost of Raghu's race, and smelt his head as a gesture of affection. (4)

गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः।
पुनर्जातं तदा मेने पुत्रमात्मानमेव च॥ ५॥

Delighted, nay, overjoyed to hear that Paraśurāma had already left, the king thought his son as well as himself reborn on that occasion. (5)

चोदयामास तां सेनां जगामाशु ततः पुरीम्।
पताकाध्वजिनीं रम्यां तूर्योद्घुष्टनिनादिताम्॥ ६॥
सिक्तराजपथारम्यां प्रकीर्णकुसुमोत्कराम्।
राजप्रवेशसुमुखैः पौरैर्मङ्गलपाणिभिः॥ ७॥
सम्पूर्णां प्राविशद् राजा जनौघैः समलंकृताम्।
पौरैः प्रत्युद्गतो दूरं द्विजैश्च पुरवासिभिः॥ ८॥
पुत्रैरनुगतः श्रीमान् श्रीमद्भिश्च महायशाः।
प्रविवेश गृहं राजा हिमवत्सदृशं प्रियम्॥ ९॥

He urged his army forward and then speedily reached his delightful capital. The king presently entered in state the city decorated with flags and buntings and rendered noisy by fanfares of trumpeters. It looked charming with its highways sprinkled with water and was strewn with heaps of flowers. It was brimful with citizens with their faces blooming over the return of their king and carrying auspicious articles in their hands, and was fully graced with multitudes of men. Met far in advance by the citizens as well as by Brāhmaṇas inhabiting the capital, and followed by his glorious sons, the glorious and highly illustrious king now entered his beloved palace vying with the Himālaya mountain (in whiteness and height). (6—9)

ननन्द स्वजनै राजा गृहे कामैः सुपूजितः।
कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा॥ १०॥
वधूप्रतिग्रहे युक्ता याश्चान्या राजयोषितः।
ततः सीतां महाभागामूर्मिलां च यशस्विनीम्॥ ११॥

कुशध्वजसुते चोभे जगृहुर्नृपयोषितः।
मंगलालापनैर्होमैः शोभिताः क्षौमवाससः॥ १२॥
देवतायतनान्याशु सर्वास्ताः प्रत्यपूजयन्।
अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तदा॥ १३॥
रेमिरे मुदिताः सर्वा भर्तृभिः सदिता रहः।
कृतदाराः कृतास्त्राश्च सधनाः ससुहृज्जनाः॥ १४॥
शुश्रूषमाणाः पितरं वर्तयन्ति नरर्षभाः।
कस्यचित्त्वथ कालस्य राजा दशरथः सुतम्॥ १५॥

Duly entertained with luxuries by his own people, the king rejoiced at his house. Kausalyā and Sumitrā as well as the graceful Kaikeyī and whatever other queens there were busied themselves with the ceremonious reception of their daughters-in-law. Thereupon the queens conducted into the gynaeceum the highly blessed Sītā and the illustrious Ūrmilā as well as both the daughters of Kuśadhwaja, Māṇḍavī and Śrutakīrti. All those queens forthwith got the brides to offer worship in the temples inside as well as outside the gynaeceum—the brides, who were greeted with benedictions pronounced by the priests, looked splendid after having offered oblations to the sacred fire in order to solemnize their entry into the gynaeceum and were clad in silken robes. Having saluted on that occasion those who deserved to be saluted, all the princesses without exception happily enjoyed life with their husbands in their private apartments. Duly married and taught the use of various missiles and weapons and endowed with riches, the princes, who were jewels among men, lived in the company of their friends and relatives, rendering service to their father. Some time after this, one day, King Daśaratha, the delight of the Raghus, spoke to Bharata, the son of Kaikeyī as follows : (10—15)

भरतं कैकयीपुत्रमब्रवीद् रघुनन्दनः।
अयं केकयराजस्य पुत्रो वसति पुत्रक॥ १६॥
त्वां नेतुमागतो वीरो युधाजिन्मातुलस्तव।
श्रुत्वा दशरथस्यैतद् भरतः कैकयीसुतः॥ १७॥
गमनायाभिचक्राम शत्रुघ्नसहितस्तदा।
आपृच्छ्य पितरं शूरो रामं चाक्लिष्टकारिणम्॥ १८॥
मातॄश्चापि नरश्रेष्ठः शत्रुघ्नसहितो ययौ।
युधाजित् प्राप्य भरतं सशत्रुघ्नं प्रहर्षितः॥ १९॥
स्वपुरं प्राविशद् वीरः पिता तस्य तुतोष ह।
गते च भरते रामो लक्ष्मणश्च महाबलः॥ २०॥
पितरं देवसंकाशं पूजयामासतुस्तदा।
पितुराज्ञां पुरस्कृत्य पौरकार्याणि सर्वशः॥ २१॥
चकार रामः सर्वाणि प्रियाणि च हितानि च।
मातृभ्यो मातृकार्याणि कृत्वा परमयन्त्रितः॥ २२॥
गुरूणां गुरुकार्याणि काले कालेऽन्ववैक्षत।
एवं दशरथः प्रीतो ब्राह्मणा नैगमास्तथा॥ २३॥
रामस्य शीलवृत्तेन सर्वे विषयवासिनः।
तेषामतियशा लोके रामः सत्यपराक्रमः॥ २४॥
स्वयंभूरिव भूतानां बभूव गुणवत्तरः।
रामश्च सीतया सार्धं विजहार बहूनृतून्॥ २५॥
मनस्वी तद्गतमनास्तस्या हृदि समर्पितः।
प्रिया तु सीता रामस्य दाराः पितृकृता इति॥ २६॥
गुणाद्रूपगुणाच्चापि प्रीतिर्भूयोऽभिवर्धते।
तस्याश्च भर्ता द्विगुणं हृदये परिवर्तते॥ २७॥

"This son of the king of Kekaya, the heroic Yudhājit, your maternal uncle, who has come to take you to his father's capital, is tarrying here in the hope of being allowed to take you." Hearing this remark of Daśaratha, Bharata, son of Kaikeyī, forthwith got ready to depart alongwith Śatrughna. Nay, taking leave of his father, King Daśaratha and Śrī Rāma, who did great things without much exertion, as well as of all his three mothers, Kausalyā, Sumitrā and Kaikeyī, the heroic Bharata, a jewel among men, left with Śatrughna for the kingdom of Kekaya. Highly rejoiced to get hold of Bharata alongwith Śatrughna, the valiant Yudhājit reached and duly entered his town, and his father felt gratified at this. Bharata as well as Śatrughna having left, the very mighty Rāma and Lakṣmaṇa began to serve their god-like father when the occasion demanded it. Placing his father's command above all else, Śrī Rāma

ever did in everyway all business relating to the citizens, which was dear to them as well as conducive to their interests. Doing all the work of his three mothers for their sake, Śrī Rāma, who was highly self-restrained, attended from time to time the important business of his elders. In this was King Daśaratha, the Brāhmaṇas as well as the traders—in fact, all the people of the kingdom of Ayodhyā were pleased with the disposition and conduct of Śrī Rāma. Śrī Rāma, who was endowed with true unfailing valour, outshone all his brothers in reputation and, like Brahmā, the self-born creator, excelled all created beings in merit. The high-minded Śrī Rāma, whose heart was set on his spouse and who stood enthroned in her heart, enjoyed life with her for many months. Sītā was dear to Śrī Rāma as a partner made available to him by his father. Nay, because of her manifold virtues and comeliness of form, his affection for her grew all the more. Her husband too (because of his excellences and lovely appearance) gained a doubly secure grip in her heart. (16—27)

अन्तर्गतमपि व्यक्तमाख्याति हृदयं हृदा।
तस्य भूयो विशेषेण मैथिली जनकात्मजा।
देवताभिः समा रूपे सीता श्रीरिव रूपिणी॥ २८॥

Sītā, the princess of Mithilā and daughter of Janaka, who compared with goddesses in bodily charm and was beauty-incarnate, as it were, could vividly read in minute detail with her mind even that which existed in the inmost heart of Śrī Rāma. (28)

तया स राजर्षिसुतोऽभिकामया
समेयिवानुत्तमराजकन्यया।
अतीव रामः शुशुभे मुदान्वितो
विभुः श्रिया विष्णुरिवामरेश्वरः॥ २९॥

United in wedlock with that foremost princess, who was the sole object of his love and whose love was centred in him, Śrī Rāma, the aforesaid son of King Daśaratha (a royal sage), looked most charming and full of joy, even as the all-pervading Viṣṇu, the suzerain Lord of gods, in the company of Śrī, the goddess of fortune. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
सप्तसप्ततितमः सर्गः॥ ७७॥

Thus ends Canto Seventy-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

बालकाण्डं सम्पूर्णम्

End of Bālakāṇḍa

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अयोध्याकाण्डम्

Śrīmad Vālmīki-Rāmāyaṇa

Book Two

(Ayodhyākāṇḍa)

प्रथमः सर्गः

Canto I

Bharata having left for his maternal grandfather's capital alongwith Śatrughna, Emperor Daśaratha makes up his mind to install Śrī Rāma as his Regent and, summoning a number of princes for consultation, confers with them on the subject

गच्छता मातुलकुलं भरतेन तदानघः।
शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः॥ १॥

(As has already been stated in verses 17—19 of the foregoing Canto) the sinless Śatrughna, the destroyer of the lasting enemies (concupiscence etc.), was taken away on that occasion by Bharata while the latter was proceeding to his maternal uncle's home, full of affection as he (Śatrughna) was for Bharata. (1)

स तत्र न्यवसद् भ्रात्रा सह सत्कारसत्कृतः।
मातुलेनाश्वपतिना पुत्रस्नेहेन लालितः॥ २॥

Entertained with hospitality by his maternal uncle, Yudhājit, an owner of horses, and fondled with parental affection, he tarried there (in his maternal grandfather's house) with his younger brother, Śatrughna. (2)

तत्रापि निवसन्तौ तौ तर्प्यमाणौ च कामतः।
भ्रातरौ स्मरतां वीरौ वृद्धं दशरथं नृपम्॥ ३॥

Continuing there and even though being gratified with desired objects, the two gallant brothers thought of their aged father, King Daśaratha. (3)

राजापि तौ महातेजाः सस्मार प्रोषितौ सुतौ।
उभौ भरतशत्रुघ्नौ महेन्द्रवरुणोपमौ॥ ४॥

The highly glorious Emperor too remembered both his aforesaid sons, Bharata and Śatrughna, who vied severally with the mighty Indra, the ruler of gods, and Varuṇa, the god presiding over the waters, and were away from their home. (4)

सर्व एव तु तस्येष्टाश्चत्वारः पुरुषर्षभाः।
स्वशरीराद् विनिर्वृत्ताश्चत्वार इव बाहवः॥ ५॥

All the four princes, who were veritable

jewels among men, were equally dear to him like four arms sprung from one's own person. (5)

तेषामपि महातेजा रामो रतिकरः पितुः।
स्वयम्भूरिव भूतानां बभूव गुणवत्तरः॥ ६॥

Of them, however, the highly glorious Śrī Rāma afforded ecstatic delight to him and was more richly endowed with excellences than others, as Brahmā, the self-born creator, is among created beings. (6)

स हि देवैरुदीर्णस्य रावणस्य वधार्थिभिः।
अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः॥ ७॥

For, entreated by the gods, seeking the destruction of the haughty Rāvaṇa, the eternal Lord Viṣṇu (Himself) was born on the mortal plane as Śrī Rāma. (7)

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा।
यथा वरेण देवानामदितिर्वज्रपाणिना॥ ८॥

Queen Kausalyā, the mother of Śrī Rāma, shone with that her son, possessed as he was of infinite glory, even as Aditi did with her son, Indra, the wielder of thunderbolt, the foremost of gods. (8)

स हि रूपोपपन्नश्च वीर्यवाननसूयकः।
भूमावनुपमः सूनुर्गुणैर्दशरथोपमः॥ ९॥

He was indeed possessed of physical charm, full of valour and free from censoriousness. He was incomparable on earth as a son and was a replica of Daśaratha in point of virtues. (9)

स च नित्यं प्रशान्तात्मा मृदुपूर्वं च भाषते।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते॥ १०॥

He was ever tranquil of mind and spoke softly without being accosted. Nay, he did not retort even though spoken harshly to. (10)

कदाचिदुपकारेण कृतेनैकेन तुष्यति।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया॥ ११॥

He felt gratified even with a single good turn casually rendered and did not take to heart even a hundred wrongs because of his mastery over his self. (11)

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः।
कथयन्नास्त वै नित्यमस्त्रयोग्यान्तरेष्वपि॥ १२॥

He ever used to converse only with pious men senior to him in point of moral worth, enlightenment and age, even at times of respite from his training in the use of missiles. (12)

बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः।
वीर्यवान्न च वीर्येण महता स्वेन विस्मितः॥ १३॥

He was talented and suave of speech, took the initiative in speaking with others, affable and valiant, yet not elated with his extraordinary prowess. (13)

न चानृतकथो विद्वान् वृद्धानां प्रतिपूजकः।
अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरज्यते॥ १४॥

He never told a lie, was learned and a respecter of his elders, nay, was loved by the people and also loved the people in his turn. (14)

सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः।
दीनानुकम्पी धर्मज्ञो नित्यं प्रग्रहवान् शुचिः॥ १५॥

He was full of compassion, had conquered anger, was a votary of the Brāhmaṇas, commiserate to the miserable, knew what is right, always exercised self-control and practised purity, both internal and external. (15)

कुलोचितमतिः क्षात्रं स्वधर्मं बहु मन्यते।
मन्यते परया प्रीत्या महत् स्वर्गफलं ततः॥ १६॥

With his mind intent on what was worthy of his race, he made much of his duty as a Kṣatriya and with great fondness regarded heaven as the eminent reward following from it. (16)

नाश्रेयसि रतो यश्च न विरुद्धकथारुचिः।
उत्तरोत्तरयुक्तीनां वक्ता वाचस्पतिर्यथा॥ १७॥

He never took delight in an act which was not conducive to blessedness, had no relish for profane talks and, like the sage

Bṛhaspati (*lit*., a master of eloquence), advanced arguments and counter-arguments in support of his contention. (17)

अरोगस्तरुणो वाग्मी वपुष्मान् देशकालवित्।
लोके पुरुषसारज्ञः साधुरेको विनिर्मितः॥ १८॥

He was free from diseases, youthful, eloquent and possessed of a robust body and knew the right place and time for action. He was the only pious soul, evolved in the world, who could know the worth of every individual appearing before him. (18)

स तु श्रेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः।
बहिश्चर इव प्राणो बभूव गुणतः प्रियः॥ १९॥

Endowed with superb qualities, the aforesaid prince actually grew to be the favourite of the people by virtue of his manifold excellences and was like their very life moving outside. (19)

सर्वविद्याव्रतस्नातो यथावत् साङ्गवेदवित्।
इष्वस्त्रे च पितुः श्रेष्ठो बभूव भरताग्रजः॥ २०॥

Śrī Rāma, the elder brother of Bharata, had mastered all sciences and fulfilled all sacred vows, had duly studied all the four Vedas, including the branches of knowledge auxiliary to them and proved superior even to his father, Emperor Daśaratha, a unique bowman himself, in archery as well as in the use of missiles propelled by force of mystic spells. (20)

कल्याणाभिजनः साधुरदीनः सत्यवागृजुः।
वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः॥ २१॥

A source of all blessings, beneficent, ever undepressed, truthful of speech and guileless, he had been instructed all round by elderly Brāhmaṇas possessing insight into the moral principles and secular interests. (21)

धर्मकामार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान्।
लौकिके समयाचारे कृतकल्पो विशारदः॥ २२॥

He knew the truth about the principles of righteousness, material enjoyment and prosperity, was possessed of a keen memory and perspicacious. He had acquired proficiency in the discharge of his secular duties and was well-versed in Vedic rites too. (22)

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान्।
अमोघक्रोधहर्षश्च त्यागसंयमकालवित्॥ २३॥

He was modest and kept his feelings concealed and his deliberations secret and attracted good many followers. His wrath and pleasure both were unfailing and he knew when to release funds and when to withhold them. (23)

दृढभक्तिः स्थिरप्रज्ञो नासद्ग्राही न दुर्वचः।
निस्तन्द्रीरप्रमत्तश्च स्वदोषपरदोषवित्॥ २४॥

He was unflinching in devotion and stable of mind, did not gather unworthy men about him nor did he utter foul words. He was free from sloth and ever vigilant and was alive to the faults of his own people as well as to those of others. (24)

शास्त्रज्ञश्च कृतज्ञश्च पुरुषान्तरकोविदः।
यः प्रग्रहानुग्रहयोर्यथान्यायं विचक्षणः॥ २५॥

He was well-versed in sacred lore and recognized the services of others, could read men's mind and was upright in meeting out punishment and bestowing favours according to the principles of equity. (25)

सत्संग्रहानुग्रहणे स्थानविन्निग्रहस्य च।
आयकर्मण्युपायज्ञः संदृष्टव्ययकर्मवित्॥ २६॥

He was expert in gathering pious men about him and patronizing them, and knew where to use force. He was conversant with the methods of tapping the sources of income (without oppressing the people) and also knew the art of expending money as laid down in the Śāstras (works on political economy).* (26)

* In the Mahābhārata the celestial sage Nārada says to Yudhiṣṭhira:
कच्चिदायस्य चार्धेन चतुर्भागेन वा पुनः। पादभागैस्त्रिभिर्वापि व्ययः संशुद्ध्यते तव॥ (Sabhā. V. 71)
"Is your expenditure duly carried on with one-half or one-fourth or three-fourths of your income?"

श्रैष्ठ्यं शास्त्रसमूहेषु प्राप्तो व्यामिश्रकेषु च।
अर्थधर्मौ च संगृह्य सुखतन्त्रो न चालसः॥ २७॥

He had acquired proficiency in the Śāstras (the various departments of knowledge) as well as in works (such as dramas) written in a mixed tongue (viz., Saṁskṛta mixed with a Prākṛta dialect) and enjoyed the pleasures of sense, keeping inviolate the principles of rigtheousness and maintaining the soundness of his finances; nay, he never remained inactive. (27)

वैहारिकाणां शिल्पानां विज्ञातार्थविभागवित्।
आरोहे विनये चैव युक्तो वारणवाजिनाम्॥ २८॥

He was a connoisseur of arts (such as vocal and instrumental music, drawing etc.) intended to entertain oneself and knew how to allocate funds to various items of expenditure.[1] He was an expert in riding on and taming elephants and horses. (28)

धनुर्वेदविदां श्रेष्ठो लोकेऽतिरथसम्मतः।
अभियाता प्रहर्ता च सेनानयविशारदः॥ २९॥

He was the foremost of those knowing the science of archery and was esteemed in the world even by Atirathas (those who fight a number of Mahārathas[2] alone). He not only knew how to make an inroad into an enemy's stronghold, but also how to take the offensive in a war and was skilled in disposing the army in a particular battle-array. (29)

अप्रधृष्यश्च संग्रामे क्रुद्धैरपि सुरासुरैः।
अनसूयो जितक्रोधो न दृप्तो न च मत्सरी॥ ३०॥

He could not be overpowered in an encounter even by the gods and demons in rage. He was devoid of a carping spirit, had conquered wrath, was never elated and never gave way to jealousy. (30)

नावज्ञेयश्च भूतानां न च कालवशानुगः।
एवं श्रेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः॥ ३१॥
सम्मतस्त्रिषु लोकेषु वसुधायाः क्षमागुणैः।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्ये चापि शचीपतेः॥ ३२॥

He could not be disregarded with impunity by created beings and was not subject to the control of Time. Endowed with the foregoing noblest virtues, Śrī Rāma, son of Emperor Daśaratha, was esteemed not only by the people of Ayodhyā but in all the three worlds (*viz.*, heaven, earth and the intermediate region). He was a compeer of Mother Earth (the repository of all riches) in forbearance and other allied virtues and vied with the sage Bṛhaspati, the preceptor of gods, in wisdom and with Indra, the consort of Śacī, in valour. (31-32)

तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः।
गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः॥ ३३॥

Nay, like the sun-god resplendent with his rays, Śrī Rāma shone brightly by virtue of his aforesaid excellences, was loved by all the people of Ayodhyā, affording delight to his father, Emperor Daśaratha. (33)

तमेवंवृत्तसम्पन्नमप्रधृष्यपराक्रमम्।
लोकनाथोपमं नाथमकामयत मेदिनी॥ ३४॥

Goddess Earth herself sought for her protector the aforesaid prince, who was endowed with such a lofty character, was possessed of valour that could not be subdued and who vied with the guardians of the spheres in might and splendour. (34)

एतैस्तु बहुभिर्युक्तं गुणैरनुपमैः सुतम्।
दृष्ट्वा दशरथो राजा चक्रे चिन्तां परंतपः॥ ३५॥

1. We read in Śrīmad Bhāgavata :

धर्माय यशसेऽर्थाय कामाय स्वजनाय च। पञ्चधा विभजन् वित्तमिहामुत्र च मोदते॥ (VIII. xix. 37)

"A householder dividing his income into five parts (and utilizing it) for the purpose of 1. acquiring religious merit, 2. celebrity, 3. (earning more) wealth, 4. enjoying pleasures and 5. maintaining his own people; rejoices in this as well as in the life beyond."

2. For the definition of a Mahāratha (a great car-warrior) vide foot-note below I. v. 20 on P. 82 of Vālmīki-Rāmāyaṇa Vol.-I.

Seeing his eldest son, Śrī Rāma, adorned with these manifold incomparable virtues, Emperor Daśaratha, the chastiser of his enemies, for his part reflected as follows: (35)

अथ राज्ञो बभूवैव वृद्धस्य चिरजीविनः।
प्रीतिरेषा कथं रामो राजा स्यान्मयि जीवति॥ ३६॥

The thought forthwith entered the mind of the aged and long-lived emperor: "How should Rāma be crowned king during my very lifetime? How can this delightful event take place? (36)

एषा ह्यस्त परा प्रीतिर्हृदि सम्परिवर्तते।
कदा नाम सुतं द्रक्ष्याम्यभिषिक्तमहं प्रियम्॥ ३७॥

"When shall I actually behold my beloved son, Śrī Rāma, installed as Prince Regent? This alone is the supreme desire revolving in my heart. (37)

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पकः।
मत्तः प्रियतरो लोके पर्जन्य इव वृष्टिमान्॥ ३८॥

"Commiserating all created beings, he truly seeks the advancement of all the people. Like a rainy cloud he is dearer to the world than myself. (38)

यमशक्रसमो वीर्ये बृहस्पतिसमो मतौ।
महीधरसमो धृत्यां मत्तश्च गुणवत्तरः॥ ३९॥

"He is a compeer of Yama and Indra in valour, vies with Bṛhaspati in understanding, resembles a mountain in firmness and excels me in qualities. (39)

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजम्।
अनेन वयसा दृष्ट्वा यथा स्वर्गमवाप्नुयाम्॥ ४०॥

"Seeing at this ripe age my aforesaid son, Śrī Rāma, holding sway over this entire globe, let me ascend to heaven in due course." (40)

इत्येवं विविधैस्तैस्तैरन्यपार्थिवदुर्लभैः।
शिष्टैरपरिमेयैश्च लोके लोकोत्तरैर्गुणैः॥ ४१॥
तं समीक्ष्य तदा राजा युक्तं समुदितैर्गुणैः।
निश्चित्य सचिवैः सार्धं यौवराज्यममन्यत॥ ४२॥

Reflecting thus and perceiving Śrī Rāma endowed with the aforesaid manifold excellences, difficult to find in other kings, as well as with all other innumerable excellences, uncommon in the world, and deliberating with his ministers, the Emperor (Daśaratha) decided to install him as Prince Regent. (41-42)

दिव्यन्तरिक्षे भूमौ च घोरमुत्पातजं भयम्।
संचचक्षेऽथ मेधावी शरीरे चात्मनो जराम्॥ ४३॥

The shrewd Emperor forthwith spoke to the ministers about the grave risk foreshadowed by the portents appearing in the heaven, in the aerial region as well as on earth, as also of old age telling on his own body. (43)

पूर्णचन्द्राननस्याथ शोकापनुदमात्मनः।
लोके रामस्य बुबुधे सम्प्रियत्वं महात्मनः॥ ४४॥

On the other hand, he learnt from the ministers of the great popularity of the high-souled Śrī Rāma, whose countenance resembled the full moon in its pleasing property—a popularity which assuaged the emperor's own agony (caused by the thought of those evil portents). (44)

आत्मनश्च प्रजानां च श्रेयसे च प्रियेण च।
प्राप्ते काले स धर्मात्मा भक्त्या त्वरितवान् नृपः॥ ४५॥

Nay, for his own good as well as for the good of the people as also with a view to their gratification and out of love for them, that pious monarch urged the ministers to make haste, when the opportune time for the installation came. (45)

नानानगरवास्तव्यान् पृथग्जानपदानपि।
समानिनाय मेदिन्यां प्रधानान् पृथिवीपतिः॥ ४६॥

The emperor caused to be summoned to his capital the prominent citizens of various cities as also the rulers of different parts of the country on the globe. (46)

तान् वेश्मनानाभरणैर्यथार्हं प्रतिपूजितान्।
ददर्शालंकृतो राजा प्रजापतिरिव प्रजाः॥ ४७॥

Decked with jewels himself, the king saw them when they had been honourably

lodged in quarters and presented with various ornaments according to their respective rank, even as Brahmā, the lord of created beings, would see his progeny. (47)

न तु केकयराजानं जनकं वा नराधिपः।
त्वरया चानयामास पश्चात्तौ श्रोष्यतः प्रियम्॥ ४८॥

In a hurry, however, Daśaratha, the ruler of men, invited neither the king of the Kekayas nor King Janaka and consoled himself with the thought that the two monarchs would hear the delightful news afterwards.[1] (48)

अथोपविष्टे नृपतौ तस्मिन् परपुरार्दने।
ततः प्रविविशुः शेषा राजानो लोकसम्मताः॥ ४९॥

Now that the aforesaid monarch, Emperor Daśaratha, who was capable of destroying the enemy's stronghold, had taken his seat in the assembly called by him, the other kings, who were esteemed of the people, forthwith entered the assembly. (49)

अथ राजवितीर्णेषु विविधेष्वासनेषु च।
राजानमेवाभिमुखा निषेदुर्नियता नृपाः॥ ५०॥

The kings then sat down in a disciplined way facing the Emperor alone on the different seats allotted to them by the Emperor. (50)

स लब्धमानैर्विनयान्वितैर्नृपैः
पुरालयैर्जानपदैश्च मानवैः।
उपोपविष्टैर्नृपतिर्वृतो बभौ
सहस्रचक्षुर्भगवानिवामरैः॥ ५१॥

Surrounded by kings that had received attentions from the Emperor and were full of modesty, as well as by prominent men who had their residence in the city of Ayodhyā or belonged to the other parts of the country, and who all sat close to the Emperor in order to be able to hear distinctly what he said, the aforesaid monarch shone like the glorious Indra (the thousand-eyed god)[2] in the midst of other gods. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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1. In the event of the king of the Kekayas and King Janaka being invited to attend the installation ceremony, Bharata and Śatrughna would have naturally accompanied their maternal grandfather and the presence of all these would have confirmed the installation of Śrī Rāma and the whole course of history would have altogether changed. Śrī Rāma would not have proceeded to the forest then, so that the very purpose of his advent would have been defeated. In order to avert this contingency the gods changed the mind of Daśaratha and deterred him from inviting the king of the Kekayas and King Janaka, two of his nearest relations, to the installation ceremony.

2. There is a pun on the word "Sahasra-Cakṣu" in the above verse. A king is also credited with a thousand eyes in the shape of a network of spies employed by him in order to ascertain the loyalty of his subjects and to detect the presence of any fifth columnists within his kingdom, as also to hunt up gangs of robbers and thieves. It is on account of these spies that a king has also been designated in our works on political science as a Cāra-Cakṣuṣ (one having spies for one's eyes).

द्वितीयः सर्गः

Canto II

Daśaratha apprises the assembly of his intention to retire from active rule after relegating the power to Śrī Rāma's able hands and the councillors with one voice ditto the proposal and urge the Emperor to expedite matters

ततः परिषदं सर्वामामन्त्र्य वसुधाधिपः।
हितमुद्धर्षणं चैवमुवाच प्रथितं वचः॥ १॥
दुन्दुभिस्वरकल्पेन गम्भीरेणानुनादिना।
स्वरेण महता राजा जीमूत इव नादयन्॥ २॥
राजलक्षणयुक्तेन कान्तेनानुपमेन च।
उवाच रसयुक्तेन स्वरेण नृपतिर्नृपान्॥ ३॥

Addressing the whole assembly and resounding the air like a thundering cloud with his deep, sonorous and loud voice resembling the sound of a kettledrum, Daśaratha, the suzerain lord of the entire globe, then uttered the following wholesome, exhilarating and unambiguous words. In a pleasing, melodious and incomparable voice endowed with the characteristics of a king's voice, the Emperor spoke to the kings in particular as follows : (1—3)

विदितं भवतामेतद् यथा मे राज्यमुत्तमम्।
पूर्वकैर्मम राजेन्द्रैः सुतवत् परिपालितम्॥ ४॥

"It is well known to you all how this foremost kingdom of mine was protected in every way, as one's own son, by Emperors that have preceded me. (4)

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः प्रतिपालितम्।
श्रेयसा योक्तुमिच्छामि सुखार्हमखिलं जगत्॥ ५॥

"As such I wish to endow the whole world, ruled over in the past by the various Ikṣwāku kings and, therefore, deserving happiness even in the days to come, with unique good luck in the form of Śrī Rāma's rule. (5)

मयाप्याचरितं पूर्वैः पन्थानमनुगच्छता।
प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिताः॥ ६॥

"The people have always been protected on all sides to the best of my ability even by me regardless of personal comforts, traversing as I did the path trodden by my forbears. (6)

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम्।
पाण्डुरस्यातपत्रस्यच्छायायां जरितं मया॥ ७॥

"This body has been worn out in the shade of a white umbrella by me while working for the good of the whole world. (7)

प्राप्य वर्षसहस्राणि बहून्यायूंषि जीवतः।
जीर्णस्यास्य शरीरस्य विश्रान्तिमभिरोचये॥ ८॥

"I desire to give rest to this worn-out body, which has now run many rounds of a human span of life (measuring a hundred years on an average), having attained an age of thousands of (sixty thousand) years. (8)

राजप्रभावजुष्टां च दुर्वहामजितेन्द्रियैः।
परिश्रान्तोऽस्मि लोकस्य गुर्वीं धर्मधुरं वहन्॥ ९॥

"Carrying on my shoulders as I have done all these long years the great burden of governing the people with righteousness, a burden which can be borne only by virtue of kingly power and is hard to bear for those of uncontrolled mind—I now feel exhausted. (9)

सोऽहं विश्राममिच्छामि पुत्रं कृत्वा प्रजाहिते।
संनिकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान्॥ १०॥

"Placing my eldest son, Śrī Rāma, in charge of the welfare of the people and securing the concurrence of all these jewels among the Brāhmaṇas sitting close to me (and belonging to my inner circle and therefore deeply interested in my welfare), I as such long for rest. (10)

अनुजातो हि मां सर्वैर्गुणैः श्रेष्ठो ममात्मजः।
पुरन्दरसमो वीर्ये रामः परपुरंजयः॥ ११॥

For, my eldest son, Śrī Rāma, has taken after me in all qualities, is a compeer of Indra in valour and a conqueror of the enemy's stronghold. (11)

तं चन्द्रमिव पुष्येण युक्तं धर्मभृतां वरम्।
यौवराज्ये नियोक्तास्मि प्रातः पुरुषपुङ्गवम्॥ १२॥

"Next morning (when the asterism Puṣya will be in the ascendant) I am going to install as Prince Regent that jewel among men, the foremost of those upholding the cause of righteousness, who resembles in splendour and propitiousness the moon in conjunction with the constellation, Puṣya.(12)

अनुरूपः स वो नाथो लक्ष्मीवाँल्लक्ष्मणाग्रजः।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम्॥ १३॥

"The aforesaid Rāma, the eldest brother of Lakṣmaṇa, endowed as he is with unique splendour, is your worthy protector. With him as its protector the very universe (consisting of heaven, earth and the intermediate region) will be better ruled than it is today. (13)

अनेन श्रेयसा सद्यः संयोक्ष्येऽहमिमां महीम्।
गतक्लेशो भविष्यामि सुते तस्मिन् निवेश्य वै॥ १४॥

"I shall endow this earth with this good fortune immediately and, placing the burden of administration on the aforesaid son of mine, shall indeed become care-free. (14)

यदिदं मेऽनुरूपार्थं मया साधु सुमन्त्रितम्।
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम्॥ १५॥

"If this step of mine has a worthy end in view and is perfectly well-thought of, give you your consent to me or tell me how I should proceed otherwise? (15)

यद्यप्येषा मम प्रीतिर्हितमन्यद् विचिन्त्यताम्।
अन्या मध्यस्थचिन्ता तु विमर्दाभ्यधिकोदया॥ १६॥

"Although such is my pleasure, let any other salutary course be contemplated if this does not find favour with you. The view-point of the dispassionate is, however, unique and is of much greater value, being an outcome of contention of two conflicting views." (16)

इति ब्रुवन्तं मुदिताः प्रत्यनन्दन् नृपा नृपम्।
वृष्टिमन्तं महामेघं नर्दन्त इव बर्हिणः॥ १७॥

Full of delight the kings assembled in the council applauded the Emperor while he was speaking as aforesaid, even as peacocks cheer a big rainy cloud, spreading their wings in joy. (17)

स्निग्धोऽनुनादः संजज्ञे ततो हर्षसमीरितः।
जनौघोद्घुष्टसंनादो मेदिनीं कम्पयन्निव॥ १८॥

Thereupon burst forth a fond acclamation, prompted with joy and raised by the concourse of men present in the assembly, resounding and shaking the earth as it were. (18)

तस्य धर्मार्थविदुषो भावमाज्ञाय सर्वशः।
ब्राह्मणा बलमुख्याश्च पौरजानपदैः सह॥ १९॥
समेत्य ते मन्त्रयितुं समतागतबुद्धयः।
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपम्॥ २०॥

Fully perceiving the intention of Daśaratha, who knew the principles of righteousness as well as the secular interests of his people, nay, sitting together in conclave with the citizens of Ayodhyā and the people of other territories for deliberation, and arriving at a decision with their mind, all the Brāhmaṇas as well as the army generals spoke as follows to the aged King Daśaratha when their mind had reached an agreement : (19-20)

अनेकवर्षसाहस्रो वृद्धस्त्वमसि पार्थिव।
स रामं युवराजानमभिषिञ्चस्व पार्थिवम्॥ २१॥

"You have ruled for many thousands of years and have grown old, O ruler of the earth! Such that you are, pray! install as Prince Regent Śrī Rāma, who is fit to rule the earth. (21)

इच्छामो हि महाबाहुं रघुवीरं महाबलम्।
गजेन महता यान्तं रामं छत्रावृताननम्॥ २२॥

"Indeed we long to see the mighty-armed Śrī Rāma, a hero among the Raghus, who is possessed of great strength, riding on a huge elephant with his head canopied with the royal umbrella." (22)

इति तद्वचनं श्रुत्वा राजा तेषां मनःप्रियम्।
अजानन्निव जिज्ञासुरिदं वचनमब्रवीत्॥ २३॥

Hearing the aforesaid statement of the councillors, the Emperor made the following reply with the intention of ascertaining what would please their mind as though not knowing it : (23)

श्रुत्वैतद् वचनं यन्मे राघवं पतिमिच्छथ।
राजानः संशयोऽयं मे तदिदं ब्रूत तत्त्वतः॥ २४॥

"Since on hearing this proposal of mine you desire Śrī Rāma, a scion of Raghu, to be your ruler, O kings, here is my doubt (on this point); therefore, please answer my following question correctly. (24)

कथं नु मयि धर्मेण पृथिवीमनुशासति।
भवन्तो द्रष्टुमिच्छन्ति युवराजं महाबलम्॥ २५॥

"How is it, I ask you, that even while I am ruling the earth with righteousness, you wish to see Śrī Rāma (who is possessed of extraordinary strength) as Prince Regent?" (25)

ते तमूचुर्महात्मानः पौरजानपदैः सह।
बहवो नृप कल्याणगुणाः सन्ति सुतस्य ते॥ २६॥

Those high-minded men in agreement with the citizens of Ayodhyā as well as with the people of other territories replied to the Emperor as follows : "Many benignant qualities inhere in your eldest son, Śrī Rāma, O protector of men! (26)

गुणान् गुणवतो देव देवकल्पस्य धीमतः।
प्रियानानन्दनान् कृत्स्नान् प्रवक्ष्यामोऽद्य तान् शृणु॥ २७॥

"We shall just recount, O lord, all the beloved and pleasing virtues known to us of the talented and godlike Śrī Rāma, who is a repository of excellences; pray, hear about them. (27)

दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः।
इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशाम्पते॥ २८॥

"Śrī Rāma of unfailing prowess is a compeer of Indra in superhuman virtues and has unquestionably surpassed all the scions of Ikṣwāku, O ruler of men ! (28)

रामः सत्पुरुषो लोके सत्यः सत्यपरायणः।
साक्षाद् रामाद् विनिर्वृत्तो धर्मश्चापि श्रिया सह॥ २९॥

"Śrī Rāma is the only righteous man in the world : he is not only truthful but also solely devoted to truth. Virtue alongwith the resultant prosperity too has directly proceeded from Śrī Rāma. (29)

प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षमागुणैः।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्ये साक्षाच्छचीपतेः॥ ३०॥

"He is a compeer of the moon in affording delight to all created beings, vies with the earth in his forbearance and other allied virtues, is a replica of the sage Bṛhaspati, the preceptor of gods, in wisdom and is a direct image of Indra (the spouse of Śacī) in valour. (30)

धर्मज्ञः सत्यसंधश्च शीलवाननसूयकः।
क्षान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः॥ ३१॥

"He knows what is right, is true to his vow, is full of amiability and free from censoriousness, is tranquil, comforting, polite of speech and grateful and has fully mastered his senses. (31)

मृदुश्च स्थिरचित्तश्च सदा भव्योऽनसूयकः।
प्रियवादी च भूतानां सत्यवादी च राघवः॥ ३२॥

"Nay, Śrī Rāma, a scion of Raghu, is gentle and stable of mind, ever gracious and uncarping, speaks kindly to all living beings and is veracious too. (32)

बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता।
तेनास्येहातुला कीर्तिर्यशस्तेजश्च वर्धते॥ ३३॥

"He is a votary of the learned, his elders and the Brāhmaṇas. By virtue of such service rendered to the learned and others, his incomparable renown,celebrity and glory stand enhanced in this world. (33)

देवासुरमनुष्याणां सर्वास्त्रेषु विशारदः।
सम्यग् विद्याव्रतस्नातो यथावत् साङ्गवेदवित्॥ ३४॥
गान्धर्वे च भुवि श्रेष्ठो बभूव भरताग्रजः।
कल्याणाभिजनः साधुरदीनात्मा महामतिः॥ ३५॥

"He is skilled in the use of all missiles used by gods, demons and human beings and has duly concluded his vow of studying the various sciences and has duly learnt all the Vedas alongwith the six branches of knowledge auxiliary to a study of the Vedas (viz., 1. Śikṣā or Phonetics, 2. Vyākaraṇa or Grammar, 3. Chandas or Prosody, 4. Nirukta or Etymology, 5. Jyotiṣa or Astronomy and 6. Kalpa or the branch of knowledge prescribing the ritual and giving rules for ceremonial or sacrificial acts)*. Śrī Rāma, the elder brother of Bharata, has proved to be the foremost on earth in the science of music. He is of blessed descent, saintly, magnanimous and highly intelligent. (34-35)

द्विजैरभिविनीतश्च श्रेष्ठैर्धर्मार्थनैपुणैः।
यदा व्रजति संग्रामं ग्रामार्थे नगरस्य वा॥ ३६॥
गत्वा सौमित्रिसहितो नाविजित्य निवर्तते।
संग्रामात् पुनरागत्य कुञ्जरेण रथेन वा॥ ३७॥
पौरान् स्वजनवन्नित्यं कुशलं परिपृच्छति।
पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च॥ ३८॥
निखिलेनानुपूर्व्या च पिता पुत्रानिवौरसान्।
शुश्रूषन्ते च वः शिष्याः कच्चिद् वर्मसु दंशिताः॥ ३९॥
इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते।
व्यसनेषु मनुष्याणां भृशं भवति दुःखितः॥ ४०॥
उत्सवेषु च सर्वेषु पितेव परितुष्यति।
सत्यवादी महेष्वासो वृद्धसेवी जितेन्द्रियः॥ ४१॥

"Nay, he has been instructed all round by the noblest Brāhmaṇas skilled in the exposition of Dharma (the principles of righteousness) and the discussion of fiscal matters. Whenever, accompanied by Lakṣmaṇa, he sets out on an expedition in the interests of a village or a city, he never returns without scoring a victory once he is out. Returning from an encounter on the back of an elephant or in a chariot, he always lovingly inquires of the citizens of Ayodhyā in their totality according to their order of seniority about their welfare concerning sons, sacrificial fires, wife, servants and groups of pupils as of his own kindred or as a father would inquire of sons sprung from his own loins. Nay, Śrī Rāma, a tiger among men, every now and then says to us, Brāhmaṇas, "Do your pupils serve you?" and to the Kṣatriyas, "Do your bodyguards, protected with an armour, wait upon you?" "He feels sore distressed when he finds men in straits and rejoices like a father in all their jubilations. He always utters the truth, wields a mighty bow, serves his elders and has his mind under control. (36—41)

स्मितपूर्वाभिभाषी च धर्मं सर्वात्मनाश्रितः।
सम्यग्योक्ता श्रेयसां च न विगृह्यकथारुचिः॥ ४२॥
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा।
सुभ्रूरायतताम्राक्षः साक्षाद् विष्णुरिव स्वयम्॥ ४३॥

"He prefaces his speech with a smile and has embraced righteousness with all his being. He duly accomplishes beneficent deeds and never relishes arguments carried on in a controversial spirit. Nay, he is a debater of Bṛhaspati's rank in the field of argument and counter-argument carried on in a friendly spirit for arriving at the truth. With shapely brows and large ruddy eyes he appears like Lord Viṣṇu Himself in human semblance. (42-43)

रामो लोकाभिरामोऽयं शौर्यवीर्यपराक्रमैः।
प्रजापालनसंयुक्तो न रागोपहतेन्द्रियः॥ ४४॥

"The aforesaid Śrī Rāma delights the world by his intrepidity, valour and might. Although he remains assiduously engaged in protecting the people, his mind is never blinded by passion. (44)

* शिक्षा व्याकरणं छन्दो निरुक्तं ज्यौतिषं तथा। कल्पश्चेति व्याहृतानि वेदाङ्गानि मनीषिभिः॥

शक्तस्त्रैलोक्यमप्येष भोक्तुं किं नु महीमिमाम्।
नास्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन॥ ४५॥

"He is capable of ruling even the three worlds (viz., heaven, earth and the intermediate region), to say nothing of this earth. His frown and favour are never purposeless. (45)

हन्त्येष नियमाद् वध्यानवध्येषु न कुप्यति।
युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति॥ ४६॥

"He kills those deserving death according to the scriptural ordinance and is never angry with those who do not deserve to be killed. Nay, greatly rejoiced, he endows with riches the man with whom he gets pleased. (46)

दान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम्।
गुणैर्विरोचते रामो दीप्तः सूर्य इवांशुभिः॥ ४७॥

"Like the sun irradiated by its rays, Śrī Rāma shines brightly by virtue of his excellences characterized by self-control, loved by all created beings and affording delight to men. (47)

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम्।
लोकपालोपमं नाथमकामयत मेदिनी॥ ४८॥

"Earth seeks to have as its master, the aforesaid Śrī Rāma of unfailing might, and vying with the guardians of the spheres, endowed as he is with the above-noted virtues. (48)

वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघवः।
दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव कश्यपः॥ ४९॥

"Fortunately for us your aforesaid son has grown capable of doing good to the world at large and, like Kaśyapa, son of Marīci (one of the nine mind-born sons of Brahmā, the creator), Śrī Rāma, a scion of Raghu, is, luckily enough, endowed with all filial* virtues. (49)

बलमारोग्यमायुश्च रामस्य विदितात्मनः।
देवासुरमनुष्येषु सगन्धर्वोरगेषु च॥ ५०॥
आशंसते जनः सर्वो राष्ट्रे पुरवरे तथा।
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः॥ ५१॥

"Everyone among gods, demons and men, including Gandharvas (celestial musicians) and Nāgas (a class of semi-divine beings, having the face of a human being and the tail of a serpent) as also in the state of Kosala as well as in the capital town of Ayodhyā, nay, everyone belonging to the gynaeceum and forming part of the urban and rural population outside the state prays for the strength, health and longevity of Śrī Rāma of well-known amiability. (50-51)

स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः।
सर्वा देवान्नमस्यन्ति रामस्यार्थे मनस्विनः।
तेषां तद् याचितं देव त्वत्प्रसादात्समृद्ध्यताम्॥ ५२॥

"Both morning and evening as well as at midday, all women, old as well as young, devoutly bow to the gods in the interest of the lofty-minded Śrī Rāma. Let that entreaty of theirs be fulfilled by your grace, O lord! (52)

राममिन्दीवरश्यामं सर्वशत्रुनिबर्हणम्।
पश्यामो यौवराज्यस्थं तव राजोत्तमात्मजम्॥ ५३॥

"We would see installed in the office of Prince Regent your eldest son, Śrī Rāma, cerulean as a blue lotus, the destroyer of all enemies, O jewel among kings! (53)

तं देवदेवोपममात्मजं ते
सर्वस्य लोकस्य हिते निविष्टम्।
हिताय नः क्षिप्रमुदारजुष्टं
मुदाभिषेक्तुं वरद त्वमर्हसि॥ ५४॥

"In our interest, O bestower of boons, you ought delightfully to install as Prince Regent without delay your aforesaid son,

* According to Saṁskṛita etymology, that son (Putra) alone is really worth the name, who is capable of redeeming his father from the hell going by the name of 'Put' (into which those who die without leaving a male son are said to fall) by offering water to his departed soul after death : पुन्नाम्नो नरकात्त्रायते इति पुत्रः।

Śrī Rāma, a compeer of Lord Viṣṇu, the adored of gods, intent as he is upon doing good to the entire universe and is resorted to by the great." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वितीयः सर्गः ॥ २ ॥

Thus ends Canto Two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Urged by the Emperor to solemnize the installation of Śrī Rāma as Prince Regent, Vasiṣṭha enjoins in his turn Daśaratha's ministers, Sumantra and others, to get ready all requisites for the ceremony. Sent by Sumantra, Śrī Rāma in the meantime calls on his father, who announces his decision to install him as Prince Regent and also tenders some opportune advice to him. Śrī Rāma's chums break the news to Śrī Rāma's mother, Kausalyā; treasuring in his mind the exhortation of his father and bowing low to him, Śrī Rāma returns to his own apartments

तेषामञ्जलिपद्मानि प्रगृहीतानि सर्वशः।
प्रतिगृह्याब्रवीद् राजा तेभ्यः प्रियहितं वचः॥ १॥

Answering the salutations of them all (in the form of the hollow of their palms joined together in the shape of a lotus bud and placed on their forehead), the Emperor (Daśaratha) addressed to them the following agreeable and well-meaning reply : (1)

अहोऽस्मि परमप्रीतः प्रभावश्चातुलो मम।
यन्मे ज्येष्ठं प्रियं पुत्रं यौवराज्यस्थमिच्छथ॥ २॥

"Ah, I feel supremely pleased and incomparable is my fortune in that you all desire my eldest and favourite son, Śrī Rāma, to be installed in the office of Prince Regent." (2)

इति प्रत्यर्चितान् राजा ब्राह्मणानिदमब्रवीत्।
वसिष्ठं वामदेवं च तेषामेवोपशृण्वताम्॥ ३॥

Having thus returned the honour done by them (the citizens of Ayodhyā and the people hailing from the countryside), the Emperor spoke as follows to Vasiṣṭha, Vāmadeva and other Brāhmaṇas within the very hearing of the former, the people of Ayodhyā and the countryside : (3)

चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः।
यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम्॥ ४॥

"The present is the splendid and sacred month of Caitra (roughly corresponding to March of the Gregorian calendar), when the woodlands are adorned with blossoms (as a mark of rejoicing). Let everything indeed be got ready for the installation of Śrī Rāma in the office of Prince Regent." (4)

राज्ञस्तूपरते वाक्ये जनघोषो महानभूत्।
शनैस्तस्मिन् प्रशान्ते च जनघोषे जनाधिपः॥ ५॥
वसिष्ठं मुनिशार्दूलं राजा वचनमब्रवीत्।
अभिषेकाय रामस्य यत् कर्म सपरिच्छदम्॥ ६॥
तदद्य भगवन् सर्वमाज्ञापयितुमर्हसि।
तच्छ्रुत्वा भूमिपालस्य वसिष्ठो मुनिसत्तमः॥ ७॥

आदिदेशाग्रतो राज्ञः स्थितान् युक्तान् कृताञ्जलीन्।
सुवर्णादीनि रत्नानि बलीन् सर्वौषधीरपि॥ ८॥
शुक्लमाल्यानि लाजांश्च पृथक् च मधुसर्पिषी।
अहतानि च वासांसि रथं सर्वायुधान्यपि॥ ९॥
चतुरङ्गबलं चैव गजं च शुभलक्षणम्।
चामरव्यजने चोभे ध्वजं छत्रं च पाण्डुरम्॥ १०॥
शतं च शातकुम्भानां कुम्भानामग्निवर्चसाम्।
हिरण्यशृङ्गमृषभं समग्रं व्याघ्रचर्म च॥ ११॥
यच्चान्यत् किंचिदेष्टव्यं तत् सर्वमुपकल्प्यताम्।
उपस्थापयत प्रातरग्न्यगारे महीपतेः॥ १२॥

The emperor's statement having ended, there actually issued forth a loud clamour from men. And that clamour of men having died out by degrees, Daśaratha, the ruler of men, addressed the following words to Sage Vasiṣṭha, a veritable tiger among hermits (as also to Vāmadeva) : "Be pleased, O venerable Sir, to enjoin all the traditional ceremonials which are required (according to the Śāstras) for the installation of Śrī Rāma as Prince Regent, alongwith the accessories that will be required for conducting the ceremonial." Hearing the aforesaid submission of Daśaratha (the ruler of the earth), Vasiṣṭha, the foremost of sages, commanded the ministers (Sumantra and others) authorized in this behalf, who stood with joined palms in front of the Emperor : "Please get ready gold and other precious substances, oblations to be offered to the gods as well as all the medicinal herbs essential for the installation ceremony, white flowers and parched grains of paddy as also honey and ghee kept apart, nay, pieces of brand new (lit., unbeaten) cloth, a chariot as also all kinds of weapons as well as the army consisting of all its four limbs (viz., the horse, elephants, chariots and infantry), again, an elephant endowed with auspicious bodily marks, a pair each of whisks made of a yak's tail and fans both, a flag and a white umbrella, nay, a hundred gold pitchers effulgent as fire, a bull with gold-plated horns and a whole lion-skin (with nails etc., intact) and everything else such as sandal-paste that may be desirable. Keep all these requisites ready next morning at or about the royal fire-sanctuary. (5—12)

अन्तःपुरस्य द्वाराणि सर्वस्य नगरस्य च।
चन्दनस्त्रग्भिरर्च्यन्तां धूपैश्च घ्राणहारिभिः॥ १३॥

"Let the gates and doorways of the gynaeceum as well as of the whole city be decorated with sandal-paste and garlands as well as with fumes of incense ravishing the olfactory sense. (13)

प्रशस्तमन्नं गुणवद् दधिक्षीरोपसेचनम्।
द्विजानां शतसाहस्त्रं यत्प्रकाममलं भवेत्॥ १४॥
सत्कृत्य द्विजमुख्यानां श्वः प्रभाते प्रदीयताम्।
घृतं दधि च लाजाश्च दक्षिणाश्चापि पुष्कलाः॥ १५॥

"Let excellent and wholesome rice cooked in milk or curds that may fully suffice for a lakh of Brāhmaṇas, as well as ghee, curds and parched grains of paddy be served up with respect and Dakṣiṇās (monetary gifts at the end of a dinner) on a liberal scale given to the foremost of Brāhmaṇas tomorrow morning. (14-15)

सूर्येऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम्।
ब्राह्मणाश्च निमन्त्र्यन्तां कल्प्यन्तामासनानि च॥ १६॥

"As soon as the sun rises tomorrow there will be Svasti-Vācana (a religious rite preparatory to any religious or solemn observance, in which blessings are invoked on the individual to be consecrated for the observance) and let Brāhmaṇas be invited for the purpose and seats provided for them. (16)

आबध्यन्तां पताकाश्च राजमार्गश्च सिच्यताम्।
सर्वे च तालापचरा गणिकाश्च स्वलंकृताः॥ १७॥
कक्ष्यां द्वितीयामासाद्य तिष्ठन्तु नृपवेश्मनः।
देवायतनचैत्येषु सान्नभक्ष्याः सदक्षिणाः॥ १८॥
उपस्थापयितव्याः स्युर्माल्ययोग्याः पृथक्पृथक्।
दीर्घासिबद्धगोधाश्च संनद्धा मृष्टवाससः॥ १९॥
महाराजाङ्गनं शूराः प्रविशन्तु महोदयम्।
एवं व्यादिश्य विप्रौ तु क्रियास्तत्र विनिष्ठितौ॥ २०॥

चक्रतुश्चैव यच्छेषं पार्थिवाय निवेद्य च।
कृतमित्येव चाब्रूतामभिगम्य जगत्पतिम्॥ २१॥
यथोक्तवचनं प्रीतौ हर्षयुक्तौ द्विजोत्तमौ।
ततः सुमन्त्रं द्युतिमान् राजा वचनमब्रवीत्॥ २२॥
रामः कृतात्मा भवता शीघ्रमानीयतामिति।
स तथेति प्रतिज्ञाय सुमन्त्रो राजशासनात्॥ २३॥
रामं तत्रानयांचक्रे रथेन रथिनां वरम्।
अथ तत्र सहासीनास्तदा दशरथं नृपम्॥ २४॥

"Nay, let buntings be strung everywhere and let the main road be sprinkled with water (to prevent dust being raised by the traffic). Again, reaching the second enclosure of the king's palace (the first one being selected for the installation ceremony and therefore exclusively occupied by the Brāhmaṇas) let the male dancers and the dancing girls, beautifully adorned, wait there to discharge their duty when asked to do so. Let the images of deities deserving worship through flowers and installed in temples and at cross-roads be worshipped severally and served with cooked rice and other dishes requiring mastication and offered presents in the shape of money too. Let armoured warriors armed with a long sword and wearing gloves of iguana skin and clad in a clean uniform enter the emperor's courtyard full of great jubilation." Having enjoined as aforesaid the rites to be performed for the occasion, the two Brāhmaṇas, Vasiṣṭha and Vāmadeva, personally did what yet remained to be done, while keeping seated there, after making it known to the king, of course. Nay, approaching with a delighted mind Daśaratha, the ruler of the world, Vasiṣṭha and Vāmadeva, the foremost of Brāhmaṇas, full of joy in their expression, informed him that everything had been done as enjoined. The glorious Emperor then spoke to Sumantra as follows : "Let Rāma of disciplined mind be speedily brought by you in my presence." Saying in reply "Amen !" Sumantra brought Śrī Rāma, the foremost of car-warriors, in a chariot under the Emperor's order to the council chamber. (17—24)

प्राच्योदीच्या प्रतीच्याश्च दाक्षिणात्याश्च भूमिपाः।
म्लेच्छाश्चार्याश्च ये चान्ये वनशैलान्तवासिनः॥ २५॥
उपासांचक्रिरे सर्वे तं देवा वासवं यथा।
तेषां मध्ये स राजर्षिर्मरुतामिव वासवः॥ २६॥
प्रासादस्थो दशरथो ददर्शायान्तमात्मजम्।
गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम्॥ २७॥
दीर्घबाहुं महासत्त्वं मत्तमातङ्गगामिनम्।
चन्द्रकान्ताननं राममतीव प्रियदर्शनम्॥ २८॥
रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम्।
घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः॥ २९॥

The kings belonging to all the four quarters viz., east, north, west and south, Mlecchas (non-Aryans) as well as Aryans and others living on the verge of a mountain and in the precincts of a forest, who were comfortably seated there on that occasion, all now danced attendance upon the aforesaid Emperor Daśaratha as gods wait upon Indra, the ruler of gods. Seated in his palace in their midst, as Indra in the midst of gods, Daśaratha saw, coming towards him, his eldest son, Śrī Rāma, who vied with the ruler of Gandharvas in comeliness of form etc., whose prowess was widely known in the universe, who was endowed with unusually long arms and possessed of great might, who walked like an elephant in rut, whose face was lovelier than the moon, nay, who had a most pleasing aspect, who attracted the eyes and mind of men by his comeliness of form, liberality and other virtues and who delighted the people even as a cloud delights those scorched by sunshine. (25—29)

न ततर्प समायान्तं पश्यमानो नराधिपः।
अवतार्य सुमन्त्रस्तु राघवं स्यन्दनोत्तमात्॥ ३०॥
पितुः समीपं गच्छन्तं प्राञ्जलिः पृष्ठतोऽन्वगात्।
स तं कैलासशृङ्गाभं प्रासादं रघुनन्दनः॥ ३१॥
आरुरोह नृपं द्रष्टुं सहसा तेन राघवः।
स प्राञ्जलिरभिप्रेत्य प्रणतः पितुरन्तिके॥ ३२॥
नाम स्वं श्रावयन् रामो ववन्दे चरणौ पितुः।
तं दृष्ट्वा प्रणतं पार्श्वे कृताञ्जलिपुटं नृपः॥ ३३॥
गृह्याञ्जलौ समाकृष्य सस्वजे प्रियमात्मजम्।
तस्मै चाभ्युद्यतं सम्यङ्मणिकाञ्चनभूषितम्॥ ३४॥

दिदेश राजा रुचिरं रामाय परमासनम्।
तथाऽऽसनवरं प्राप्य व्यदीपयत राघवः॥ ३५॥
स्वयैव प्रभया मेरुमुदये विमलो रविः।
तेन विभ्राजिता तत्र सा सभापि व्यरोचत॥ ३६॥
विमलग्रहनक्षत्रा शारदी द्यौरिवेन्दुना।
तं पश्यमानो नृपतिस्तुतोष प्रियमात्मजम्॥ ३७॥
अलंकृतमिवात्मानमादर्शतलसंस्थितम्।
स तं सुस्थितमाभाष्य पुत्रं पुत्रवतां वरः॥ ३८॥
उवाचेदं वचो राजा देवेन्द्रमिव कश्यपः।
ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः॥ ३९॥
उत्पन्नस्त्वं गुणज्येष्ठो मम रामात्मजः प्रियः।
त्वया यतः प्रजाश्चेमाः स्वगुणैरनुरञ्जिताः॥ ४०॥
तस्मात् त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि।
कामतस्त्वं प्रकृत्यैव निर्णीतो गुणवानिति॥ ४१॥

Daśaratha, ruler of men, did not feel sated as he saw Rāma coming in a befitting manner. Helping Śrī Rāma to alight from his excellent chariot, Sumantra for his part followed with joined palms at his heels even as he walked into the presence of his father, Emperor Daśaratha. In order to see the Emperor, the aforesaid Rāma, a scion of Raghu, the foremost of men, went up alongwith Sumantra straight to the well-known palace, which looked like the peak of Mount Kailāsa (because of its white colour). Making his way with joined palms to the presence of his father and falling prostrate[1], the celebrated Śrī Rāma bowed at the latter's feet, mentioning his own name.

Seeing him lying prostrate by his side with joined palms, the king (lit., a ruler of men) took him by his joined palms and, drawing him near, hugged his beloved son. Nay, the Emperor offered to the said Śrī Rāma a splendid and excellent seat, beautifully inlaid with gems and gold and (already) kept ready by his servants. Mounting the princely seat, Śrī Rāma, a scion of Raghu, illumined it by his own effulgence in the same way as the clear sun would illumine Mount Meru at dawn. Illumined by him, that assembly too shone brightly on that occasion even as the autumnal sky, spangled with bright planets and stars, would shine all the more brightly when illumined by the moon. The Emperor rejoiced to see his beloved son even as one would rejoice to see oneself, decked with ornaments, reflected on the surface of a mirror. Addressing his aforesaid son, comfortably seated, Daśaratha, the foremost of those blessed with a son, spoke as follows even as Sage Kaśyapa would address (his eldest son) Indra, the ruler of gods: "You have been born of my seniormost wife, Kausalyā, who is worthy of me in every wise, as a son equally worthy of myself. Being seniormost in virtues as well, O Rāma, you are my favourite son. Since all these people assembled here have been gratified by you through your excellences, therefore, accept you the office of Prince Regent tomorrow, when the moon appears in conjunction with the constellation Puṣya. You have been adjudged to be abundantly rich in excellences by your very disposition. (30—41)

गुणवत्यपि तु स्नेहात् पुत्र वक्ष्यामि ते हितम्।
भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः॥ ४२॥
कामक्रोधसमुत्थानि त्यजस्व व्यसनानि च।
परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा॥ ४३॥
अमात्यप्रभृतीः सर्वाः प्रजाश्चैवानुरञ्जय।
कोष्ठागारायुधागारैः कृत्वा संनिचयान् बहून्॥ ४४॥

"To you, an epitome of merits as you are, I shall tender friendly advice, my son, as follows out of sheer affection. Resorting to even greater humility than before, constantly keep your senses under control and eschew vices[2] born of concupiscence

1. In the Smṛti texts it is laid down that, calling on one's father or teacher everyday, one should bow to him lying prostrate on the ground—'दण्डवत् प्रणमेद् भूमावुपेत्य गुरुमन्वहम्।'

2. The vices born of lust and anger have been separately enumerated as below:
मृगयाक्षो दिवास्वापः परिवादः स्त्रियो मदः। तौर्यत्रिकं वृथाट्यं च कामजो दशको गणः॥ (Manu., VII. 47)

and anger. Ruling according both to the indirect* and direct methods of governance, please your ministers and others, namely, the army commanders and civic guards, as well as all the people, laying-by against future contingencies numerous stores of useful materials such as jewellery, gold and silver, textiles and ornaments alongwith barns and armouries. (42—44)

इष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम्।
तस्य नन्दन्ति मित्राणि लब्ध्वामृतमिवामराः॥ ४५॥

"The friends and allies of a monarch who protects the earth with fostering care and whose subjects are not only loved by him as his children but are devoted to him, in their turn exult in the same way as the immortals did on securing nectar.(45)

तस्मात् पुत्र त्वमात्मानं नियम्यैवं समाचर।
तच्छ्रुत्वा सुहृदस्तस्य रामस्य प्रियकारिणः॥ ४६॥
त्वरिताः शीघ्रमागत्य कौसल्यायै न्यवेदयन्।
सा हिरण्यं च गाश्चैव रत्नानि विविधानि च॥ ४७॥
व्यादिदेश प्रियाख्येभ्यः कौसल्या प्रमदोत्तमा।
अथाभिवाद्य राजानं रथमारुह्य राघवः।
ययौ स्वं द्युतिमद् वेश्म जनौघैः प्रतिपूजितः॥ ४८॥

"Disciplining your mind, therefore, my son, conduct yourself well as instructed by me." Hearing this and hastening to mother Kausalyā, the chums of Śrī Rāma hastily reported the matter to her, intent as they were on obliging him. The said Kausalyā, the foremost of women, bestowed gold as well as cows and jewels of various kinds on those who broke the delightful news to her. Then, bowing to the Emperor and mounting the chariot, Śrī Rāma, a scion of Raghu, retired to his splendid palace, greeted on the way by multitudes of men. (46—48)

ते चापि पौरा नृपतेर्वचस्त-
च्छ्रुत्वा तदा लाभमिवेष्टमाशु।
नरेन्द्रमामन्त्र्य गृहाणि गत्वा
देवान् समानर्चुरभिप्रहृष्टाः॥ ४९॥

Immensely delighted to hear the said announcement of the king, even as one would feel on being promised a coveted boon, and taking leave of the Emperor, the aforesaid citizens too speedily returned to their respective dwellings and duly worshipped the gods in order that Śrī Rāma's installation may be concluded without any let or hindrance. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

"Hunting, playing at dice, sleeping by day, slandering others, fondness for women, vanity, love of singing, playing on musical instruments and dancing, and strolling about idly—these are the ten vices born of lust."

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्। वाग्दण्डयोश्च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ (Manu., VII. 48)

"Talebearing, violence, vindictiveness, jealousy, censoriousness and squandering one's patrimony, abusive speech and cruelty in punishment are the eight vices born of anger."

* As certaining the condition and loyalty of one's own people and the relative strength and intentions etc., of neighbouring states through a network of spies is what has been spoken of here as the indirect method of rule; to make a tour of one's dominions and ascertain things personally, to invite direct petitions from one's subjects, hear their grievances and decide their cases on their own merits is what has been designated as the direct method of governance.

चतुर्थः सर्गः

Canto IV

Apprehending obstruction of Śrī Rāma's installation from an ominous dream, Daśaratha summons Śrī Rāma immediately and asks him to observe certain sacred vows preliminary to installation alongwith Sītā. Bidding him go by his father, Śrī Rāma enters his mother's gynaeceum and, after receiving her blessings, retires alongwith Sītā, already present there, to his own palace

गतेष्वथ नृपो भूयः पौरेषु सह मन्त्रिभिः।
मन्त्रयित्वा ततश्चक्रे निश्चयज्ञः स निश्चयम्॥ १॥
श्व एव पुष्यो भविता श्वोऽभिषेच्यस्तु मे सुतः।
रामो राजीवपत्राक्षो युवराज इति प्रभुः॥ २॥

Conferring with his counsellors once more, the citizens having dispersed, the celebrated and powerful monarch Daśaratha, who knew the rules regarding the time and place of a ceremony, thereupon at once arrived at the decision that since the constellation Puṣya was going to be in the ascendant the day immediately following, his eldest son, Śrī Rāma, whose eyes resembled the petals of a lotus, needs must be installed as Prince Regent the very next day. (1-2)

अथान्तर्गृहमाविश्य राजा दशरथस्तदा।
सूतमामन्त्रयामास रामं पुनरिहानय॥ ३॥

Entering the inner apartments immediately afterwards, King Daśaratha then said to Sumantra, "Get Rāma here once more." (3)

प्रतिगृह्य तु तद्वाक्यं सूतः पुनरुपाययौ।
रामस्य भवनं शीघ्रं राममानयितुं पुनः॥ ४॥

Bowing to his command, Sumantra, the charioteer-minister, for his part hastened to Śrī Rāma's palace once more in order to bring him again to the Emperor's presence. (4)

द्वाःस्थैरावेदितं तस्य रामायागमनं पुनः।
श्रुत्वैव चापि रामस्तं प्राप्तं शङ्कान्वितोऽभवत्॥ ५॥

His renewed call was reported to Śrī Rāma by the porters and Śrī Rāma too was filled with apprehension the moment he heard that Sumantra had arrived for the second time. (5)

प्रवेश्य चैनं त्वरितो रामो वचनमब्रवीत्।
यदागमनकृत्यं ते भूयस्तद्ब्रूह्यशेषतः॥ ६॥

Hastily calling him in, Śrī Rāma spoke to him as follows : "Please state unreservedly that which is sought to be achieved through your second visit?" (6)

तमुवाच ततः सूतो राजा त्वां द्रष्टुमिच्छति।
श्रुत्वा प्रमाणं तत्र त्वं गमनायेतराय वा॥ ७॥

Sumantra, the charioteer-minister, then submitted to him, "The Emperor desires to see you. Hearing my submission it is for you to decide whether you should proceed to your father or do otherwise." (7)

इति सूतवचः श्रुत्वा रामोऽपि त्वरयान्वितः।
प्रययौ राजभवनं पुनर्द्रष्टुं नरेश्वरम्॥ ८॥

Hearing the aforesaid message delivered by Sumantra (the charioteer-minister) Śrī Rāma for his part hastily called at the royal palace in order to see the Emperor once more. (8)

तं श्रुत्वा समनुप्राप्तं रामं दशरथो नृपः।
प्रवेशयामास गृहं विवक्षुः प्रियमुत्तमम्॥ ९॥

Hearing that Śrī Rāma had duly arrived, Emperor Daśaratha bade him enter his chamber, keen as he was to announce something most valuable and agreeable. (9)

प्रविशन्नेव च श्रीमान् राघवो भवनं पितुः।
ददर्श पितरं दूरात् प्रणिपत्य कृताञ्जलिः॥ १०॥

Falling prostrate with his palms joined together (as a token of submission), the moment he entered his father's chamber, the glorious Śrī Rāma, a scion of Raghu, saw his father from a distance. (10)

प्रणमन्तं तमुत्थाप्य सम्परिष्वज्य भूमिपः।
प्रदिश्य चासनं चास्मै रामं च पुनरब्रवीत्॥ ११॥

Lifting him up, even while he was lying prostrate, nay, pressing him closely to his bosom and offering him a seat, the Emperor spoke to Śrī Rāma again as follows : (11)

राम वृद्धोऽस्मि दीर्घायुर्भुक्ता भोगा यथेप्सिताः।
अन्नवद्भिः क्रतुशतैर्यथेष्टं भूरिदक्षिणैः॥ १२॥

"Having lived a long life I have now grown old; nay, luxuries have been enjoyed by me as desired and God has been propitiated by me with due ceremony through hundreds of sacrificial performances ranging from Jyotiṣṭoma to Aśwamedha, accompanied by large gifts of foodgrains and liberal fees (paid to the officiating priests). (12)

जातमिष्टमपत्यं मे त्वमद्यानुपमं भुवि।
दत्तमिष्टमधीतं च मया पुरुषसत्तम॥ १३॥

"A son (of the type) desired by me and having no compeer on earth today has been born to me in your person. Gifts of the desired type have been given and the Vedas etc., studied by me, O jewel among men ! (13)

अनुभूतानि चेष्टानि मया वीर सुखान्यपि।
देवर्षिपितृविप्राणामनृणोऽस्मि तथाऽऽत्मनः॥ १४॥

"Sense-delights sought by me have also been enjoyed by me, O gallant one ! In this way I have repaid my debt to gods through sacrificial performances, to Ṛṣis through a study of the Vedas, to manes through procreation and to the Brāhmaṇas by bestowing gifts on them as well as to myself through enjoyment of sense-delights. (14)

न किंचिन्मम कर्तव्यं तवान्यत्राभिषेचनात्।
अतो यत्त्वामहं ब्रूयां तन्मे त्वं कर्तुमर्हसि॥ १५॥

"Nothing else than installing you as Prince Regent remains to be accomplished by me. Hence you ought to do for my sake what I ask you to do. (15)

अद्य प्रकृतयः सर्वास्त्वामिच्छन्ति नराधिपम्।
अतस्त्वां युवराजानमभिषेक्ष्यामि पुत्रक॥ १६॥

"All the people would have you as their sovereign now; hence I shall install you as Prince Regent, my dear son ! (16)

अपि चाद्याशुभान् राम स्वप्नान् पश्यामि राघव।
सनिर्घाता दिवोल्काश्च पतन्ति हि महास्वनाः॥ १७॥

"Further, I see these days ominous dreams, O Rāma ! Nay, meteors accompanied by thunderbolts bereft of clouds and attended with great noise fall by day, O scion of Raghu ! (17)

अवष्टब्धं च मे राम नक्षत्रं दारुणग्रहैः।
आवेदयन्ति दैवज्ञाः सूर्याङ्गारकराहुभिः॥ १८॥

"Astrologers declare that the asterism under which I was born is under the influence of unpropitious planets, viz., the Sun, Mars and Rāhu. (18)

प्रायेण च निमित्तानामीदृशानां समुद्भवे।
राजा हि मृत्युमाप्नोति घोरां चापदमृच्छति॥ १९॥

"On the appearance of such evil portents a monarch surely suffers a terrible calamity and ultimately meets his end. (19)

तद् यावदेव मे चेतो न विमुह्यति राघव।
तावदेवाभिषिञ्चस्व चला हि प्राणिनां मतिः॥ २०॥

"Therefore, so long as my mind does not get perverted as a result of pleading to the contrary from any other quarter, be installed; for fickle is the judgment of human beings. (20)

अद्य चन्द्रोऽभ्युपगमत् पुष्यात् पूर्वं पुनर्वसुम्।
श्वः पुष्ययोगं नियतं वक्ष्यन्ते दैवचिन्तकाः॥ २१॥

"The moon has reached today the

sphere of influence of Punarvasu, the asterism preceding Puṣya. Tomorrow, the astrologers declare, will take place the positive conjunction of the moon with Puṣya. (21)

तत्र पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव माम्।
श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप॥ २२॥

"Be installed when the said Puṣya is in the ascendant; my mind is urging me as it were to expedite things. I shall positively install you in the office of Prince Regent tomorrow, O chastiser of enemies! (22)

तस्मात् त्वयाद्यप्रभृति निशेयं नियतात्मना।
सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना॥ २३॥

"Therefore, from this moment on, a fast should be observed by you with your spouse for the night, keeping your mind and body fully controlled and sleeping on a mat of Darbha grass with a slab of stone under your head for a pillow. (23)

सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः।
भवन्ति बहुविघ्नानि कार्याण्येवंविधानि हि॥ २४॥

"Let your friends vigilantly guard you on all sides tonight; for ceremonials of this kind, as your installation in the office of Prince Regent, are hampered by many obstacles. (24)

विप्रोषितश्च भरतो यावदेव पुरादितः।
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम॥ २५॥

"Your installation as Prince Regent in my opinion must take place during the very interval when Bharata is away from this city of Ayodhyā.* (25)

कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः।
ज्येष्ठानुवर्ती धर्मात्मा सानुक्रोशो जितेन्द्रियः॥ २६॥

किं नु चित्तं मनुष्याणामनित्यमिति मे मतम्।
सतां च धर्मनित्यानां कृतशोभि च राघव॥ २७॥

"Although your brother, Bharata, scrupulously abides by the conduct of the righteous, is obedient to you (his elder brother), pious of mind and full of compassion and has brought his senses under control, the mind of men nonetheless is inconstant; such is my belief. And the mind of the righteous, who are wedded to piety, rejoices only in action (rather than in speculation), O scion of Raghu!" (26-27)

इत्युक्तः सोऽभ्यनुज्ञातः श्वोभाविन्यभिषेचने।
व्रजेति रामः पितरमभिवाद्याभ्ययाद् गृहम्॥ २८॥

Instructed thus in connection with his installation, which was going to take place the very next day, and permitted to leave in the words "Depart now", and greeting his father, Śrī Rāma withdrew to his palace. (28)

प्रविश्य चात्मनो वेश्म राज्ञाऽऽदिष्टेऽभिषेचने।
तत्क्षणादेव निष्क्रम्य मातुरन्तःपुरं ययौ॥ २९॥

Entering his own palace in order to break the news of the installation announced by the Emperor (to Sītā), but coming out instantly on not finding her in her apartments, he moved to his mother's apartments in the gynaeceum. (29)

तत्र तां प्रवणामेव मातरं क्षौमवासिनीम्।
वाग्यतां देवतागारे ददर्शायाचतीं श्रियम्॥ ३०॥

There he saw in the temple his aforesaid mother clad in silken robes, exclusively devoted to the worship of her chosen deity and silently praying for royal fortune in favour of Śrī Rāma. (30)

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* In verse 3 of Canto CVII, P. 673 (Vol. 1), we find Śrī Rāma telling his younger brother, Bharata, as follows :

पुरा भ्रातः पिता नः स मातरं ते समुद्वहन्। मातामहे समाश्रौषीद्राज्यशुल्कमनुत्तमम्॥

"While marrying Kaikeyī (your mother now) in the former days, O brother, our celebrated father (Emperor Daśaratha), promised to your maternal grandfather that as a price of the highest value for the marriage, the sovereignty of Ayodhyā would descend to the son that might be born of her."

Emperor Daśaratha is apparently referring here to this promise made by him and suspects that Bharata might press his claim for the rulership of Ayodhyā if Śrī Rāma were installed as Prince Regent in his presence.

प्रागेव चागता तत्र सुमित्रा लक्ष्मणस्तथा।
सीता चानयिता श्रुत्वा प्रियं रामाभिषेचनम्॥ ३१॥

Hearing of Śrī Rāma's welcome installation, Sumitrā too had already arrived there as well as her son, Lakṣmaṇa; and Sītā too had been sent for there. (31)

तस्मिन् कालेऽपि कौसल्या तस्थावामीलितेक्षणा।
सुमित्रयान्वास्यमाना सीतया लक्ष्मणेन च॥ ३२॥
श्रुत्वा पुष्ये च पुत्रस्य यौवराज्येऽभिषेचनम्।
प्राणायामेन पुरुषं ध्यायमाना जनार्दनम्॥ ३३॥

At that moment too when Śrī Rāma called on her, Kausalyā remained sitting with her eyes half closed and waited upon by Sumitrā and Lakṣmaṇa, and contemplating with suspended breath on the Supreme Person, Lord Nārāyaṇa (who is solicited by all men), having heard that her son was going to be installed in the office of Prince Regent when the asterism Puṣya was in the ascendant. (32-33)

तथा सनियमामेव सोऽभिगम्याभिवाद्य च।
उवाच वचनं रामो हर्षयंस्तामिदं वरम्॥ ३४॥

Approaching her even while she was observing her daily routine as aforesaid, and greeting her, Śrī Rāma addressed to her the following excellent submission, bringing joy to her thereby : (34)

अम्ब पित्रा नियुक्तोऽस्मि प्रजापालनकर्मणि।
भविता श्वोऽभिषेको मे यथा मे शासनं पितुः॥ ३५॥
सीतयाप्युपवस्तव्या रजनीयं मया सह।
एवमुक्तमुपाध्यायैः स हि मामुक्तवान् पिता॥ ३६॥

"Mother, I have been entrusted by father with the duty of ruling over the people. My installation will, therefore, take place tomorrow as enjoined by father. A fast is to be kept tonight by Sītā too alongwith me. Such is the injunction of my teachers, Vasiṣṭha and others, and father too has instructed me accordingly. (35-36)

यानि यान्यत्र योग्यानि श्वोभाविन्यभिषेचने।
तानि मे मङ्गलान्यद्य वैदेह्याश्चैव कारय॥ ३७॥

"Please, therefore, have all such propitious rites gone through this very day as are desirable on this occasion for me as well as for Sītā (a princess of the Videha country) in connection with the installation that is going to take place on the morrow."(37)

एतच्छ्रुत्वा तु कौसल्या चिरकालाभिकांक्षितम्।
हर्षबाष्पाकुलं वाक्यमिदं राममभाषत॥ ३८॥

Hearing of this consummation, which had been coveted for a long time, Kausalyā for her part addressed to Rāma the following reply, which was rendered indistinct by tears of joy : (38)

वत्स राम चिरं जीव हतास्ते परिपन्थिनः।
ज्ञातीन् मे त्वं श्रिया युक्तः सुमित्रायाश्च नन्दय॥ ३९॥

"Child Rāma, may you live long ! Let those inimically disposed to you be wiped off. Invested with royal glory may you bring joy to my relations as well as to those of Sumitrā. (39)

कल्याणे बत नक्षत्रे मया जातोऽसि पुत्रक।
येन त्वया दशरथो गुणैराराधितः पिता॥ ४०॥

"I am glad to think, O darling, that you were given birth to by me under a propitious star, thanks to which your father, Emperor Daśaratha, has been propitiated by you by means of your excellences. (40)

अमोघं बत मे क्षान्तं पुरुषे पुष्करेक्षणे।
येयमिक्ष्वाकुराजश्रीः पुत्र त्वां संश्रयिष्यति॥ ४१॥

"I am gratified to note that the hardship borne by me in the shape of austerities and fasting etc., for the sake of pleasing the lotus-eyed Lord Viṣṇu, the Supreme Person, has not gone in vain. It is by virtue of it that the royal fortune enjoyed by the race of Ikṣwāku is going to embrace you." (41)

इत्येवमुक्तो मात्रा तु रामो भ्रातरमब्रवीत्।
प्राञ्जलिं प्रह्वमासीनमभिवीक्ष्य स्मयन्निव॥ ४२॥

Addressed thus by his mother, Śrī Rāma for his part looked at his brother, Lakṣmaṇa, who sat bent low with humility

with joined palms, and spoke to him (as follows) as though smiling : (42)

लक्ष्मणेमां मया सार्धं प्रशाधि त्वं वसुंधराम्।
द्वितीयं मेऽन्तरात्मानं त्वामियं श्रीरुपस्थिता॥ ४३॥

"Rule you beneficently over this earth with me, O Lakṣmaṇa! This royal fortune has come to you, who are my second life. (43)

सौमित्रे भुङ्क्ष्व भोगांस्त्वमिष्टान् राज्यफलानि च।
जीवितं चापि राज्यं च त्वदर्थमभिकामये॥ ४४॥

Enjoy you, O Lakṣmaṇa, the pleasures coveted by you as well as the rewards of sovereignty (religious merit and fame etc.). I desire to live and even to rule but for you." (44)

इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च।
अभ्यनुज्ञाप्य सीतां च ययौ स्वं च निवेशनम्॥ ४५॥

Having spoken to Lakṣmaṇa as aforesaid and greeting both his mothers, Kausalyā and Sumitrā, and having secured leave to depart on behalf of Sītā too, Śrī Rāma retired to his own palace. (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

At the instance of the Emperor, Vasiṣṭha calls at Śrī Rāma's palace and instructing him alongwith Sītā to fast for the night, returns to Daśaratha. Permitted by the sage, the Emperor adjourns the assembly and retires to the gynaeceum

संदिश्य रामं नृपतिः श्वोभाविन्यभिषेचने।
पुरोहितं समाहूय वसिष्ठमिदमब्रवीत्॥ १॥

Having instructed Śrī Rāma in connection with his installation fixed for the morrow, and summoning the sage, Vasiṣṭha, his family priest, Daśaratha (a ruler of men) spoke to him as follows : (1)

गच्छोपवासं काकुत्स्थं कारयाद्य तपोधन।
श्रेयसे राज्यलाभाय वध्वा सह यतव्रत॥ २॥

"Kindly go and get Śrī Rāma, a scion of Kākutstha, to observe a fast alongwith his wife, Sītā, tonight for his welfare in the shape of removal of obstacles and for his acquiring sovereignty, O Vasiṣṭha, rich in asceticism, firm of resolve, as you yourself are ! (2)

तथेति च स राजानमुक्त्वा वेदविदां वरः।
स्वयं वसिष्ठो भगवान् ययौ रामनिवेशनम्॥ ३॥
उपवासयितुं वीरं मन्त्रविन्मन्त्रकोविदम्।
ब्राह्मं रथवरं युक्तमास्थाय सुधृतव्रतः॥ ४॥

Saying "Amen !" to the Emperor and mounting an excellent chariot fit for Brāhmaṇas and ready with horses yoked to it, the celebrated and powerful sage Vasiṣṭha, the foremost of those well-versed in the Vedas, and a knower of Mantras (sacred spells), who had firmly kept his vows, personally proceeded to Śrī Rāma's palace in order to ask the hero, a knower of Mantras (himself), to undertake a fast. (3-4)

स रामभवनं प्राप्य पाण्डुराभ्रघनप्रभम्।
तिस्त्रः कक्ष्या रथेनैव विवेश मुनिसत्तमः॥ ५॥

Reaching Śrī Rāma's palace, resplendent like a compact mass of white clouds, Vasiṣṭha, the foremost of ascetics, drove through its three enclosures in the chariot itself. (5)

तमागतमृषिं रामस्त्वरन्निव ससम्भ्रमम्।
मानयिष्यन् स मानार्हं निश्चक्राम निवेशनात्॥ ६॥

In order to honour the sage arrived at his door, who deserved great respect, Śrī Rāma reverently issued out of his palace in great hurry. (6)

अभ्येत्य त्वरमाणोऽथ रथाभ्याशं मनीषिणः।
ततोऽवतारयामास परिगृह्य रथात् स्वयम्॥ ७॥

Hastily drawing near the sage's chariot, he forthwith helped him alight from that chariot, personally taking him by the hand. (7)

स चैनं प्रश्रितं दृष्ट्वा सम्भाष्याभिप्रसाद्य च।
प्रियार्हं हर्षयन् राममित्युवाच पुरोहितः॥ ८॥

Seeing him bent low with humility and inquiring after his welfare and praising him, the aforesaid Vasiṣṭha (his family priest) spoke to Śrī Rāma as follows, bringing joy to him by his loving words, deserving as he was of kind words : (8)

प्रसन्नस्ते पिता राम यत्त्वं राज्यमवाप्स्यसि।
उपवासं भवानद्य करोतु सह सीतया॥ ९॥

"Propitious is your father to you, O Rāma, inasmuch as you are going to attain sovereignty tomorrow. Therefore, keep you fast for the night with Sītā. (9)

प्रातस्त्वामभिषेक्ता हि यौवराज्ये नराधिपः।
पिता दशरथः प्रीत्या ययातिं नहुषो यथा॥ १०॥

"Out of love your father, Emperor Daśaratha, is positively going to install you in the office of Prince Regent next morning, even as Nahuṣa installed his son Yayāti." (10)

इत्युक्त्वा स तदा राममुपवासं यतव्रतः।
मन्त्रवत् कारयामास वैदेह्या सहितं शुचिः॥ ११॥

Saying so, the holy sage Vasiṣṭha of firm resolve enjoined Śrī Rāma alongwith Sītā (a princess of the Videha territory) to undertake a vow of fasting for the night in accordance with sacred texts prescribing such fasting. (11)

ततो यथावद् रामेण स राज्ञो गुरुरर्चितः।
अभ्यनुज्ञाप्य काकुत्स्थं ययौ रामनिवेशनात्॥ १२॥

Duly worshipped by Śrī Rāma and taking leave of that scion of Kakutstha, Vasiṣṭha, the king's preceptor, then withdrew from Śrī Rāma's palace. (12)

सुहृद्भिस्तत्र रामोऽपि सहासीनः प्रियंवदैः।
सभाजितो विवेशाथ ताननुज्ञाप्य सर्वशः॥ १३॥

Sitting there with his childhood friends, who spoke kindly to him, Śrī Rāma presently took leave of them all and, greeted by them, retired to his inner apartments. (13)

हृष्टनारीनरयुतं रामवेश्म तदा बभौ।
यथा मत्तद्विजगणं प्रफुल्लनलिनं सरः॥ १४॥

Crowded with joyful men and women, Śrī Rāma's palace at that time looked like a lake swarming with flocks of joyous birds and adorned with full-blown lotuses. (14)

स राजभवनप्रख्यात् तस्माद् रामनिवेशनात्।
निर्गत्य ददृशे मार्गं वसिष्ठो जनसंवृतम्॥ १५॥

Coming out of the aforesaid palace of Śrī Rāma, which vied with the royal palace, Vasiṣṭha found the road thronged with men. (15)

वृन्दवृन्दैरयोध्यायां राजमार्गाः समन्ततः।
बभूवुरभिसम्बाधाः कुतूहलजनैर्वृताः॥ १६॥

Crowded with men full of curiosity to witness the festivities connected with Śrī Rāma's installation, moving in multitudinous batches, the main roads in all the quarters of Ayodhyā became impassable. (16)

जनवृन्दोर्मिसंघर्षहर्षस्वनवृतस्तदा।
बभूव राजमार्गस्य सागरस्येव निःस्वनः॥ १७॥

The noise on the main roads, filled with the hilarious sound produced by the striking of waves in the shape of crowds of men, resembled the roaring of a sea. (17)

सिक्तसम्मृष्टरथ्या हि तथा च वनमालिनी।
आसीदयोध्या तदहः समुच्छ्रितगृहध्वजा॥ १८॥

On that day Ayodhyā had all its streets thoroughly swept and sprinkled with scented water, overhung with garlands of sylvan flowers and had tall flags hoisted on its house-tops. (18)

तदा ह्ययोध्यानिलयः सस्त्रीबालाकुलो जनः।
रामाभिषेकमाकांक्षन्नाकांक्षन्नुदयं रवेः॥ १९॥

Full of flurry the people living in Ayodhyā, including women and children, longed for sunrise, eagerly looking forward as they did to the installation of Śrī Rāma as Prince Regent. (19)

प्रजालंकारभूतं च जनस्यानन्दवर्धनम्।
उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवम्॥ २०॥

Men were eager to witness that grand festival in Ayodhyā, which served as an adornment for the people and enhanced their joy. (20)

एवं तं जनसम्बाधं राजमार्गं पुरोहितः।
व्यूहन्निव जनौघं तं शनै राजकुलं ययौ॥ २१॥

In this way Vasiṣṭha, the family priest of Daśaratha, drove slowly to the royal palace, parting asunder, as it were, the crowd of men that stood blocking the main road already crammed with people. (21)

सिताभ्रशिखरप्रख्यं प्रासादमधिरुह्य च।
समीयाय नरेन्द्रेण शक्रेणेव बृहस्पतिः॥ २२॥

Nay, ascending the palace, which resembled the Himalayan range with its peaks looking like white clouds, he met Daśaratha (a ruler of men) as the sage Bṛhaspati would meet Indra, the ruler of gods. (22)

तमागतमभिप्रेक्ष्य हित्वा राजासनं नृपः।
पप्रच्छ स्वमतं तस्मै कृतमित्यभिवेदयत्॥ २३॥

Quitting his royal seat the moment he perceived that sage Vasiṣṭha had come, the Emperor inquired what was in his mind (viz., whether Śrī Rāma had been approached by the sage) and the sage reported to him that what he had been charged with had been accomplished. (23)

तेन चैव तदा तुल्यं सहासीनाः सभासदः।
आसनेभ्यः समुत्तस्थुः पूजयन्तः पुरोहितम्॥ २४॥

The councillors too, who were sitting by the side of the Emperor at that time, duly rose from their seats all at once, showing their honour to the family priest. (24)

गुरुणा त्वभ्यनुज्ञातो मनुजौघं विसृज्य तम्।
विवेशान्तःपुरं राजा सिंहो गिरिगुहामिव॥ २५॥

Proroguing that assembly of men as soon as permitted by his preceptor, the Emperor for his part retired to the gynaeceum even as a lion would enter a mountain-cave. (25)

तदग्र्यवेषप्रमदाजनाकुलं
महेन्द्रवेश्मप्रतिमं निवेशनम्।
व्यदीपयंश्चारु विवेश पार्थिवः
शशीव तारागणसंकुलं नभः॥ २६॥

Daśaratha, the ruler of the earth, entered that charming gynaeceum, crowded with young ladies, clad in excellent robes, and vying with the abode of the mighty Indra (the ruler of gods), illumining it by his august presence as the moon would illumine the heavens spangled with a host of stars. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Enjoined by sage Vasiṣṭha, Śrī Rāma undertakes a vow to bathe early next morning, worship the gods and sleep for the night on a mat of Kuśa grass. On waking up the next morning, he says his Sandhyā prayers and Brāhmaṇas wish him a propitious day. The citizens decorate the city in order to give it a festal appearance and it is thronged with men eager to witness the installation of Śrī Rāma as Prince Regent

गते पुरोहिते रामः स्नातो नियतमानसः।
सह पत्न्या विशालाक्ष्या नारायणमुपागमत्॥ १॥

Having bathed himself, when Vasiṣṭha (the family priest) had left, Śrī Rāma with a concentrated mind worshipped Lord Nārāyaṇa with the co-operation of his wife, Sītā, who had exceptionally large eyes. (1)

प्रगृह्य शिरसा पात्रीं हविषो विधिवत् ततः।
महते दैवतायाज्यं जुहाव ज्वलितानले॥ २॥

Taking up with his head bent low in reverence the vessel containing ghee for being poured into the sacred fire as oblation, he then consigned the ghee to the lighted fire with due ceremony for the pleasure of Lord Viṣṇu, the Supreme Deity. (2)

शेषं च हविषस्तस्य प्राश्याशास्यात्मनः प्रियम्।
ध्यायन्नारायणं देवं स्वास्तीर्णे कुशसंस्तरे॥ ३॥
वाग्यतः सह वैदेह्या भूत्वा नियतमानसः।
श्रीमत्यायतने विष्णोः शिश्ये नरवरात्मजः॥ ४॥

Tasting the remainder of that offering and expecting in return what was dear to him, Śrī Rāma (son of Daśaratha, the foremost of men) silently lay down to sleep with his mind fully controlled, on a mat of Kuśa grass spread by himself in the hall of the glorious temple of Lord Viṣṇu* alongwith Sītā (a princess of the Videha kings) contemplating on Lord Nārāyaṇa. (3-4)

एकयामावशिष्टायां रात्र्यां प्रतिविबुध्य सः।
अलंकारविधिं सम्यक् कारयामास वेश्मनः॥ ५॥

Waking up three hours before the close of night, he duly caused the temple hall to be decorated. (5)

तत्र शृण्वन् सुखा वाचः सूतमागधवन्दिनाम्।
पूर्वां संध्यामुपासीनो जजाप सुसमाहितः॥ ६॥

Hearing there the delightful words of the Sūtas, who recited Paurāṇika stories, Māgadhas (who regularly recorded and recounted on festive occasions the genealogy of the families of their patrons) and Vandīs (panegyrists) and saying his Sandhyā prayers for the morning (in which the deity presiding over the morning twilight is invoked and prayed to), he repeated the Gāyatrī Mantra with a fully concentrated mind. (6)

तुष्टाव प्रणतश्चैव शिरसा मधुसूदनम्।
विमलक्षौमसंवीतो वाचयामास स द्विजान्॥ ७॥

* The learned commentators point out that the Deity referred to here is no other than Lord Śrī Ranganātha, who had been worshipped by a long line of the rulers of Ayodhyā as their chosen deity in a separate shrine built within the precincts of the royal palace. We are told at length in the Pātāla-Khaṇḍa, of the Padma Purāṇa how Śrī Rāma so kindly handed over the image to Vibhīṣaṇa, through whom it reached Śrirangam (near Tiruchirapally) in South India, where it exists even to this day and is held in the highest reverence by the Vaiṣṇavas and other devotees all over India.

Clad in immaculate silk he glorified Lord Viṣṇu (the Destroyer of the demon Madhu) and saluted Him with his head bent low and urged the Brāhmaṇas to recite benedictory Mantras (Swasti-Vācana) and Mantras wishing him a propitious day (Puṇyāha-Vācana). (7)

तेषां पुण्याहघोषोऽथ गम्भीरमधुरस्तथा।
अयोध्यां पूरयामास तूर्यघोषानुनादितः॥ ८॥

United with the echo of musical instruments the sound of their Puṇyāha-Vācana on that occasion, deep and melodious as it was, filled Ayodhya. (8)

कृतोपवासं तु तदा वैदेह्या सह राघवम्।
अयोध्यानिलयः श्रुत्वा सर्वः प्रमुदितो जनः॥ ९॥

Hearing that Śrī Rāma (a scion of Raghu) had fasted with Sītā (a princess of the king of the Videhas) on that day, the entire populace of Ayodhyā felt highly rejoiced. (9)

ततः पौरजनः सर्वः श्रुत्वा रामाभिषेचनम्।
प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीम्॥ १०॥

Hearing of Śrī Rāma's installation and observing that the night had ended, all the citizens of Ayodhyā now began to decorate the city. (10)

सिताभ्रशिखराभेषु देवतायतनेषु च।
चतुष्पथेषु रथ्यासु चैत्येष्वट्टालकेषु च॥ ११॥
नानापण्यसमृद्धेषु वणिजामापणेषु च।
कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च॥ १२॥
सभासु चैव सर्वासु वृक्षेष्वालक्षितेषु च।
ध्वजाः समुच्छ्रिताः साधु पताकाश्चाभवंस्तथा॥ १३॥

Flags and buntings were set up aloft in a regular way on temples, which looked like mountain-peaks covered with white clouds, and at cross-roads, in the midst of streets, on sacrificial sheds and attics, as well as on the shops of merchants amply provided with commodities of various kinds, as also on the prosperous and splendid residences of householders, nay, on all public assembly halls as well as on tops of all prominent trees. (11—13)

नटनर्तकसङ्घानां गायकानां च गायताम्।
मनःकर्णसुखा वाचः शुश्राव जनता ततः॥ १४॥

The populace of Ayodhyā then listened to the dialogues of actors and the verbal representation of the movements of dancers and the music of the singing musicians, which delighted the mind and ears of the listeners. (14)

रामाभिषेकयुक्ताश्च कथाश्चक्रुर्मिथो जनाः।
रामाभिषेके सम्प्राप्ते चत्वरेषु गृहेषु च॥ १५॥

As the installation of Śrī Rāma approached, people meeting together in quadrangles and houses mutually indulged in talks bearing exclusively on the installation of Śrī Rāma. (15)

बाला अपि क्रीडमाना गृहद्वारेषु सङ्घशः।
रामाभिषवसंयुक्ताश्चक्रुरेव कथा मिथः॥ १६॥

The boys too, playing in batches in front of the doorways of their houses, talked to one another on topics relating to the installation of Śrī Rāma alone. (16)

कृतपुष्पोपहारश्च धूपगन्धाधिवासितः।
राजमार्गः कृतः श्रीमान् पौरै रामाभिषेचने॥ १७॥

On the occasion of Śrī Rāma's installation the main road of Ayodhyā was strewn with offerings of flowers and perfumed with the odour of incense by the citizens and thus rendered charming. (17)

प्रकाशकरणार्थं च निशागमनशङ्कया।
दीपवृक्षांस्तथा चक्रुरनुरथ्यासु सर्वशः॥ १८॥

Nay, in order to provide light in anticipation of nightfall by the time Śrī Rāma should move out in a procession through the streets of the city after installation as Prince Regent, the citizens also set up in every street throughout the city lamp-posts shaped like trees with lights on every bough. (18)

अलंकारं पुरस्यैवं कृत्वा तत् पुरवासिनः।
आकांक्षमाणा रामस्य यौवराज्याभिषेचनम्॥ १९॥
समेत्य सङ्घशः सर्वे चत्वरेषु सभासु च।
कथयन्तो मिथस्तत्र प्रशशंसुर्जनाधिपम्॥ २०॥

Having decorated the city as aforesaid and coming together in batches in quadrangles as well as in the public assembly halls scattered throughout the city, all the residents of that city of Ayodhyā, longing as they did for the installation of Śrī Rāma in the office of Prince Regent, applauded Daśaratha, a ruler of men, while talking to one another on the spot : (19-20)

अहो महात्मा राजायमिक्ष्वाकुकुलनन्दनः।
ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्येऽभिषेक्ष्यति॥ २१॥

"High-souled indeed is this King Daśaratha (the delight of Ikṣwāku's race), who is going to install Śrī Rāma on the throne of Ayodhyā, perceiving himself to be aged ! (21)

सर्वे ह्यनुगृहीताः स्म यन्नो रामो महीपतिः।
चिराय भविता गोप्ता दृष्टलोकपरावरः॥ २२॥

"We are all grateful indeed to God that as the ruler of the globe, Śrī Rāma, who has seen for himself what is noble and ignoble in the world, will be our protector for long. (22)

अनुद्धतमना विद्वान् धर्मात्मा भ्रातृवत्सलः।
यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः॥ २३॥

"Śrī Rāma, a scion of Raghu, is unpresumptuous of mind, learned, pious, fond of his brothers, nay, as affectionate even to us as to his own brothers. (23)

चिरं जीवतु धर्मात्मा राजा दशरथोऽनघः।
यत्प्रसादेनाभिषिक्तं रामं द्रक्ष्यामहे वयम्॥ २४॥

"Long live the sinless King Daśaratha, whose mind is given to piety and by whose grace we shall see Rāma installed as Prince Regent." (24)

एवंविधं कथयतां पौराणां शुश्रुवुः परे।
दिग्भ्यो विश्रुतवृत्तान्ताः प्राप्ता जानपदा जनाः॥ २५॥

Others, viz., people hailing from the countryside, who had heard the news of the projected installation and had flocked from all sides, heard the conversation of the citizens, who were uttering such remarks. (25)

ते तु दिग्भ्यः पुरीं प्राप्ता द्रष्टुं रामाभिषेचनम्।
रामस्य पूरयामासुः पुरीं जानपदा जनाः॥ २६॥

Having poured into the city of Ayodhyā from all directions in order to witness the installation of Śrī Rāma as Prince Regent, the people from the countryside had flooded the prospective capital of Śrī Rāma. (26)

जनौघैस्तैर्विसर्पद्भिः शुश्रुवे तत्र निःस्वनः।
पर्वसूदीर्णवेगस्य सागरस्येव निःस्वनः॥ २७॥

The noise in that city was heard by the aforesaid multitudes of men while moving here and there as the roaring of an ocean whose impetuosity is accelerated on the full moon. (27)

ततस्तदिन्द्रक्षयसंनिभं पुरं
दिदृक्षुभिर्जानपदैरुपाहितैः।
समन्ततः सस्वनमाकुलं बभौ
समुद्रयादोभिरिवार्णवोदकम्॥ २८॥

On that occasion the city of Ayodhyā—which was full of noise and vied in its splendour with Amarāvatī (the capital of Indra) and which was crowded on all sides with the people of the countryside, that had collected there in their eagerness to behold the capital—looked like the sea-water infested with aquatic creatures peculiar to the ocean. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Beholding the festivities and finding Kausalyā bestowing large gifts of money on the Brāhmaṇas, Mantharā, a hunchback hereditary maid-servant of Queen Kaikeyī, who had accidentally ascended the roof of the palace, inquires of Śrī Rāma's erstwhile nurse the occasion for the festivities and, on being told of Śrī Rāma's forthcoming installation, feels enraged and, approaching Kaikeyī, instigates her to stop the installation. Kaikeyī, on the other hand, feels rejoiced over the news and gifts her a jewel as a token of her pleasure

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता।
प्रासादं चन्द्रसंकाशमारुरोह यदृच्छया॥ १॥

A maid-servant of Kaikeyī's parents*, of unknown birth, who had actually lived with her ever since she came to Ayodhyā, ascended by chance the roof of her palace, which shone like the moon because of its white colour. (1)

सिक्तराजपथां कृत्स्नां प्रकीर्णकमलोत्पलाम्।
अयोध्यां मन्थरा तस्मात् प्रासादादन्ववैक्षत॥ २॥

From that palace Mantharā, as the maid-servant was called, looked round the whole of Ayodhyā, whose main road had been watered, nay, which had been strewn with lotuses and lilies here and there. (2)

पताकाभिर्वरार्हाभिर्ध्वजैश्च समलंकृताम्।
सिक्तां चन्दनतोयैश्च शिरःस्नातजनैर्युताम्॥ ३॥

It had been fully decorated with costly buntings and flags and sprinkled with sandal-water and was crowded with men that had gone through a ceremonial bath (by washing their head as well, which was ordinarily left out apparently because of their growing long hair). (3)

माल्यमोदकहस्तैश्च द्विजेन्द्रैरभिनादिताम्।
शुक्लदेवगृहद्वारां सर्ववादित्रनादिताम्॥ ४॥

The city was rendered noisy on all sides by the chief of the Brāhmaṇas moving hither and thither with flowers and balls of sweets (for being offered as an auspicious present to Śrī Rāma on the occasion of his installation) in their hands. It contained temples with white doorways made of crystal and was resonant with the sound of all sorts of musical instruments. (4)

सम्प्रहृष्टजनाकीर्णां ब्रह्मघोषनिनादिताम्।
प्रहृष्टवरहस्त्यश्वां सम्प्रणर्दितगोवृषाम्॥ ५॥

Nay, Ayodhyā was thronged with excessively delighted men, echoed with the loud chanting of the Vedas and was distinguished by excellent and overjoyed elephants and horses as well as by roaring bulls and cows. (5)

हृष्टप्रमुदितैः पौरैरुच्छ्रितध्वजमालिनीम्।
अयोध्यां मन्थरा दृष्ट्वा परं विस्मयमागता॥ ६॥

Mantharā was seized with great wonder to see Ayodhyā brimming over with citizens thrilled and overjoyed at the news

* We read in the Padma-Purāṇa :
मन्थरा नाम कार्यार्थमप्सरा प्रेषिता सुरैः। दासी काचन कैकेय्यै दत्ता केकयभूभृता॥
" A celestial nymph, Mantharā by name, was deputed by the gods to carry out their mission (in the shape of sending Śrī Rāma into exile and thereby bringing about the destruction of Rāvaṇa). She was given away by the king of the Kekaya territory as a maid-servant to Kaikeyī".

of Śrī Rāma's installation, and decked with rows of tall flags. (6)

सा हर्षोत्फुल्लनयनां पाण्डुरक्षौमवासिनीम्।
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा॥ ७॥

Seeing Śrī Rāma's former nurse standing not very far from her, dressed in white silk, her eyes blooming with joy, the said Mantharā inquired of her : (7)

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती।
राममाता धनं किं नु जनेभ्यः सम्प्रयच्छति॥ ८॥

"How is it that Empress Kausalyā (Śrī Rāma's mother), full of supreme joy, is freely giving away riches to men, though devoted to wealth herself? (8)

अतिमात्रं प्रहर्षः किं जनस्यास्य च शंस मे।
कारयिष्यति किं वापि सम्प्रहृष्टो महीपतिः॥ ९॥

"Please also tell me wherefore such excessive rapture is being felt by these people of Ayodhyā? And what is the overjoyed Emperor going to get done?" (9)

विदीर्यमाणा हर्षेण धात्री तु परया मुदा।
आचचक्षेऽथ कुब्जायै भूयसीं राघवे श्रियम्॥ १०॥

Bursting with joy the nurse for her part forthwith spoke to the hunchbacked maid-servant with supreme delight of immense fortune in the shape of sovereignty being conferred by the Emperor on Śrī Rāma, a scion of Raghu. (10)

श्वः पुष्येण जितक्रोधं यौवराज्येन चानघम्।
राजा दशरथो राममभिषेक्ता हि राघवम्॥ ११॥

"Tomorrow under the asterism Puṣya, (she added) will Emperor Daśaratha positively install in the office of Prince Regent the sinless Rāma (a scion of Raghu), who has conquered wrath." (11)

धात्र्यास्तु वचनं श्रुत्वा कुब्जा क्षिप्रममर्षिता।
कैलासशिखराकारात् प्रासादादवरोहत॥ १२॥

Filled with indignation to hear the report of the nurse, the hunchbacked maid-servant for her part got down at once from the roof of the palace, which resembled in shape a peak of Kailāsa. (12)

सा दह्यमाना क्रोधेन मन्थरा पापदर्शिनी।
शयानामेव कैकेयीमिदं वचनमब्रवीत्॥ १३॥

Burning with anger, Mantharā, who scented foul play in the move of the Emperor, spoke as follows to Kaikeyī even while she was reposing in bed : (13)

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते।
उपप्लुतमघौघेन नात्मानमवबुध्यसे॥ १४॥

"Get up, O deluded one! How can you keep lying down? Peril stares you in the face! You do not perceive yourself threatened by a flood of misery ! (14)

अनिष्टे सुभगाकारे सौभाग्येन विकत्थसे।
चलं हि तव सौभाग्यं नद्याः स्रोत इवोष्णगे॥ १५॥

"Though loathed by the king, you boast of your good luck in the shape of the goodwill of your husband, endowed as you are with a graceful appearance ! Like the current of a river in hot weather, your good luck is but evanescent." (15)

एवमुक्ता तु कैकेयी रुष्टया परुषं वचः।
कुब्जया पापदर्शिन्या विषादमगमत् परम्॥ १६॥

Addressed in a harsh language as aforesaid by the enraged hunchback, who suspected foul play in the installation of Śrī Rāma as Prince Regent, Kaikeyī for her part gave way to great sorrow. (16)

कैकेयी त्वब्रवीत् कुब्जां कच्चित् क्षेमं न मन्थरे।
विषण्णवदनां हि त्वां लक्षये भृशदुःखिताम्॥ १७॥

Kaikeyī in her turn replied to the hunchback as follows : "Is not all well, O Mantharā? For I find you dejected in appearance and sore afflicted." (17)

मन्थरा तु वचः श्रुत्वा कैकेय्या मधुराक्षरम्।
उवाच क्रोधसंयुक्ता वाक्यं वाक्यविशारदा॥ १८॥

Incensed to hear the question of Kaikeyī, which was couched in sweet accents, Mantharā, for her part, who was a master of expression, spoke as follows: (18)

सा विषण्णतरा भूत्वा कुब्जा तस्यां हितैषिणी।
विषादयन्ती प्रोवाच भेदयन्ती च राघवम्॥ १९॥

Nay, getting all the more dejected to hear the nonchalant question of Kaikeyī, the hunchback, who posed to be her great well-wisher, replied as follows, inspiring dejection into Kaikeyī's mind and estranging her from Śrī Rāma, a scion of Raghu : (19)

अक्षयं सुमहद् देवि प्रवृत्तं त्वद्विनाशनम्।
रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति॥ २०॥

"The very great work of ruining you, against which there is no remedy, has commenced, O queen! King Daśaratha is going to install Rāma in the office of Prince Regent. (20)

सास्म्यगाधे भये मग्ना दुःखशोकसमन्विता।
दह्यमानानलेनेव त्वद्धितार्थमिहागता॥ २१॥

"Plunged in fathomless fear on your score, nay, full of agony and grief and burning as it were with fire, I as such have come here to make known to you your best interest in the matter. (21)

तव दुःखेन कैकेयि मम दुःखं महद् भवेत्।
त्वद्वृद्धौ मम वृद्धिश्च भवेदिह न संशयः॥ २२॥

"Great suffering is sure to come to me due to your suffering, O Kaikeyī! And my advancement is sure to follow in the wake of your advancement: there is no doubt about it. (22)

नराधिपकुले जाता महिषी त्वं महीपतेः।
उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे॥ २३॥

"You were born in the race of kings and are the favourite consort of a king. How is it that you do not know the sternness of kingly duties, O royal lady? (23)

धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः।
शुद्धभावेन जानीषे तेनैवमतिसंधिता॥ २४॥

"Your husband is deceitful, though professing piety, and hard-hearted, though using sweet expressions. Still you consider him as blessed with a guileless heart and in this way stand deceived by him. (24)

उपस्थितः प्रयुञ्जानस्त्वयि सान्त्वमनर्थकम्।
अर्थेनैवाद्य ते भर्ता कौसल्यां योजयिष्यति॥ २५॥

"Standing by your side, speaking kind words that have no meaning, your spouse is going this very day to invest Kausalyā alone with fortune (in the shape of sovereign powers for her son)! (25)

अपवाह्य तु दुष्टात्मा भरतं तव बन्धुषु।
काल्ये स्थापयिता रामं राज्ये निहतकण्टके॥ २६॥

"Having sent away Bharata to (the kingdom of) your kinsfolk, the evil-minded king for his part will install Rāma next morning on the throne of Ayodhyā, now that all the thorns have been completely removed. (26)

शत्रुः पतिप्रवादेन मात्रेण हितकाम्यया।
आशीविष इवाङ्केन बाले परिधृतस्त्वया॥ २७॥

"Like a venomous serpent reared by a mother on her own person with intent to do good to it, O puerile lady, an enemy under the appellation of spouse has been held by you close to your bosom. (27)

यथा हि कुर्याच्छत्रुर्वा सर्पो वा प्रत्युपेक्षितः।
राज्ञा दशरथेनाद्य सपुत्रा त्वं तथा कृता॥ २८॥

"Alongwith your son, Bharata, you have been dealt with by Emperor Daśaratha quite in the same way today as an enemy or a serpent would behave if ignored. (28)

पापेनानृतसान्त्वेन बाले नित्यं सुखोचिता।
रामं स्थापयता राज्ये सानुबन्धा हता ह्यसि॥ २९॥

"Ever fond of ease you have indeed been ruined with your friends and relations, O young (inexperienced) lady, by the wicked king, uttering falsely kind words, by going to install Rāma on the throne of Ayodhyā. (29)

सा प्राप्तकालं कैकेयि क्षिप्रं कुरु हितं तव।
त्रायस्व पुत्रमात्मानं मां च विस्मयदर्शने॥ ३०॥

"As such, O Kaikeyī, promptly accomplish what is opportune in your interest

and protect your son, your own self and me too, O lady of marvellous insight !" (30)

मन्थराया वचः श्रुत्वा शयनात् सा शुभानना।
उत्तस्थौ हर्षसम्पूर्णा चन्द्रलेखेव शारदी॥ ३१॥

Flooded with joy to hear the report of Mantharā, that lady of charming appearance rose from her bed like the orb of the autumnal full moon. (31)

अतीव सा तु संतुष्टा कैकेयी विस्मयान्विता।
दिव्यमाभरणं तस्यै कुब्जायै प्रददौ शुभम्॥ ३२॥

Full of amazement and extremely gratified, the celebrated Kaikeyī for her part gave away to the aforesaid hunchback a wonderful and shining jewel. (32)

दत्त्वा त्वाभरणं तस्यै कुब्जायै प्रमदोत्तमा।
कैकेयी मन्थरां हृष्टा पुनरेवाब्रवीदिदम्॥ ३३॥

Feeling positively rejoiced on having bestowed the jewel on that hunchback, Kaikeyī, the foremost of young ladies, once more spoke to Mantharā as follows : (33)

इदं तु मन्थरे मह्यमाख्यातं परमं प्रियम्।
एतन्मे प्रियमाख्यातं किं वा भूयः करोमि ते॥ ३४॥

"This is indeed a most welcome news broken to me by you, O Mantharā ! This is a delightful tidings to me. What more, for that matter, shall I do for you? (34)

रामे वा भरते वाहं विशेषं नोपलक्षये।
तस्मात् तुष्टास्मि यद् राजा रामं राज्येऽभिषेक्ष्यति॥ ३५॥

"I perceive no difference between Rāma, on the one hand, and Bharata, on the other. I am, therefore, pleased to know that the Emperor is going to install Śrī Rāma on the throne. (35)

न मे परं किंचिदितो वरं पुनः
प्रियं प्रियार्हे सुवचं वचोऽमृतम्।
तथा ह्यवोचस्त्वमतः प्रियोत्तरं
वरं परं ते प्रददामि तं वृणु॥ ३६॥

"No exquisite and agreeable nectar-like expression other than this could, of course, have been easily addressed to me, O woman deserving kindness ! Since, however, you have spoken as aforesaid to me, I therefore offer to you another dearest boon; please ask it of me." (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

While Mantharā was thus trying to impress on Kaikeyī's mind that the installation of Śrī Rāma on the throne of Ayodhyā would spell disaster to Bharata, Kaikeyī for her part went on harping on Śrī Rāma's virtues and maintained that his installation as Prince Regent was quite welcome to her. Mantharā, however, goes on labouring her point and urges Kaikeyī to interrupt the installation

मन्थरा त्वभ्यसूय्यैनामुत्सृज्याभरणं हि तत्।
उवाचेदं ततो वाक्यं कोपदुःखसमन्विता॥ १॥

Censuring Kaikeyī and throwing away the said jewel gifted by her, however, Mantharā thereupon spoke to her as follows,

full of indignation (at the nonchalant attitude of Kaikeyī) and sorrow (at her inevitable ruin) : (1)

हर्षं किमर्थमस्थाने कृतवत्यसि बालिशे।
शोकसागरमध्यस्थं नात्मानमवबुध्यसे॥ २॥

"Wherefore have you expressed joy, O foolish lady, when there is no occasion for it? Obviously you do not perceive yourself surrounded by an ocean of grief? (2)

मनसा प्रसहामि त्वां देवि दुःखार्दिता सती।
यच्छोचितव्ये हृष्टासि प्राप्य त्वं व्यसनं महत्॥ ३॥

"Afflicted as I am with sorrow, O royal lady, I mentally laugh at you in that even on meeting with a great calamity you feel rejoiced where there is reason to mourn! (3)

शोचामि दुर्मतित्वं ते का हि प्राज्ञा प्रहर्षयेत्।
अरेः सपत्नीपुत्रस्य वृद्धिं मृत्योरिवागताम्॥ ४॥

"I pity perverseness of your mind; for else what wise lady would exult over the prospective exaltation of a stepson, a veritable foe, any more than on the imminent advance of death? (4)

भरतादेव रामस्य राज्यसाधारणाद् भयम्।
तद् विचिन्त्य विषण्णास्मि भयं भीताद्धि जायते॥ ५॥

"Rāma has every cause for fear from Bharata alone, who has an equal claim to sovereignty. I am sad to ponder that; for danger naturally follows to the man who is feared from an individual seized with fear. (5)

लक्ष्मणो हि महाबाहू रामं सर्वात्मना गतः।
शत्रुघ्नश्चापि भरतं काकुत्स्थं लक्ष्मणो यथा॥ ६॥

"The mighty-armed Lakṣmaṇa, of course, follows Rāma with all his being and Śatrughna too is a follower of Bharata in the same way as Lakṣmaṇa is of Rāma (a scion of Kakutstha). (6)

प्रत्यासन्नक्रमेणापि भरतस्यैव भामिनि।
राज्यक्रमो विसृष्टस्तु तयोस्तावद्यवीयसोः॥ ७॥

"According to the order of seniority too the claim to the throne of Ayodhyā of Bharata alone can be pressed; that of Lakṣmaṇa and Śatrughna, who are both junior to Bharata, is out of the question, O proud Lady! (7)

विदुषः क्षत्रचारित्रे प्राज्ञस्य प्राप्तकारिणः।
भयात् प्रवेपे रामस्य चिन्तयन्ती तवात्मजम्॥ ८॥

"I shudder with fear to think of the danger to your son from Rāma, who is not only learned and well-versed in the conduct of a Kṣatriya, but also promptly does what is called for. (8)

सुभगा किल कौसल्या यस्याः पुत्रोऽभिषेक्ष्यते।
यौवराज्येन महता श्वः पुष्येण द्विजोत्तमैः॥ ९॥

"Fortunate indeed is Kausalyā, whose son is going to be invested with the great office of Prince Regent tomorrow under the asterism Puṣya by the foremost of Brāhmaṇas. (9)

प्राप्तां वसुमतीं प्रीतिं प्रतीतां हतविद्विषम्।
उपस्थास्यसि कौसल्यां दासीवत् त्वं कृताञ्जलिः॥ १०॥

"With joined palms you will wait like a maid-servant on Kausalyā, when she has attained the rulership of the globe and disposed of her enemies in the person of Bharata and yourself and derived joy thereby, trusted as she is by her husband.(10)

एवं च त्वं सहास्माभिस्तस्याः प्रेष्या भविष्यसि।
पुत्रश्च तव रामस्य प्रेष्यत्वं हि गमिष्यति॥ ११॥

"In this way you too alongwith us will be reduced to the position of her maid-servant and your son as well will surely be degraded to the status of Rāma's servant. (11)

हृष्टाः खलु भविष्यन्ति रामस्य परमाः स्त्रियः।
अप्रहृष्टा भविष्यन्ति स्नुषास्ते भरतक्षये॥ १२॥

"The most blessed ladies of Rāma's household will feel positively rejoiced, while as a sequel to Bharata's destruction your daughter-in-law and her companions will feel unhappy." (12)

तां दृष्ट्वा परमप्रीतां ब्रुवन्तीं मन्थरां ततः।
रामस्यैव गुणान् देवी कैकेयी प्रशशंस ह॥ १३॥

Seeing the aforesaid Mantharā speaking most unkindly as above, the godlike Kaikeyī thereupon merely extolled the virtues of Śrī Rāma as follows : so the tradition goes— (13)

धर्मज्ञो गुणवान् दान्तः कृतज्ञः सत्यवान् शुचिः।
रामो राजसुतो ज्येष्ठो यौवराज्यमतोऽर्हति॥ १४॥

"A knower of what is right, Śrī Rāma is a repository of virtues, disciplined, grateful, devoted to truth, upright and the eldest of the princes. He, therefore, deserves to be installed in the office of Prince Regent.(14)

भ्रातॄन् भृत्यांश्च दीर्घायुः पितृवत् पालयिष्यति।
संतप्यसे कथं कुब्जे श्रुत्वा रामाभिषेचनम्॥ १५॥

"The long-lived child Rāma will look after his younger brothers and servants as a father does his children. How then do you feel distressed, O hunchback, to hear of his installation? (15)

भरतश्चापि रामस्य ध्रुवं वर्षशतात् परम्।
पितृपैतामहं राज्यमवाप्स्यति नरर्षभः॥ १६॥

"After a hundred years of Rāma's installation (when Rāma retires due to old age) Bharata too, the foremost of men, will inherit his ancestral throne in the natural course. (16)

सा त्वमभ्युदये प्राप्ते दह्यमानेव मन्थरे।
भविष्यति च कल्याणे किमिदं परितप्यसे॥ १७॥

"When an occasion for rejoicing like the present one is at hand and when a festive occasion, similar to the one at hand, is to come off in future (too in the shape of Bharata's installation, no matter even if it comes after a hundred years) how is it that, well-known as you are for your wisdom, you feel agonized like this as though burning with jealousy, O Mantharā? (17)

यथा वै भरतो मान्यस्तथा भूयोऽपि राघवः।
कौसल्यातोऽतिरिक्तं च मम शुश्रूषते बहु॥ १८॥

"Precisely as Bharata is worthy of esteem to me, Rāma, a scion of Raghu, is even more so. Nay, the latter does greater service to me than to Kausalyā. (18)

राज्यं यदि हि रामस्य भरतस्यापि तत् तदा।
मन्यते हि यथाऽऽत्मानं यथा भ्रातॄंस्तु राघवः॥ १९॥

"If the throne really goes to Rāma, it would be equally Bharata's at that very time; for Rāma, a scion of Raghu, actually esteems his brothers just as his own self." (19)

कैकेय्या वचनं श्रुत्वा मन्थरा भृशदुःखिता।
दीर्घमुष्णं विनिःश्वस्य कैकेयीमिदमब्रवीत्॥ २०॥

Heaving a doleful sigh, Mantharā, who was sore distressed to hear Kaikeyī's reply, spoke to the latter as follows : (20)

अनर्थदर्शिनी मौर्ख्यान्नात्मानमवबुध्यसे।
शोकव्यसनविस्तीर्णे मज्जन्ती दुःखसागरे॥ २१॥

"Unable to perceive the truth due to stupidity, and about to sink in an ocean of misery, swollen through grief and adversity, you fail to assess your real position. (21)

भविता राघवो राजा राघवस्य च यः सुतः।
राजवंशात्तु भरतः कैकेयि परिहास्यते॥ २२॥

"Rāma, a scion of Raghu, will be crowned king and after him he who is born as his son; whereas Bharata, O Kaikeyī, will be excluded from the royal line. (22)

नहि राज्ञः सुताः सर्वे राज्ये तिष्ठन्ति भामिनि।
स्थाप्यमानेषु सर्वेषु सुमहाननयो भवेत्॥ २३॥

"All the sons of a king do not retain their hold on the throne, O proud woman ! For, if all are installed on a throne at one and the same time, a very great impropriety will be caused. (23)

तस्माज्ज्येष्ठे हि कैकेयि राज्यतन्त्राणि पार्थिवाः।
स्थापयन्त्यनवद्याङ्गि गुणवत्स्वितरेष्वपि॥ २४॥

"Therefore, kings, O Kaikeyī, actually hand over the reins of government to the eldest son, even though others, *viz.*, the younger may be full of virtues, O lady with faultless limbs ! (24)

असावत्यन्तनिर्भग्नस्तव पुत्रो भविष्यति।
अनाथवत् सुखेभ्यश्च राजवंशाच्च वत्सले॥ २५॥

"Like a child without a guardian, your aforesaid son will be altogether deprived of comforts and cast out from the royal dynasty, O lady full of affection (for your child)! (25)

साहं त्वदर्थे सम्प्राप्ता त्वं तु मां नावबुद्ध्यसे।
सपत्निवृद्धौ या मे त्वं प्रदेयं दातुमर्हसि॥ २६॥

"Such as I am, I have come to you to awaken you to your own interests, while you do not recognize my worth in that you seek to bestow a reward on me on the exaltation of your co-wife! (26)

ध्रुवं तु भरतं रामः प्राप्य राज्यमकण्टकम्।
देशान्तरं नाययिता लोकान्तरमथापि वा॥ २७॥

"Having attained sovereignty shorn of enemies, Rāma for his part will surely send Bharata into exile or even to the other world. (27)

बाल एव तु मातुल्यं भरतो नायितस्त्वया।
संनिकर्षाच्च सौहार्दं जायते स्थावरेष्विव॥ २८॥

"Even as a boy, Bharata, on the other hand, has been despatched by you to his maternal uncle's; while love is engendered through contiguity even as among inanimate beings like trees and creepers. (28)

भरतानुवशात् सोऽपि शत्रुघ्नस्तत्समं गतः।
लक्ष्मणो हि यथा रामं तथायं भरतं गतः॥ २९॥

"In obedience to the will of Bharata the celebrated Śatrughna too left with him, inasmuch as the latter is devoted to Bharata in the same way as Lakṣmaṇa is to Rāma. (29)

श्रूयते हि द्रुमः कश्चिच्छेत्तव्यो वनजीवनैः।
संनिकर्षादिषीकाभिर्मोचितः परमाद् भयात्॥ ३०॥

"A certain tree marked down for being felled by those living on the produce of forests was actually saved from the great danger by thorny shrubs through sheer proximity: so it is heard. (30)

गोप्ता हि रामं सौमित्रिर्लक्ष्मणं चापि राघवः।
अश्विनोरिव सौभ्रात्रं तयोर्लोकेषु विश्रुतम्॥ ३१॥

"Indeed Lakṣmaṇa (son of Sumitrā) will protect Rāma and Rāma (a scion of Raghu) too will protect Lakṣmaṇa. Their brotherly love for each other, which is akin to the love of the Aświns (the twin-born physicians of gods), is widely known in all the worlds. (31)

तस्मान्न लक्ष्मणे रामः पापं किंचित् करिष्यति।
रामस्तु भरते पापं कुर्यादेव न संशयः॥ ३२॥

"Therefore, Rāma will never do any wrong to Lakṣmaṇa. Against Bharata, however, he must perpetrate a wrong: there is no doubt about it. (32)

तस्माद् राजगृहादेव वनं गच्छतु राघवः।
एतद्धि रोचते मह्यं भृशं चापि हितं तव॥ ३३॥

"Therefore let Rāma, a scion of Raghu, retire to the woods even from the palace. This alone appeals to me and is also supremely good for you. (33)

एवं ते ज्ञातिपक्षस्य श्रेयश्चैव भविष्यति।
यदि चेद् भरतो धर्मात् पित्र्यं राज्यमवाप्स्यति॥ ३४॥

"In case Bharata rightly secures his paternal throne (as promised by his father), then only will the welfare of those (like myself) belonging to the side of your parents be ensured. (34)

स ते सुखोचितो बालो रामस्य सहजो रिपुः।
समृद्धार्थस्य नष्टार्थो जीविष्यति कथं वशे॥ ३५॥

"Having lost his fortune, how will that boy of yours, a born enemy of Rāma—whose object has been realized—and deserving a life of ease, live in subjection to Rāma? (35)

अभिद्रुतमिवारण्ये सिंहेन गजयूथपम्।
प्रच्छाद्यमानं रामेण भरतं त्रातुमर्हसि॥ ३६॥

"You ought to protect Bharata when like the leader of a herd of elephants chased in a forest by a lion he is overpowered by Rāma. (36)

दर्पान्निराकृता पूर्वं त्वया सौभाग्यवत्तया।
राममाता सपत्नी ते कथं वैरं न यापयेत्॥ ३७॥

"It is improbable that your co-wife, Kausalyā, mother of Rāma, who has been slighted by you in the past out of pride born of your being loved by your husband, will not repay her grudge to you. (37)

यदा च रामः पृथिवीमवाप्स्यते
प्रभूतरत्नाकरशैलसंयुताम्।
तदा गमिष्यस्यशुभं पराभवं
सहैव दीना भरतेन भामिनि॥ ३८॥

"Nay, when Rāma secures dominion of the earth with its seas and mountains containing abundant jewels, you will at that time helplessly suffer unwelcome ignominy alone in the shape of servitude alongwith Bharata, O proud lady! (38)

यदा हि रामः पृथिवीमवाप्स्यते
ध्रुवं प्रणष्टो भरतो भविष्यति।
अतो हि संचिन्तय राज्यमात्मजे
परस्य चैवास्य विवासकारणम्॥ ३९॥

"As soon as Rāma attains sovereignty of the globe, Bharata will surely meet his doom. Therefore, actually devise some means of securing sovereignty in favour of your son, Bharata, as well as an excuse for banishing Rāma, his (born) enemy." (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Kaikeyī, whose heart was poisoned by the malicious gossip of Mantharā as aforesaid, takes a vow to see that Rāma is sent into exile and Bharata installed as Prince Regent, and asks Mantharā herself how to secure that consummation. Mantharā tells her how in the course of a conflict between gods and demons, in which Daśaratha's help was enlisted by the gods, the queen, who had accompanied her husband to the field of operations and had rendered valuable assistance to him at a critical juncture, was offered a couple of boons, which she had kept in abeyance. Mantharā now asks Kaikeyī to demand the banishment of Rāma and the installation of Bharata against the two promised boons. Kaikeyī accordingly throws away her ornaments and lies down on the bare floor in the sulking-room in a sullen mood

एवमुक्ता तु कैकेयी क्रोधेन ज्वलितानना।
दीर्घमुष्णं विनिःश्वस्य मन्थरामिदमब्रवीत्॥ १॥

Heaving a doleful sigh, when told thus, Kaikeyī, for her part, whose face was flushed with anger, spoke to Mantharā as follows: (1)

अद्य राममितः क्षिप्रं वनं प्रस्थापयाम्यहम्।
यौवराज्ये भरतं क्षिप्रमद्याभिषेचये॥ २॥

"I shall without delay despatch Rāma to the forest from here this very day and shall further install Bharata in the office of Prince Regent without loss of time. (2)

इदं त्विदानीं सम्पश्य केनोपायेन साधये।
भरतः प्राप्नुयाद् राज्यं न तु रामः कथंचन॥ ३॥

"Now just ponder over this: by what means should I be able to ensure that Bharata attains sovereignty and not Rāma on any account?" (3)

एवमुक्ता तु सा देव्या मन्थरा पापदर्शिनी।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत्॥ ४॥

Addressed thus by the queen, Mantharā of sinful mind for her part replied to Kaikeyī as follows, impairing the (mundane) interest of Śrī Rāma : (4)

हन्तेदानीं प्रपश्य त्वं कैकेयि श्रूयतां वचः।
यथा ते भरतो राज्यं पुत्रः प्राप्स्यति केवलम्॥ ५॥

"Ah, presently see you, O Kaikeyī, what I do. Listen to my advice whereby your son, Bharata, alone will attain sovereignty. (5)

किं न स्मरसि कैकेयि स्मरन्ती वा निगूहसे।
यदुच्यमानमात्मार्थं मत्तस्त्वं श्रोतुमिच्छसि॥ ६॥

"Since you wish to hear from me of the plan conducive to your own interest, which has already been made known (by you off and on), do you not remember it yourself or do you hide it from me, even though you remember it, O Kaikeyī ! (6)

मयोच्यमानं यदि ते श्रोतुं छन्दो विलासिनि।
श्रूयतामभिधास्यामि श्रुत्वा चैतद् विधीयताम्॥ ७॥

"If your intention is to hear of it as told by me, O lady full of charms, I shall presently tell you; please listen and, when you have heard of it, it may be acted upon." (7)

श्रुत्वैवं वचनं तस्या मन्थरायास्तु कैकयी।
किंचिदुत्थाय शयनात् स्वास्तीर्णादिदमब्रवीत्॥ ८॥

Hearing this reply of the aforesaid Mantharā and rising a little (out of deference mixed with curiosity) from her bed, spread by herself and, therefore, faultless, Kaikeyī for her part spoke as follows : (8)

कथयस्व ममोपायं केनोपायेन मन्थरे।
भरतः प्राप्नुयाद् राज्यं न तु रामः कथंचन॥ ९॥

"Point out to me the means. By what device, O Mantharā, may Bharata attain sovereignty and not Rāma in any case?" (9)

एवमुक्ता तदा देव्या मन्थरा पापदर्शिनी।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत्॥ १०॥

Requested thus by the queen on that occasion, Mantharā of sinful intent spoke to Kaikeyī as follows, crushing the interest of Śrī Rāma : (10)

पुरा देवासुरे युद्धे सह राजर्षिभिः पतिः।
अगच्छत् त्वामुपादाय देवराजस्य साह्यकृत्॥ ११॥
दिशमास्थाय कैकेयि दक्षिणां दण्डकान् प्रति।
वैजयन्तमिति ख्यातं पुरं यत्र तिमिध्वजः॥ १२॥

"Proceeding in a southerly direction in order to help the cause of Indra (the ruler of gods) in a war between gods and demons in the former days alongwith other dependent royal sages, and taking you with him, your husband, Emperor Daśaratha, O Kaikeyī, marched against the city known by the name of Vaijayanta in the Daṇḍaka forest, where lived the demon Timidhwaja (so-called because his ensign bore the emblem of Timi, a species of fish of enormous size). (11-12)

स शम्बर इति ख्यातः शतमायो महासुरः।
ददौ शक्रस्य संग्रामं देवसङ्घैरनिर्जितः॥ १३॥

"Also known as Śambara, that great demon, who knew hundreds of conjuring tricks and could not be conquered even by hosts of gods, offered battle to Indra. (13)

तस्मिन् महति संग्रामे पुरुषान् क्षतविक्षतान्।
रात्रौ प्रसुप्तान् घ्नन्ति स्म तरसापास्य राक्षसाः॥ १४॥

"Quickly carrying off from their beds at night the warriors injured and grievously wounded in the course of that great conflict and lying fast asleep, the ogre-like demons used to make short work of them. (14)

तत्राकरोन्महायुद्धं राजा दशरथस्तदा।
असुरैश्च महाबाहुः शस्त्रैश्च शकलीकृतः॥ १५॥

"There Emperor Daśaratha fought a great battle with the demons and the mighty-armed hero was lacerated with weapons and missiles on that occasion. (15)

अपवाह्य त्वया देवि संग्रामान्नष्टचेतनः।
तत्रापि विक्षतः शस्त्रैः पतिस्ते रक्षितस्त्वया॥ १६॥

"Having been removed in an unconscious state from the field of battle by you, O glorious lady, your husband, King Daśaratha, was mangled with weapons even there and saved by you by being taken to a still safer retreat. (16)

तुष्टेन तेन दत्तौ ते द्वौ वरौ शुभदर्शने।
स त्वयोक्तः पतिर्देवि यदेच्छेयं तदा वरम्॥ १७॥
गृह्णीयां तु तदा भर्तस्तथेत्युक्तं महात्मना।
अनभिज्ञा ह्यहं देवि त्वयैव कथितं पुरा॥ १८॥

"A couple of boons were offered to you by him, pleased as he was with your invaluable services on two occasions one after another, O lady with charming looks! The said Daśaratha, your husband, O queen, was, however, told by you as follows: 'I shall certainly claim them when I will, O lord!' 'Amen!' was the answer then given by the high-souled monarch. I was of course unaware of it, O queen! It was by you alone that the episode was narrated in the days gone by. (17-18)

कथैषा तव तु स्नेहान्मनसा धार्यते मया।
रामाभिषेकसम्भारान्निगृह्य विनिवर्तय॥ १९॥

"Out of affection for you, however, this incident is treasured by me in my mind. Binding your husband with a promise, put a stop to the preparations, already in hand, for Rāma's installation. (19)

तौ च याचस्व भर्तारं भरतस्याभिषेचनम्।
प्रव्राजनं च रामस्य वर्षाणि च चतुर्दश॥ २०॥

"Nay, ask of your husband the aforesaid two boons in the shape of Bharata's installation as Prince Regent and the banishment of Rāma for fourteen years, for the second. (20)

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वनम्।
प्रजाभावगतस्नेहः स्थिरः पुत्रो भविष्यति॥ २१॥

"Surely when Rāma has been sent into exile for fourteen years, your son, Bharata, will have sown the seeds of affection for himself in the heart of his subjects and will have been established on the throne. (21)

क्रोधागारं प्रविश्याद्य क्रुद्धेवाश्वपतेः सुते।
शेष्वानन्तर्हितायां त्वं भूमौ मलिनवासिनी॥ २२॥

"As though indignant, enter the sulking-room this very day, O daughter of Aśwapati, and, clad in soiled garments, you lie down on the bare floor. (22)

मा स्मैनं प्रत्युदीक्षेया मा चैनमभिभाषथाः।
रुदन्ती पार्थिवं दृष्ट्वा जगत्यां शोकलालसा॥ २३॥

"Start weeping the moment you see the king and lying on the ground plunged in grief, neither look at him nor speak to him. (23)

दयिता त्वं सदा भर्तुरत्र मे नास्ति संशयः।
त्वत्कृते च महाराजो विशेदपि हुताशनम्॥ २४॥

"You are ever beloved of your spouse: I have no doubt about it. Nay, for your sake the Emperor can even enter fire. (24)

न त्वां क्रोधयितुं शक्तो न क्रुद्धां प्रत्युदीक्षितुम्।
तव प्रियार्थं राजा तु प्राणानपि परित्यजेत्॥ २५॥

"The king dare not provoke you nor can he bear to see you angry. For your pleasure the king can literally lay down his very life. (25)

नह्यतिक्रमितुं शक्तस्तव वाक्यं महीपतिः।
मन्दस्वभावे बुध्यस्व सौभाग्यबलमात्मनः॥ २६॥

"The monarch dare not in any case

transgress your command. Realize the potency of your charms, O lady of sluggish disposition ! (26)

मणिमुक्तासुवर्णानि रत्नानि विविधानि च।
दद्याद् दशरथो राजा मा स्म तेषु मनः कृथाः॥ २७॥

"King Daśaratha may offer you gems, pearls and gold as well as precious stones of various kinds; pray, do not set your mind on them. (27)

यौ तौ देवासुरे युद्धे वरौ दशरथो ददौ।
तौ स्मारय महाभागे सोऽर्थो न त्वा क्रमेदति॥ २८॥

"Remind the monarch, O highly blessed lady, of those two momentous boons which Daśaratha offered to you in the course of the conflict between gods and demons. Let not that cherished object in the shape of Bharata's installation as Prince Regent and Rāma's exile slip out of your mind. (28)

यदा तु ते वरं दद्यात् स्वयमुत्थाप्य राघवः।
व्यवस्थाप्य महाराजं त्वमिमं वृणुया वरम्॥ २९॥

"When, however, lifting you up personally, Daśaratha, a scion of Raghu, offers to you the promised boon, ask you the following boon of the Emperor, binding him with an oath : (29)

रामप्रव्रजनं दूरं नव वर्षाणि पञ्च च।
भरतः क्रियतां राजा पृथिव्यां पार्थिवर्षभ॥ ३०॥

" 'Let Rāma be sent afar into exile for fourteen years and let Bharata be installed as the ruler of the globe, O jewel among kings !' (30)

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वनम्।
रूढश्च कृतमूलश्च शेषं स्थास्यति ते सुतः॥ ३१॥

"For, when Rāma is sent into exile for fourteen years, your son will have been established and firmly rooted on the throne of Ayodhyā by the time Rāma returns after completing the term of his exile and will continue as king for the rest of his life. (31)

रामप्रव्राजनं चैव देवि याचस्व तं वरम्।
एवं सेत्स्यन्ति पुत्रस्य सर्वार्थास्तव कामिनि॥ ३२॥

"Over and above the installation of Bharata as Prince Regent, also positively ask of the king the boon in the shape of Rāma's banishment, O glorious lady ! In this way all the objects of your son, Bharata, will be accomplished, O seeker of your son's kingship ! (32)

एवं प्रव्राजितश्चैव रामोऽरामो भविष्यति।
भरतश्च गतामित्रस्तव राजा भविष्यति॥ ३३॥

"Nay, exiled thus, Rāma will surely become unpopular, while your son, Bharata, will be a ruler without enemies. (33)

येन कालेन रामश्च वनात् प्रत्यागमिष्यति।
अन्तर्बहिश्च पुत्रस्ते कृतमूलो भविष्यति॥ ३४॥
संगृहीतमनुष्यश्च सुहृद्भिः साकमात्मवान्।
प्राप्तकालं नु मन्येऽहं राजानं वीतसाध्वसा॥ ३५॥
रामाभिषेकसंकल्पान्निगृह्य विनिवर्तय।
अनर्थमर्थरूपेण ग्राहिता सा ततस्तया॥ ३६॥
हृष्टा प्रतीता कैकेयी मन्थरामिदमब्रवीत्।
सा हि वाक्येन कुब्जायाः किशोरीवोत्पथं गता॥ ३७॥
कैकेयी विस्मयं प्राप्य परं परमदर्शना।
प्रज्ञां ते नावजानामि श्रेष्ठे श्रेष्ठाभिधायिनि॥ ३८॥

"And by the time Rāma returns from the forest, your son, Bharata, will be firmly established with his relations and friends internally (in the mind of his subjects) as well as externally (in his dominion) and will have won people to his side, a man of self-control as he is. I regard this as an opportune moment for carrying out your design. Binding the monarch with an oath, fearlessly deter him from his resolve of installing Rāma as Prince Regent." Taught by the hunchback to look upon evil as good and convinced accordingly, the aforesaid Kaikeyī thereupon felt delighted in mind. Having positively gone astray like a young (inexperienced) girl, thanks to the advice of the hunchback, though possessed of great wisdom, and experiencing great astonishment, Kaikeyī

spoke to Mantharā as follows: "I will not disparage your wisdom, O noblest woman, who are imparting the best counsel to me. (34—38)

पृथिव्यामसि कुब्जानामुत्तमा बुद्धिनिश्चये।
त्वमेव तु ममार्थेषु नित्ययुक्ता हितैषिणी॥ ३९॥

"You are the best among the hunchbacked on earth in judgment arrived at through reason. You are in fact my only well-wisher, and ever devoted to my interests. (39)

नाहं समवबुद्ध्येयं कुब्जे राज्ञश्चिकीर्षितम्।
सन्ति दुःसंस्थिताः कुब्जाः वक्राः परमपापिकाः॥ ४०॥

"I cannot fully make out the intention of the king, O hunchback! Deformed women, O hunchback, are generally ill-disposed and most sinful. You are, however, an honourable exception. (40)

त्वं पद्ममिव वातेन संनता प्रियदर्शना।
उरस्तेऽभिनिविष्टं वै यावत् स्कन्धात् समुन्नतम्॥ ४१॥

"Though doubled up even as a lotus by wind, you are charming to look at. Only your breast is deformed by a hump and is unusually projected up to the shoulders. (41)

अधस्ताच्चोदरं शान्तं सुनाभमिव लज्जितम्।
प्रतिपूर्णं च जघनं सुपीनौ च पयोधरौ॥ ४२॥

"Below the breast there is your abdomen of modest dimensions with a shapely navel, looking abashed as it were of the unusually protruding breast. Again there are your broad hinder part and remarkably full breasts. (42)

विमलेन्दुसमं वक्त्रमहो राजसि मन्थरे।
जघनं तव निर्मृष्टं रशनादामभूषितम्॥ ४३॥

"Your countenance resembles the spotless moon. Oh, you look so splendid with it! Hairless and therefore smooth is your hinder part, adorned as it is with a girdle of tiny bells. (43)

जङ्घे भृशमुपन्यस्ते पादौ च व्यायतावुभौ।
त्वमायताभ्यां सक्थिभ्यां मन्थरे क्षौमवासिनी॥ ४४॥
अग्रतो मम गच्छन्ती राजसेऽतीव शोभने।
आसन् याः शम्बरे मायाः सहस्रमसुराधिपे॥ ४५॥
हृदये ते निविष्टास्ता भूयश्चान्याः सहस्रशः।
तदेव स्थगु यद् दीर्घं रथघोणमिवायतम्॥ ४६॥

"Most contiguous are your shanks and both your feet are exceptionally long. With your long thighs you look most charming while walking before me, O good-looking Mantharā, clad in a silk garment. A thousand conjuring tricks, which were known to Śambara, the overlord of demons, and still other tricks in thousands lie treasured in your heart. They alone constitute your big hump, which is prominent as the hub of a wheel of a chariot. (44—46)

मतयः क्षत्रविद्याश्च मायाश्चात्र वसन्ति ते।
अत्र तेऽहं प्रमोक्ष्यामि मालां कुब्जे हिरण्मयीम्॥ ४७॥
अभिषिक्ते च भरते राघवे च वनं गते।
जात्येन च सुवर्णेन सुनिष्टप्तेन सुन्दरि॥ ४८॥

"In this hump of yours reside thoughts of various kinds, diplomacies and artifices. Nay, on this hump of yours I shall reverently drop a chain of molten gold of the highest quality, O lovely Mantharā, when Bharata is installed and Rāma, a scion of Raghu, has proceeded to the forest. (47-48)

लब्धार्था च प्रतीता च लेपयिष्यामि ते स्थगु।
मुखे च तिलकं चित्रं जातरूपमयं शुभम्॥ ४९॥
कारयिष्यामि ते कुब्जे शुभान्याभरणानि च।
परिधाय शुभे वस्त्रे देवतेव चरिष्यसि॥ ५०॥

"When I have realized my aforesaid object and am thus pleased, I shall further paint your hump with sandal-paste and shall cause to be stuck (with wax etc.) on your forehead a sacred and beautiful tiny disk of gold inlaid with precious stones. Wearing a pair of garments, one about your loins and another covering your trunk, and lovely ornaments, you will move about like a goddess, O hunchback! (49-50)

चन्द्रमाह्वयमानेन मुखेनाप्रतिमानना।
गमिष्यसि गतिं मुख्यां गर्वयन्ती द्विषज्जने॥ ५१॥

"Possessed of a peerless countenance, you shall by your face vying with the moon attain a foremost position among women, behaving with pride in the midst of my enemies, i.e., co-wives. (51)

तवापि कुब्जाः कुब्जायाः सर्वाभरणभूषिताः।
पादौ परिचरिष्यन्ति यथैव त्वं सदा मम॥ ५२॥

"Adorned with all kinds of ornaments other hunchbacked women will knead your feet, hunchbacked even though you are, precisely as you always do mine." (52)

इति प्रशस्यमाना सा कैकेयीमिदमब्रवीत्।
शयानां शयने शुभ्रे वेद्यामग्निशिखामिव॥ ५३॥

Being flattered thus, Mantharā spoke as follows to Kaikeyī, lying on a spotless bed even like a sacred flame burning on an altar : (53)

गतोदके सेतुबन्धो न कल्याणि विधीयते।
उत्तिष्ठ कुरु कल्याणं राजानमनुदर्शय॥ ५४॥

"No dam is constructed across a stream when its water has already flowed past, O blessed lady ! (It will be no use your asking a boon of the Emperor when Rāma has already been installed as Prince Regent). Therefore, get up, work your salvation and show yourself to the king in an angry mood." (54)

तथा प्रोत्साहिता देवी गत्वा मन्थरया सह।
क्रोधागारं विशालाक्षी सौभाग्यमदगर्विता॥ ५५॥
अनेकशतसाहस्त्रं मुक्ताहारं वराङ्गना।
अवमुच्य वरार्हाणि शुभान्याभरणानि च॥ ५६॥
तदा हेमोपमा तत्र कुब्जावाक्यवशंगता।
संविश्य भूमौ कैकेयी मन्थरामिदमब्रवीत्॥ ५७॥

Repairing alongwith Mantharā to the sulking-chamber, when incited thus by the latter, and casting away her pearl necklace, costing many lakhs, and other beautiful and costly ornaments, and lying down on the floor, the large-eyed Queen Kaikeyī, an excellent woman, who possessed a golden complexion, and was puffed up with pride born of comeliness and was dominated by the words of the hunchback, then spoke as follows to, Mantharā on that spot : (55—57)

इह वा मां मृतां कुब्जे नृपायावेदयिष्यसि।
वनं तु राघवे प्राप्ते भरतः प्राप्स्यते क्षितिम्॥ ५८॥

"Either on Rāma, a scion of Raghu, having gone to the forest as an exile, Bharata will obtain the kingdom of the earth or you shall report me dead on this very spot to the apathetic king, O hunchback ! (58)

सुवर्णेन न मे ह्यर्थो न रत्नैर्न च भोजनैः।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते॥ ५९॥

"For I have nothing to do with gold nor with precious stones nor with meals any longer. This will be the end of my life if Rāma is installed as Prince Regent." (59)

अथो पुनस्तां महिषीं महीक्षितो
वचोभिरत्यर्थमहापराक्रमैः।
उवाच कुब्जा भरतस्य मातरं
हितं वचो राममुपेत्य चाहितम्॥ ६०॥

The hunchback then tendered once more to the king's spouse and Bharata's mother in most cruel words counsel which was friendly to her and hostile with reference to Rāma : (60)

प्रपत्स्यते राज्यमिदं हि राघवो
यदि ध्रुवं त्वं ससुता च तप्स्यसे।
ततो हि कल्याणि यतस्व तत् तथा
यथा सुतस्ते भरतोऽभिषेक्ष्यते॥ ६१॥

"If Rāma, a scion of Raghu, actually inherits this kingdom, you will surely suffer with your son. Therefore, O blessed lady, take adequate steps to ensure that your son, Bharata, may be installed as Prince Regent !" (61)

तथातिविद्धा महिषीति कुब्जया
समाहता वागिषुभिर्मुहुर्मुहुः।
विधाय हस्तौ हृदयेऽतिविस्मिता
शशंस कुब्जां कुपिता पुनः पुनः॥ ६२॥

Repeatedly struck by the hunchback again and again with shafts in the shape of

the aforesaid words and pierced to the quick by them, nay, greatly amazed and enraged again and again (at the hostile attitude of her loving husband) the queen Kaikeyī spoke to the hunchback as follows, placing her hands on her heart (as a token of amazement) : (62)

यमस्य वा मां विषयं गताभितो
निशम्य कुब्जे प्रतिवेदयिष्यसि।
वनं गते वा सुचिराय राघवे
समृद्धकामो भरतो भविष्यति॥ ६३॥

"Either Bharata will have his desire fulfilled on Rāma (a scion of Raghu) having retired to the forest for a considerably long period, or hearing of my having departed from this world for the region of Death, O hunchback, you will report me as dead to the king. (63)

अहं हि नैवास्तरणानि न स्त्रजो
न चन्दनं नाञ्जनपानभोजनम्।
न किंचिदिच्छामि न चेह जीवनं
न चेदितो गच्छति राघवो वनम्॥ ६४॥

In case Rāma (a scion of Raghu) does not proceed to the forest from Ayodhyā, I shall, really speaking, on no account seek bed-clothes nor garlands nor sandal-paste nor eye-salve, food or drink, nor anything else nor even life in this world." (64)

अथैवमुक्त्वा वचनं सुदारुणं
निधाय सर्वाभरणानि भामिनी।
असंस्कृतामास्तरणेन मेदिनीं
तदाधिशिश्ये पतितेव किंनरी॥ ६५॥

Having made this most cruel utterance and forthwith shedding all ornaments, the proud woman, Kaikeyī, then lay down, like a Kinnara woman fallen from heaven, on the floor, not covered with any bed-cloth. (65)

उदीर्णसंरम्भतमोवृतानना
तदावमुक्तोत्तममाल्यभूषणा ।
नरेन्द्रपत्नी विमना बभूव सा
तमोवृता द्यौरिव मग्नतारका॥ ६६॥

With her face veiled by darkness in the shape of violent rage and with her excellent garlands and ornaments cast to the ground, that disconsolate queen Kaikeyī looked on that occasion like the firmament enveloped in darkness with its stars swallowed up by it. (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Having told off Sumantra and others to get together necessaries for the installation of Śrī Rāma, Daśaratha calls on Kaikeyī to break the happy news to her. Not finding her in her apartments, however, he makes inquiries from the portress, who tells him of her presence in the sulking-chamber. The Emperor calls on her there and, lifting her up, cajoles her

विदर्शिता यदा देवी कुब्जया पापया भृशम्।
तदा शेते स्म सा भूमौ दिग्धविद्धेव किंनरी॥ १॥

When the queen was fully misguided by the sinful hunchback, she lay down on the floor looking like a Kinnara woman pierced with an envenomed shaft. (1)

निश्चित्य मनसा कृत्यं सा सम्यगिति भामिनी।
मन्थरायै शनैः सर्वमाचचक्षे विचक्षणा॥ २॥

Concluding in her mind the plan of action (chalked out by Mantharā) to be well-conceived, that proud woman, shrewd as she was, gradually unfolded to Mantharā everything that was intended by her. (2)

सा दीना निश्चयं कृत्वा मन्थरावाक्यमोहिता।
नागकन्येव निःश्वस्य दीर्घमुष्णं च भामिनी॥ ३॥
मुहूर्तं चिन्तयामास मार्गमात्मसुखावहम्।
सा सुहृच्चार्थकामा च तं निशम्य विनिश्चयम्॥ ४॥
बभूव परमप्रीता सिद्धिं प्राप्येव मन्थरा।
अथ सा रुषिता देवी सम्यक् कृत्वा विनिश्चयम्॥ ५॥
संविवेशाबला भूमौ निवेश्य भ्रुकुटिं मुखे।
ततश्चित्राणि माल्यानि दिव्यान्याभरणानि च॥ ६॥
अपविद्धानि कैकेय्या तानि भूमिं प्रपेदिरे।
तया तान्यपविद्धानि माल्यान्याभरणानि च॥ ७॥
अशोभयन्त वसुधां नक्षत्राणि यथा नभः।
क्रोधागारे च पतिता सा बभौ मलिनाम्बरा॥ ८॥
एकवेणीं दृढां बद्ध्वा गतसत्त्वेव किंनरी।
आज्ञाप्य तु महाराजो राघवस्याभिषेचनम्॥ ९॥
उपस्थानमनुज्ञाप्य प्रविवेश निवेशनम्।
अद्य रामाभिषेको वै प्रसिद्ध इति जज्ञिवान्॥ १०॥
प्रियार्हां प्रियमाख्यातुं विवेशान्तःपुरं वशी।
स कैकेय्या गृहं श्रेष्ठं प्रविवेश महायशाः॥ ११॥
पाण्डुराभ्रमिवाकाशं राहुयुक्तं निशाकरः।
शुकबर्हिसमायुक्तं क्रौञ्चहंसरुतायुतम्॥ १२॥
वादित्ररवसंघुष्टं कुब्जावामनिकायुतम्।
लतागृहैश्चित्रगृहैश्चम्पकाशोकशोभितैः॥ १३॥
दान्तराजतसौवर्णवेदिकाभिः समायुतम्।
नित्यपुष्पफलैर्वृक्षैर्वापीभिरुपशोभितम्॥ १४॥
दान्तराजतसौवर्णैः संवृतं परमासनैः।
विविधैरन्नपानैश्च भक्ष्यैश्च विविधैरपि॥ १५॥
उपपन्नं महार्हैश्च भूषणैस्त्रिदिवोपमम्।
स प्रविश्य महाराजः स्वमन्तःपुरमृद्धिमत्॥ १६॥
न ददर्श स्त्रियं राजा कैकेयीं शयनोत्तमे।
स कामबलसंयुक्तो रत्यर्थी मनुजाधिपः॥ १७॥
अपश्यन् दयितां भार्यां पप्रच्छ विषसाद च।
नहि तस्य पुरा देवी तां वेलामत्यवर्तत॥ १८॥

Having arrived at a definite conclusion and heaving a doleful sigh like a girl of the Nāgas, that proud woman, wretched as she was and had been deluded by the promptings of Mantharā, pondered awhile the path leading to her own happiness. The aforesaid Mantharā, who was friendly to the queen and sought her welfare, was highly pleased to hear of that resolution, as though she had attained the consummation of her desires. Having made a firm resolve and assuming a frowning aspect, the aforesaid angry queen forthwith lay down on the floor, belonging as she did to the weaker sex. Then such wreaths of variegated flowers and wonderful ornaments as had been taken off by Kaikeyī were left on the floor (instead of being consigned back to the casket). Those garlands and ornaments taken off by her adorned the floor even as stars adorn the sky. Nay, lying on the floor in the sulking-chamber with soiled clothes, having tightly fastened her hair into a single braid, she looked like a Kinnara woman whose energy had departed. Having issued orders for the installation of Śrī Rāma (a scion of Raghu) and taking leave of his executive council, the Emperor for his part retired to his private apartments. He now thought that the installation of Rāma had been proclaimed only that day. So in order to break the delightful news to Kaikeyī (who deserved affection), Daśaratha, who was a man of self-control, made his way into the gynaeceum.

To begin with the highly illustrious king entered the excellent abode of Kaikeyī even as the moon (that brings about the night) would enter the sky overcast with white clouds and marked with the presence of Rāhu (the shadow of the earth, which falls on the moon and eclipses it). The palace was crowded with parrots and peacocks, nay characterized by the notes of cranes and swans and rendered noisy by the sound of musical instruments. It was

full of hunched and dwarf women and abounded in arbours and picture galleries adorned with Aśoka and Campaka trees, as well as in raised seats made of ivory, silver and gold. It was graced with trees ever laden with blossoms and fruits as well as with extensive wells provided with descents and was furnished with excellent seats of ivory, silver and gold. Nay, it was provided with food and drinks of various kinds as well as with edibles of every description and adorned with costly ornaments and vied with paradise. Freely entering his own gynaeceum, which was full of riches, the king did not perceive his better half, Kaikeyī, on her excellent bed. Seized with an ardent longing to see Śrī Rāma installed as Prince Regent, and not finding his beloved consort in her bedroom, the king, who sought to bring delight to her by breaking the news of Śrī Rāma's installation, called out to her and failing to elicit response, felt disconsolate. The queen had never before missed that time of the Emperor's visit. (3—18)

न च राजा गृहं शून्यं प्रविवेश कदाचन।
ततो गृहगतो राजा कैकेयीं पर्यपृच्छत॥ १९॥
यथापुरमविज्ञाय स्वार्थलिप्सुमपण्डिताम्।
प्रतिहारी ह्यथोवाच संत्रस्ता तु कृताञ्जलिः॥ २०॥

Nor did the king ever enter her bedchamber in a deserted condition. Then, having entered the apartment, the king inquired of the portress about Kaikeyī as he did on previous occasions, not knowing that the foolish lady was keen to achieve her own selfish end (in the shape of Bharata's installation and Śrī Rāma's exile). Filled with dismay, however, the portress with joined palms forthwith replied as follows : (19-20)

देव देवी भृशं क्रुद्धा क्रोधागारमभिद्रुता।
प्रतीहार्या वचः श्रुत्वा राजा परमदुर्मनाः॥ २१॥
विषसाद पुनर्भूयो लुलितव्याकुलेन्द्रियः।
तत्र तां पतितां भूमौ शयानामतथोचिताम्॥ २२॥
प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः।
स वृद्धस्तरुणीं भार्यां प्राणेभ्योऽपि गरीयसीम्॥ २३॥
अपापः पापसंकल्पां ददर्श धरणीतले।
लतामिव विनिष्कृत्तां पतितां देवतामिव॥ २४॥
किन्नरीमिव निर्धूतां च्युतामप्सरसं यथा।
मायामिव परिभ्रष्टां हरिणीमिव संयताम्॥ २५॥
करेणुमिव दिग्धेन विद्धां मृगयुना वने।
महागज इवारण्ये स्नेहात् परमदुःखिताम्॥ २६॥
परिमृज्य च पाणिभ्यामभिसंत्रस्तचेतनः।
कामी कमलपत्राक्षीमुवाच वनितामिदम्॥ २७॥

"Highly enraged, O my lord, the queen has entered the sulking-chamber." Greatly troubled in mind (not to find Kaikeyī), the king felt all the more dejected to hear the report of the portress, his senses getting agitated and confused by the news. Sore distressed as it were with agony, the celebrated Emperor found her fallen on the floor and lying in the sulking-chamber in an unseemly manner. The sinless and aged monarch saw his young spouse, who was dearer to him than his very life and harboured a sinful resolve, lying on the ground like a creeper violently torn asunder from the tree supporting it or like a fallen deity or like a Kinnara woman thrust forth from heaven or like a celestial nymph dropped from heaven or like a frustrated conjuring trick or again like a doe caught in a snare—even as a lordly elephant in a forest would perceive a she-elephant lying pierced with an envenomed shaft by a hunter in the woods. Fondly stroking with his hands the lady, who possessed eyes resembling the petals of a lotus and was sore distressed, the loving king, whose mind was greatly alarmed in everyway, spoke to her as follows : (21—27)

न तेऽहमभिजानामि क्रोधमात्मनि संश्रितम्।
देवि केनाभियुक्तासि केन वासि विमानिता॥ २८॥
यदिदं मम दुःखाय शेषे कल्याणि पांसुषु।
भूमौ शेषे किमर्थं त्वं मयि कल्याणचेतसि॥ २९॥

भूतोपहतचित्तेव मम चित्तप्रमाथिनि।
सन्ति मे कुशला वैद्यास्त्वभितुष्टाश्च सर्वशः॥ ३०॥
सुखितां त्वां करिष्यन्ति व्याधिमाचक्ष्व भामिनि।
कस्य वापि प्रियं कार्यं केन वा विप्रियं कृतम्॥ ३१॥

"I do not suspect that your anger is directed towards me. By whom have you been rebuked or by whom have you been treated with disrespect, O glorious lady, that to my great agony you are rolling in this way in dust? Notwithstanding myself, whose mind is ever intent on your welfare, what for are you lying on the floor like one whose mind is possessed by an evil spirit, O blessed lady who are violently stirring my mind? There are skilled physicians who are in every way pleased with me (being gratified by me with presents and other favours) and will bring you relief. Only describe your ailment, O proud lady, so that it may be effectively tackled! Whom do you seek to oblige or by whom have you been offended? (28-31)

कः प्रियं लभतामद्य को वा सुमहदप्रियम्।
मा रौत्सीर्मा च कार्षीस्त्वं देवि सम्परिशोषणम्॥ ३२॥

"Who should be rewarded today, or who should be awarded the severest punishment? Pray, don't conceal what is there in your mind nor should you torment your body by suppressing your feelings, O glorious lady! (32)

अवध्यो वध्यतां को वा वध्यः को वा विमुच्यताम्।
दरिद्रः को भवेदाढ्यो द्रव्यवान् वाप्यकिंचनः॥ ३३॥

"What man who does not deserve to be killed may be killed or what man who deserves to be killed may be set at full liberty? What pauper may be made wealthy or what wealthy man may be reduced to penury? (33)

अहं च हि मदीयाश्च सर्वे तव वशानुगाः।
न ते कंचिदभिप्रायं व्याहन्तुमहमुत्सहे॥ ३४॥
आत्मनो जीवितेनापि ब्रूहि यन्मनसि स्थितम्।
बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि॥ ३५॥

"Myself as well as those who are mine are indeed subject to your control. As for myself, I dare not thwart any purpose whatever of yours and must achieve it even at the cost of my life. Therefore, speak out what exists in your mind. Knowing as you do the strength in the form of my love that inheres in you, you ought not to entertain any misgiving concerning me. (34-35)

करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे।
यावदावर्तते चक्रं तावती मे वसुंधरा॥ ३६॥

"I swear by the very merit earned by me through my virtuous deeds that I shall do what pleases you. The earth is mine as far as the orb of the sun shines on it.(36)

द्राविडाः सिन्धुसौवीराः सौराष्ट्रा दक्षिणापथाः।
वङ्गाङ्गमगधा मत्स्याः समृद्धाः काशिकोसलाः॥ ३७॥
तत्र जातं बहु द्रव्यं धनधान्यमजाविकम्।
ततो वृणीष्व कैकेयि यद् यत् त्वं मनसेच्छसि॥ ३८॥

"The prosperous lands of Draviḍa (now known by the name of Tamilnadu), Sindhusauvīra, Saurāṣṭra, Dakṣiṇāpatha (the Deccan), Vaṅga (Bengal), Aṅga (the modern Bhagalpur), Magadha (South Bihar), Matsya (the modern Jaipur Division in Rajasthan), Kāśī (the modern Varanasi) and Kosala (Oudh) and the abundant wealth produced there in the shape of riches, foodgrains, goats and sheep etc., are all mine. Ask of me, O Kaikeyī, whatever you seek out of it with your mind. (37-38)

किमायासेन ते भीरु उत्तिष्ठोत्तिष्ठ शोभने।
तत्त्वं मे ब्रूहि कैकेयि यतस्ते भयमागतम्।
तत् ते व्यपनयिष्यामि नीहारमिव रश्मिवान्॥ ३९॥

"What will be gained by you through self-torture, O timid lady? Get up, arise, O fair one! Tell me, O Kaikeyī, wherefrom has fear appeared in you. I shall drive it away even as the sun disperses mist." (39)

तथोक्ता सा समाश्वस्ता वक्तुकामा तदप्रियम्।
परिपीडयितुं भूयो भर्तारमुपचक्रमे॥ ४०॥

Feeling comforted when spoken to as

aforesaid, and inclined to put up that unkind proposal, Kaikeyī made ready to torment her husband further by putting forward that unpalatable proposal. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
दशमः सर्गः ॥ १० ॥

Thus ends Canto Ten in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Egged on by Kaikeyī to grant her desire, Daśaratha gives his word of honour to her to that effect. Invoking the presence of gods as witnesses and reminding the Emperor of what took place during the conflict of gods and demons, Kaikeyī asks of him the two boons promised by him in the shape of exiling Śrī Rāma for a period of fourteen years and installing Bharata as Prince Regent

तं मन्मथशरैर्विद्धं कामवेगवशानुगम्।
उवाच पृथिवीपालं कैकेयी दारुणं वचः॥ १॥

To the Emperor, who had been pierced with the shafts of love and was a slave to the promptings of passion, Kaikeyī addressed the following cruel reply : (1)

नास्मि विप्रकृता देव केनचिन्नावमानिता।
अभिप्रायस्तु मे कश्चित् तमिच्छामि त्वया कृतम्॥ २॥

"I have neither been insulted nor treated with disrespect by anyone, O lord ! Of course, there is some cherished object of mine; I desire it to be accomplished by you. (2)

प्रतिज्ञां प्रतिजानीष्व यदि त्वं कर्तुमिच्छसि।
अथ ते व्याहरिष्यामि यथाभिप्रार्थितं मया॥ ३॥

"Make a solemn vow to that effect if you wish to accomplish it. I shall then duly tell you what is keenly sought by me." (3)

तामुवाच महाराजः कैकेयीमीषदुत्स्मयः।
कामी हस्तेन संगृह्य मूर्धजेषु भुवि स्थिताम्॥ ४॥

Putting in order with his hands her dishevelled hair, lying on the ground and placing her head on his lap, the loving Emperor spoke as follows to Kaikeyī, gently smiling : (4)

अवलिप्ते न जानासि त्वत्तः प्रियतरो मम।
मनुजो मनुजव्याघ्राद् रामादन्यो न विद्यते॥ ५॥

"O proud lady, don't you know that no man other than Rāma, a veritable tiger among men, is dearer to me than yourself? (5)

तेनाजय्येन मुख्येन राघवेण महात्मना।
शपे ते जीवनार्हेण ब्रूहि यन्मनसेप्सितम्॥ ६॥

"I swear to you by the said Rāma, a scion of Raghu, who is invincible and high-sould, the foremost among men and more valuable than my own life; speak out what is sought by your mind. (6)

यं मुहूर्तमपश्यंस्तु न जीवे तमहं ध्रुवम्।
तेन रामेण कैकेयि शपे ते वचनक्रियाम्॥ ७॥

"By that Rāma, without seeing whom even for an hour or so, O Kaikeyī, I am surely not going to survive, I swear that your wishes shall be carried out. (7)

आत्मना चात्मजैश्चान्यैर्वृणे यं मनुजर्षभम्।
तेन रामेण कैकेयि शपे ते वचनक्रियाम्॥ ८॥

"By that Rāma, the foremost among men, whom I would have even in exchange for my own self and my other sons, (Bharata, Lakṣmaṇa and Śatrughna), I swear that your bidding will be done. (8)

भद्रे हृदयमप्येतदनुमृश्योद्धरस्व मे।
एतत् समीक्ष्य कैकेयि ब्रूहि यत् साधु मन्यसे॥ ९॥

"Realizing my mind as well to be such, O good lady, pray, save my life by opening your mind to me and allowing me to carry out your order. Considering this consistency of my mind and speech, O Kaikeyī, speak out what you deem fit. (9)

बलमात्मनि पश्यन्ती न विशङ्कितुमर्हसि।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे॥ १०॥

"Perceiving the strength in the form of my love inhering in you, you ought not to harbour any misgiving about my *bona fides*. I swear even by my virtuous acts that I shall do what pleases you." (10)

सा तदर्थमना देवी तमभिप्रायमागतम्।
निर्माध्यस्थ्याच्च हर्षाच्च बभाषे दुर्वचं वचः॥ ११॥

Realizing that the oath which she expected to hear had come out of the lips of her husband, her mind being set on the object sought to be achieved by her, the queen uttered something which was hard to utter even for an enemy, prompted as she was by partiality for her own son, and joy born of the thought that her husband was entirely under her thumb. (11)

तेन वाक्येन संहृष्टा तमभिप्रायमात्मनः।
व्याजहार महाघोरमभ्यागतमिवान्तकम्॥ १२॥

Thrilled by that thrice repeated oath, she gave out as follows her intention, referred to above, which was most terrible—as terrible as Death standing at his door. (12)

यथा क्रमेण शपसे वरं मम ददासि च।
तच्छृण्वन्तु त्रयस्त्रिंशद् देवाः सेन्द्रपुरोगमाः॥ १३॥

"Let the thirty-three (principal) gods, (*viz.,* the twelve Ādityas, the eleven Rudras or gods presiding over destruction, the eight Vasus and the two Aświnīkumāras or twin-born physicians of gods) with Indra, the ruler of gods, as their leader, hear the way in which you swear in regular succession, first by your most beloved son, Rāma, and then by your virtuous acts and offer a boon to me. (13)

चन्द्रादित्यौ नभश्चैव ग्रहा रात्र्यहनी दिशः।
जगच्च पृथिवी चेयं सगन्धर्वाः सराक्षसाः॥ १४॥
निशाचराणि भूतानि गृहेषु गृहदेवताः।
यानि चान्यानि भूतानि जानीयुर्भाषितं तव॥ १५॥

"Nay, let the moon and the sun as well as the sky, the nine planets, day and night, the four quarters alongwith the Gandharvas and the Rākṣasas, the universe including this terrestrial globe, the spirits roaming about at night, the deities presiding over individual houses and residing in them and whatever other created beings there are (within hearing) know of your utterance (oath and boon). (14-15)

सत्यसंधो महातेजा धर्मज्ञः सत्यवाक्शुचिः।
वरं मम ददात्येष सर्वे शृण्वन्तु दैवताः॥ १६॥

"Here does the highly glorious and pious Emperor, who is true to his promise, knows what is right and is truthful of speech, confer a boon on me; let all gods listen!" (16)

इति देवी महेष्वासं परिगृह्याभिशस्य च।
ततः परमुवाचेदं वरदं काममोहितम्॥ १७॥

Having thus extolled and won over the monarch, who carried a mighty bow and was disposed to confer a boon on her, infatuated as he was through love, the queen (Kaikeyī) then spoke to him as follows : (17)

स्मर राजन् पुरा वृत्तं तस्मिन् देवासुरे रणे।
तत्र त्वां च्यावयच्छत्रुस्तव जीवितमन्तरा॥ १८॥

"Recall, O king, what happened of old in that conflict between gods and demons—how the enemy brought you down in the course of that nocturnal encounter, sparing only your life. (18)

तत्र चापि मया देव यत् त्वं समभिरक्षितः।
जाग्रत्या यतमानायास्ततो मे प्रददौ वरौ॥ १९॥

"Since on that occasion, O lord, you were carefully protected by me on all sides, keeping awake as I did the whole night, you thereupon conferred a couple of boons on me even while I was striving to save you. (19)

तौ दत्तौ च वरौ देव निक्षेपौ मृगयाम्यहम्।
तवैव पृथिवीपाल सकाशे रघुनन्दन॥ २०॥

"I seek of you, O lord, the said two boons already offered by you, O Ruler of the globe, and kept in deposit with you alone till now, O scion of Raghu! (20)

तत् प्रतिश्रुत्य धर्मेण न चेद् दास्यसि मे वरम्।
अद्यैव हि प्रहास्यामि जीवितं त्वद्विमानिता॥ २१॥

"If, even after swearing by your virtue that you will grant them, you do not actually grant the boons in my favour, I shall this very day give up the ghost, feeling insulted by you." (21)

वाङ्मात्रेण तदा राजा कैकेय्या स्ववशे कृतः।
प्रचस्कन्द विनाशाय पाशं मृग इवात्मनः॥ २२॥

Brought under her thumb through mere words by Kaikeyī, the king forthwith slipped like a deer into the snare (set by her) for his own destruction. (22)

ततः परमुवाचेदं वरदं काममोहितम्।
वरौ देयौ त्वया देव तदा दत्तौ महीपते॥ २३॥

Then she spoke as follows to the king, who was infatuated through love and was accordingly ready to grant the boons asked by her: "The boons offered by you then, O ruler of the earth, must be granted by you, O lord! (23)

तौ तावदहमद्यैव वक्ष्यामि शृणु मे वचः।
अभिषेकसमारम्भो राघवस्योपकल्पितः॥ २४॥
अनेनैवाभिषेकेण भरतो मेऽभिषिच्यताम्।
यो द्वितीयो वरो देव दत्तः प्रीतेन मे त्वया॥ २५॥
तदा देवासुरे युद्धे तस्य कालोऽयमागतः।
नव पञ्च च वर्षाणि दण्डकारण्यमाश्रितः॥ २६॥
चीराजिनधरो धीरो रामो भवतु तापसः।
भरतो भजतामद्य यौवराज्यमकण्टकम्॥ २७॥

"I shall just now specify them; listen to my request. Let my Bharata be installed as Prince Regent with the same preparations as have been made for the installation of Rāma, a scion of Raghu. The time has just come for granting the second boon that was offered by you in my favour during the conflict of gods and demons the other day, pleased as you were with me. Residing in the forest of Daṇḍaka and wearing the bark of trees and deer-skin, let the strong-minded Rāma lead the life of a hermit for fourteen years and let Bharata secure the office of Prince Regent without opposition this very day. (24—27)

एष मे परमः कामो दत्तमेव वरं वृणे।
अद्य चैव हि पश्येयं प्रयान्तं राघवं वने॥ २८॥

"This is my most cherished desire. I only ask of you a boon already granted by you. Nay, let me behold Rāma, a scion of Raghu, proceeding to the forest this very day. (28)

स राजराजो भव सत्यसंगरः
कुलं च शीलं च हि जन्म रक्ष च।
परत्र वासे हि वदन्त्यनुत्तमं
तपोधनाः सत्यवचो हितं नृणाम्॥ २९॥

"Noted as you are as the king of kings, be true to your promise and as such redeem your race and virtue as well as birth. Those rich in asceticism really speaking declare truthful speech as supremely conducive to the welfare of men in the other world." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Extolling the virtues of Śrī Rāma and showing him undeserving of exile, the Emperor endeavours to dissuade Kaikeyī from her pertinacity in sending Śrī Rāma into exile. Quoting the examples of Hariścandra and others, Kaikeyī, however, redoubles her insistence. The Emperor for his part rebukes her in harsh words and goes the length of falling at her feet in order to bring her round but in vain

ततः श्रुत्वा महाराजः कैकेय्या दारुणं वचः।
चिन्तामभिसमापेदे मुहूर्तं प्रतताप च॥ १॥

On hearing the cruel request of Kaikeyī, the Emperor thereupon fell a prey to anxiety and suffered great agony awhile. (1)

किं नु मेऽयं दिवास्वप्नश्चित्तमोहोऽपि वा मम।
अनुभूतोपसर्गो वा मनसो वाप्युपद्रवः॥ २॥

He said to himself, 'Can it possibly be a day-dream on my part or could it be a confusion of my mind? Or could it be a vivid mental picture of things experienced in a previous birth or a disturbance of the mind?' (2)

इति संचिन्त्य तद् राजा नाध्यगच्छत् तदासुखम्।
प्रतिलभ्य ततः संज्ञां कैकेयीवाक्यतापितः॥ ३॥

Reflecting thus, the king could not make out on the spur of the moment what it was; on the other hand, he experienced great agony causing him to swoon. Then, regaining consciousness, he felt tormented once more by the memory of Kaikeyī's words. (3)

व्यथितो विक्लवश्चैव व्याघ्रीं दृष्ट्वा यथा मृगः।
असंवृतायामासीनो जगत्यां दीर्घमुच्छ्वसन्॥ ४॥
मण्डले पन्नगो रुद्धो मन्त्रैरिव महाविषः।
अहो धिगिति सामर्षो वाचमुक्त्वा नराधिपः॥ ५॥
मोहमापेदिवान् भूयः शोकोपहतचेतनः।
चिरेण तु नृपः संज्ञां प्रतिलभ्य सुदुःखितः॥ ६॥
कैकेयीमब्रवीत् क्रुद्धो निर्दहन्निव तेजसा।
नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि॥ ७॥
किं कृतं तव रामेण पापे पापं मयापि वा।
सदा ते जननीतुल्यां वृत्तिं वहति राघवः॥ ८॥

Distressed and uneasy as a deer at the sight of a lioness and seated on the bare floor he began to sigh like a highly venomous serpent fixed to a charmed spot through magic spells. Uttering the remark "Oh, what a pity!" the indignant king fell into a swoon once more, his mind infatuated with grief. Regaining consciousness after a long time and feeling greatly distressed and enraged, the monarch spoke to Kaikeyī (as follows) as though consuming her with his glow: "O cruel woman of wicked conduct, bent upon exterminating this race, what wrong has been done to you, O wretch, by Rāma or even by me? Rāma (a scion of Raghu) always serves you in the same way as he does his own mother. (4—8)

तस्यैवं त्वमनर्थाय किंनिमित्तमिहोद्यता।
त्वं मयाऽऽत्मविनाशाय भवनं स्वं निवेशिता॥ ९॥
अविज्ञानान्नृपसुता व्याला तीक्ष्णविषा यथा।
जीवलोको यदा सर्वो रामस्याह गुणस्तवम्॥ १०॥
अपराधं कमुद्दिश्य त्यक्ष्यामीष्टमहं सुतम्।
कौसल्यां च सुमित्रां च त्यजेयमपि वा श्रियम्॥ ११॥
जीवितं चात्मनो रामं न त्वेव पितृवत्सलम्।
परा भवति मे प्रीतिर्दृष्ट्वा तनयमग्रजम्॥ १२॥
अपश्यतस्तु मे रामं नष्टं भवति चेतनम्।
तिष्ठेल्लोको विना सूर्यं सस्यं वा सलिलं विना॥ १३॥
न तु रामं विना देहे तिष्ठेत्तु मम जीवितम्।
तदलं त्यज्यतामेष निश्चयः पापनिश्चये॥ १४॥

"Wherefore then are you bent in this way upon bringing ruination to such a one at this juncture? Surely you have been unwittingly lodged in my house for my own

destruction even as one would lodge a highly venomous female serpent knowing it to be a princess. When the entire living creation extols the virtues of Rāma, for what offence shall I forsake my beloved son? Nay, I can, if need be, forsake my other two wives, Kausalyā and Sumitrā or even my royal fortune, nay, my very life, but I would on no account part with Rāma, who is so fond of his father. Supreme is my delight on seeing my eldest son; while my very consciousness is lost if I fail to see Rāma. The world may continue to exist without the sun or a crop may live without water; life, however, cannot in any case continue in my body without Rāma. Therefore, have done with it. Let this resolution be given up, O lady with a sinful resolve! (9—14)

अपि ते चरणौ मूर्ध्ना स्पृशाम्येष प्रसीद मे।
किमर्थं चिन्तितं पापे त्वया परमदारुणम्॥ १५॥

"I even hereby touch your feet with my head as a token of submission; be gracious to me. What for has this most cruel design been conceived by you, O sinful woman? (15)

अथ जिज्ञाससे मां त्वं भरतस्य प्रियाप्रिये।
अस्तु यत्तत्त्वया पूर्वं व्याहृतं राघवं प्रति॥ १६॥

"If, however, you wish to ascertain my kindly or unkindly feeling towards Bharata, let that which was recommended by you first in connection with Bharata (a scion of Raghu), come into effect (let him be forthwith installed as Prince Regent instead of Rāma). (16)

स मे ज्येष्ठसुतः श्रीमान् धर्मज्येष्ठ इतीव मे।
तत् त्वया प्रियवादिन्या सेवार्थं कथितं भवेत्॥ १७॥

"The observation so often made by you that 'the glorious Rāma, who is senior in the practice of virtue too, is my eldest son as it were', must have been uttered in order to coax me or to exact some service from him. (17)

तच्छ्रुत्वा शोकसंतप्ता संतापयसि मां भृशम्।
आविष्टासि गृहे शून्ये सा त्वं परवशं गता॥ १८॥

"Afflicted with grief to hear of his projected installation, you are severely tormenting me too. Possessed by an evil spirit in a lonely house, you are subject to the control of another. (18)

इक्ष्वाकूणां कुले देवि सम्प्राप्तः सुमहानयम्।
अनयो नयसम्पन्ने यत्र ते विकृता मतिः॥ १९॥

"This very great misfortune, O queen, has visited the race of the Ikṣwākus, rich in righteous conduct, due to which your mind has thus been perverted. (19)

नहि किंचिदयुक्तं वा विप्रियं वा पुरा मम।
अकरोस्त्वं विशालाक्षि तेन न श्रद्दधामि ते॥ २०॥

"You did nothing unreasonable or repugnant to me in the past, O large-eyed one! Therefore, I fail to believe what has been done by you today, which I presume is the doing of some malignant spirit. (20)

ननु ते राघवस्तुल्यो भरतेन महात्मना।
बहुशो हि स्म बाले त्वं कथाः कथयसे मम॥ २१॥

"Indeed, Rāma (a scion of Raghu) is on a par with the high-souled Bharata to you; for many times have you told me stories illustrating this, O young lady! (21)

तस्य धर्मात्मनो देवि वने वासं यशस्विनः।
कथं रोचयसे भीरु नव वर्षाणि पञ्च च॥ २२॥

"How have you come to view with favour the banishment for nine years and five of that pious-minded and illustrious Rāma, O glorious yet timid lady? (22)

अत्यन्तसुकुमारस्य तस्य धर्मे कृतात्मनः।
कथं रोचयसे वासमरण्ये भृशदारुणे॥ २३॥

"How have you come to view with favour the sojourn in a most dreadful forest of Rāma, who is extremely delicate of body and has given his mind to piety? (23)

रोचयस्यभिरामस्य रामस्य शुभलोचने।
तव शुश्रूषमाणस्य किमर्थं विप्रवासनम्॥ २४॥

"What for do you view with favour the exile, O fair-eyed lady, of Rāma, who is so pleasing to look at and is devoted to your service? (24)

रामो हि भरताद् भूयस्तव शुश्रूषते सदा।
विशेषं त्वयि तस्मात् तु भरतस्य न लक्षये॥ २५॥

"Rāma, really speaking, ever serves you more than Bharata does. In reality I do not perceive in Bharata any superiority to Rāma in his (filial) attitude towards you. (25)

शुश्रूषां गौरवं चैव प्रमाणं वचनक्रियाम्।
कस्तु भूयस्तरं कुर्यादन्यत्र पुरुषर्षभात्॥ २६॥

"In fact, who else than Rāma (the foremost among men) could do greater service, show greater respect, honour the words of his superiors better and do their bidding with greater alacrity? (26)

बहूनां स्त्रीसहस्राणां बहूनां चोपजीविनाम्।
परिवादोऽपवादो वा राघवे नोपपद्यते॥ २७॥

"No censure or calumny against Rāma has been heard from the mouth of any of the many thousands of women in my gynaeceum and numerous dependants maintained by me. (27)

सान्त्वयन् सर्वभूतानि रामः शुद्धेन चेतसा।
गृह्णाति मनुजव्याघ्रः प्रियैर्विषयवासिनः॥ २८॥

"Reassuring all created beings (mankind) with a guileless mind, Rāma, a tiger among men, wins over the people of his kingdom through obligations of various kinds. (28)

सत्येन लोकाञ्जयति द्विजान् दानेन राघवः।
गुरूञ्छुश्रूषया वीरो धनुषा युधि शात्रवान्॥ २९॥

"The valiant Śrī Rāma (a scion of Raghu) conquers men by his virtue, the Brāhmaṇas (lit.,the twice-born) through charity, the elders through service and his enemies on the battlefield with his bow. (29)

सत्यं दानं तपस्त्यागो मित्रता शौचमार्जवम्।
विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे॥ ३०॥

"Truthfulness, charity, asceticism, self-abnegation, goodwill, purity of body and mind, straightforwardness, learning and service to his elders—these are constantly present in Rāma, a scion of Raghu. (30)

तस्मिन्नार्जवसम्पन्ने देवि देवोपमे कथम्।
पापमाशंससे रामे महर्षिसमतेजसि॥ ३१॥

"How do you wish harm, O queen, to that Rāma, who is rich in guilelessness, is godlike in appearance as well as in disposition and glorious as eminent Ṛṣis. (31)

न स्मराम्यप्रियं वाक्यं लोकस्य प्रियवादिनः।
स कथं त्वत्कृते रामं वक्ष्यामि प्रियमप्रियम्॥ ३२॥

"I do not remember an unkind word spoken to anybody by Rāma, who ever speaks kind words to all. As such how shall I, for your sake, break an unpalatable news to dear Rāma? (32)

क्षमा यस्मिंस्तपस्त्यागः सत्यं धर्मः कृतज्ञता।
अप्यहिंसा च भूतानां तमृते का गतिर्मम॥ ३३॥

"What asylum is there for me other than Rāma, in whom there exist forgiveness, asceticism, self-denial, truthfulness, piety, gratitude, as well as harmlessness towards created beings? (33)

मम वृद्धस्य कैकेयि गतान्तस्य तपस्विनः।
दीनं लालप्यमानस्य कारुण्यं कर्तुमर्हसि॥ ३४॥

"O Kaikeyī, you ought to show mercy to me, an old and miserable man who has reached his end and is making piteous entreaties to you again and again. (34)

पृथिव्यां सागरान्तायां यत् किंचिदधिगम्यते।
तत् सर्वं तव दास्यामि मा च त्वं मन्युमाविश॥ ३५॥

"Whatever can be had on the globe girdled by the ocean, I shall bestow all that on you. But head you not towards a situation ending in death to me. (35)

अञ्जलिं कुर्मि कैकेयि पादौ चापि स्पृशामि ते।
शरणं भव रामस्य माधर्मो मामिह स्पृशेत्॥ ३६॥

"I join my palms before you, O Kaikeyī, and also touch your feet. Be a protector to Rāma and let not unrighteousness born of

my failure to keep my word lay hold on me in this life." (36)

इति दुःखाभिसंतप्तं विलपन्तमचेतनम्।
घूर्णमानं महाराजं शोकेन समभिप्लुतम्॥ ३७॥
पारं शोकार्णवस्याशु प्रार्थयन्तं पुनः पुनः।
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रतरं वचः॥ ३८॥

To the Emperor—who was sore distressed with agony and was wailing as aforesaid, nay, who had fallen unconscious and was helplessly tossing about, overwhelmed as he was with grief, and was praying again and again for being speedily borne across the sea of grief—the fierce Kaikeyī gave the following fiercer reply : (37-38)

यदि दत्त्वा वरौ राजन् पुनः प्रत्यनुतप्यसे।
धार्मिकत्वं कथं वीर पृथिव्यां कथयिष्यसि॥ ३९॥

"If, having once granted a couple of boons to me, you now repent, how will you be able to proclaim your piety any more on earth, O valiant king? (39)

यदा समेता बहवस्त्वया राजर्षयः सह।
कथयिष्यन्ति धर्मज्ञ तत्र किं प्रतिवक्ष्यसि॥ ४०॥

"When many an assembled royal sage converse with you about the boons granted by you to me, O knower of what is right, what reply will you make to their question? (40)

यस्याः प्रसादे जीवामि या च मामभ्यपालयत्।
तस्याः कृता मया मिथ्या कैकेय्या इति वक्ष्यसि॥ ४१॥

"Will you then admit that the promise made by you to grant the two boons already offered by you to Kaikeyī—by whose grace you survive and who protected you against the enemies by driving your chariot and removing you from the battlefield and nursing you—has been broken by you? (41)

किल्बिषं त्वं नरेन्द्राणां करिष्यसि नराधिप।
यो दत्त्वा वरमद्यैव पुनरन्यानि भाषसे॥ ४२॥

"You, who having granted boons this very day, O ruler of men, now say contrary things, shall bring a stigma on other kings too of your own race. (42)

शैब्यः श्येनकपोतीये स्वमांसं पक्षिणे ददौ।
अलर्कश्चक्षुषी दत्त्वा जगाम गतिमुत्तमाम्॥ ४३॥

"In the course of a dispute between a hawk and a dove (who were no other than Indra, the ruler of gods, and the god of fire respectively) the ruler of the Śibis[1] gave away his own flesh to the bird, which would not be satisfied otherwise; and, parting with his own eyes, King Alarka[2] attained to the highest destiny. (43)

सागरः समयं कृत्वा न वेलामतिवर्तते।
समयं मानृतं कार्षीः पूर्ववृत्तमनुस्मरन्॥ ४४॥

"Having given his word of honour to the gods at their entreaty, Ocean never transgresses his limits. Therefore, bearing in mind the conduct of your forbears, do not violate the pledge given by you to me. (44)

स त्वं धर्मं परित्यज्य रामं राज्येऽभिषिच्य च।
सह कौसल्यया नित्यं रन्तुमिच्छसि दुर्मते॥ ४५॥

"Now I understand that forswearing righteousness and installing Rāma on the

1. We are told in our scriptures how in order to put the large-heartedness of the king to a test Indra (the ruler of gods) and Agni (the god of fire) once appeared in his court in the disguise of a hawk and a dove. Being chased by the hawk, the dove, which sought the king's protection, descended into his lap. The hawk, which closely followed it, demanded it back from the king, contending that the bird had been allotted to it as its food by Providence and that the king had no right to rob it of its quarry. The king, however, was not prepared to forsake the fugitive on any account and agreed to part with his own flesh in order to indemnify the hawk. The hawk, however, outweighed the king's flesh every time he chopped it from his body till at last he ascended the scale himself and thus offered himself in exchange for the dove.

2. The royal sage Alarka parted with his own eyes in order to implement a boon granted by him to a blind Brāhmaṇa who asked for the king's eyes in order to have his own eyesight restored.

throne of Ayodhyā, you seek to enjoy life with Kausalyā eternally, O foolish king ! (45)

भवत्वधर्मो धर्मो वा सत्यं वा यदि वानृतम्।
यत्त्वया संश्रुतं मह्यं तस्य नास्ति व्यतिक्रमः॥ ४६॥

"Whether that which has been promised by you to me is unrighteous or righteous, and whether the promise has been made in good faith or it is a mere hoax, there is no going back on it. (46)

अहं हि विषमद्यैव पीत्वा बहु तवाग्रतः।
पश्यतस्ते मरिष्यामि रामो यद्यभिषिच्यते॥ ४७॥

"If Rāma is installed as Prince Regent, I shall positively die this very day before your eyes, drinking copious poison in your presence. (47)

एकाहमपि पश्येयं यद्यहं राममातरम्।
अञ्जलिं प्रतिगृह्णन्तीं श्रेयो ननु मृतिर्मम॥ ४८॥

"If I behold Kausalyā accepting greetings with joined palms from the people of Ayodhyā as the Prince Regent's own mother even for a single day, death will be surely preferable to me than such an eyesore. (48)

भरतेनात्मना चाहं शपे ते मनुजाधिप।
यथा नान्येन तुष्येयमृते रामविवासनात्॥ ४९॥

"I swear to you by Bharata as well as by my own self that I am not going to be satisfied by anything else than the banishment of Rāma." (49)

एतावदुक्त्वा वचनं कैकेयी विरराम ह।
विलपन्तं च राजानं न प्रतिव्याजहार सा॥ ५०॥

Having uttered this threat, Kaikeyī became silent; so the tradition goes. She made no reply whatsoever to the wailing monarch. (50)

श्रुत्वा तु राजा कैकेय्या वाक्यं परमशोभनम्।
रामस्य च वने वासमैश्वर्यं भरतस्य च॥ ५१॥
नाभ्यभाषत कैकेयीं मुहूर्तं व्याकुलेन्द्रियः।
प्रैक्षतानिमिषो देवीं प्रियामप्रियवादिनीम्॥ ५२॥

Perturbed in mind to hear the most unwelcome proposal of Kaikeyī, demanding the exile of Rāma to the forest and sovereignty for Bharata, the king for his part did not open his lips before Kaikeyī for a while; he kept gazing with unwinking eyes on his beloved queen, who uttered such unpleasant words. (51-52)

तां हि वज्रसमां वाचमाकर्ण्य हृदयाप्रियाम्।
दुःखशोकमयीं श्रुत्वा राजा न सुखितोऽभवत्॥ ५३॥

The king's joy vanished to hear that terrible proposal, which was so unwelcome to the heart, causing agony and grief, and, therefore, resembling the thunderbolt. (53)

स देव्या व्यवसायं च घोरं च शपथं कृतम्।
ध्यात्वा रामेति निःश्वस्यच्छिन्नस्तरुरिवापतत्॥ ५४॥

Reflecting on the queen's firm resolve to see Rāma exiled to the forest and Bharata installed as Prince Regent and the terrible oath taken by him and heaving a sigh of despair, he dropped to the ground like a felled tree, uttering the name of Rāma. (54)

नष्टचित्तो यथोन्मत्तो विपरीतो यथातुरः।
हृततेजा यथा सर्पो बभूव जगतीपतिः॥ ५५॥

Having lost his mental equilibrium like a madman, and getting upset like an ailing man, the Emperor lay motionless like a hypnotized serpent. (55)

दीनयाऽऽतुरया वाचा इति होवाच कैकयीम्।
अनर्थमिममर्थाभं केन त्वमुपदेशिता॥ ५६॥

In an afflicted and impatient tone, they say, he spoke to Kaikeyī as follows : "By whom have you been taught to pursue this evil, which appears to you as worth striving for? (56)

भूतोपहतचित्तेव ब्रुवन्ती मां न लज्जसे।
शीलव्यसनमेतत् ते नाभिजानाम्यहं पुरा॥ ५७॥
बालायास्तत् त्विदानीं ते लक्षये विपरीतवत्।
कुतो वा ते भयं जातं या त्वमेवंविधं वरम्॥ ५८॥
राष्ट्रे भरतमासीनं वृणीषे राघवं वने।
विरमैतेन भावेन त्वमेतेनानृतेन च॥ ५९॥

यदि भर्तुः प्रियं कार्यं लोकस्य भरतस्य च।
नृशंसे पापसंकल्पे क्षुद्रे दुष्कृतकारिणि॥ ६०॥

"Like a woman whose mind has been perverted by some evil spirit, you do not feel ashamed to speak in such an outspoken way to me. I did not know before that seemliness of behaviour has altogether taken leave of you. I really find your conduct at the present moment contrary as it were to what it was when you were young. From what circumstance for that matter has fear cropped up in you, who actually seek of me such a boon, viz., to see Bharata seated on the throne and Rāma (a scion of Raghu) settled in the forest. Therefore, have done with this hostile attitude as well with this groundless apprehension towards Rāma if a kindly act is sought to be done by you to your husband i.e., myself and the world at large as well as to Bharata, O cruel, petty-minded woman of sinful resolve and wicked deed ! (57—60)

किं नु दुःखमलीकं वा मयि रामे च पश्यसि।
न कथंचिदृते रामाद् भरतो राज्यमावसेत्॥ ६१॥
रामादपि हि तं मन्ये धर्मतो बलवत्तरम्।
कथं द्रक्ष्यामि रामस्य वनं गच्छेति भाषिते॥ ६२॥
मुखवर्णं विवर्णं तु यथैवेन्दुमुपप्लुतम्।
तां तु मे सुकृतां बुद्धिं सुहृद्भिः सह निश्चिताम्॥ ६३॥
कथं द्रक्ष्याम्यपावृत्तां परैरिव हतां चमूम्।
किं मां वक्ष्यन्ति राजानो नानादिग्भ्यः समागताः॥ ६४॥
बालो बतायमैक्ष्वाकश्चिरं राज्यमकारयत्।
यदा हि बहवो वृद्धा गुणवन्तो बहुश्रुताः॥ ६५॥
परिप्रक्ष्यन्ति काकुत्स्थं वक्ष्यामीह कथं तदा।
कैकेय्या क्लिश्यमानेन पुत्रः प्रव्राजितो मया॥ ६६॥

"What grievance can you possibly have against Rāma and myself or what offence do you find have we done against you? Without Rāma, Bharata will in no case dwell in the kingdom of Ayodhyā, much less rule over it; for I consider Bharata stronger in virtue even than Rāma. How when the words 'Proceed to the forest !' have been uttered by me, shall I behold even once the pallor of Rāma's face resembling in everyway the eclipsed moon? How shall I bear to see my aforesaid scheme of installing Śrī Rāma as Prince Regent, which was not only well-designed but finalized in consultation with my well-wishers, foiled like an army destroyed by enemies? The kings assembled from various quarters will say of me, 'Alas, how did this foolish scion of Ikṣwāku rule for such a long time?' When many qualified and highly learned elderly men actually inquire of me about Rāma (a scion of Kakutstha), how shall I then tell them that the boy has been exiled by me, hard pressed as I was by Kaikeyī (yourself)? (61—66)

यदि सत्यं ब्रवीम्येतत् तदसत्यं भविष्यति।
किं मां वक्ष्यति कौसल्या राघवे वनमास्थिते॥ ६७॥
किं चैनां प्रतिवक्ष्यामि कृत्वा विप्रियमीदृशम्।
यदा यदा च कौसल्या दासीव च सखीव च॥ ६८॥
भार्यावद् भगिनीवच्च मातृवच्चोपतिष्ठति।
सततं प्रियकामा मे प्रियपुत्रा प्रियंवदा॥ ६९॥
न मया सत्कृता देवी सत्कारार्हा कृते तव।
इदानीं तत्तपति मां यन्मया सुकृतं त्वयि॥ ७०॥
अपथ्यव्यञ्जनोपेतं भुक्तमन्नमिवातुरम्।
विप्रकारं च रामस्य सम्प्रयाणं वनस्य च॥ ७१॥
सुमित्रा प्रेक्ष्य वै भीता कथं मे विश्वसिष्यति।
कृपणं बत वैदेही श्रोष्यति द्वयमप्रियम्॥ ७२॥
मां च पञ्चत्वमापन्नं रामं च वनमाश्रितम्।
वैदेही बत मे प्राणान् शोचन्ती क्षपयिष्यति॥ ७३॥
हीना हिमवतः पार्श्वे किंनरेणेव किंनरी।
नहि राममहं दृष्ट्वा प्रवसन्तं महावने॥ ७४॥
चिरं जीवितुमाशंसे रुदन्तीं चापि मैथिलीम्।
सा नूनं विधवा राज्यं सपुत्रा कारयिष्यसि॥ ७५॥

"If I plead in support of my action that this has been done to vindicate the cause of truth (inasmuch as I did so only to redeem the promise made to you), my latest announcement made in public to the effect that Rāma would be installed as Prince Regent the following day would be falsified. What will Kausalyā say to me when Rāma (a scion of Raghu) proceeds to the forest?

And having done such an unkind act to her, what reply shall I make to her inquiry in this behalf? Nay, whenever Kausalyā—who has always sought to please me and speaks kind words to me and who has given birth to my pet son and deserves to be kindly treated by me—waited on me like a maid-servant in rendering personal service to me and a friend in tendering salutary advice as well as in sport, like a better half while assisting me in the performance of sacred duties and a sister while procuring me other wives as well as like a mother while serving up dinner, the godly lady was never kindly treated by me for fear of displeasing you. The good behaviour which was shown by me towards you at that time stings me now even as food taken with unwholesome sauces fills an ailing person with remorse. Filled with apprehension about her own sons, Lakṣmaṇa and Śatrughna to perceive the ignominy shown to Rāma by withholding the office of Prince Regent from him as well as his exile to the forest, how will Sumitrā put faith in me any longer?

"Alas ! with great agony will Sītā, a princess of the Videha territory, hear simultaneously of two unwelcome incidents viz., of me having met my end and of Rāma having retired to the forest. Alas, like a Kinnara girl bereft of her partner in a flank of the Himalayan range, Sītā (a princess of the Videha territory) will spend her life lamenting about me as well as about her husband. Rāma living as an exile in a great forest and Sītā, daughter of the king of Mithilā, too weeping due to separation from her spouse, I would under no circumstance survive long. Deprived of your husband, you will as such undoubtedly carry on the administration with your son as the undisputed king. (67—75)

सतीं त्वामहमत्यन्तं व्यवस्याम्यसतीं सतीम्।
रूपिणीं विषसंयुक्तां पीत्वेव मदिरां नरः॥ ७६॥

"I look upon you, a devoted and comely wife as you are, as ultimately proving to be most disloyal, even as one, having drunk wine mixed with poison, though possessing a charming appearance, ultimately concludes it to be noxious. (76)

अनृतैर्बत मां सान्त्वैः सान्त्वयन्ती स्म भाषसे।
गीतशब्देन संरुध्य लुब्धो मृगमिवावधीः॥ ७७॥

"Alas ! Though you have been talking with me as a friend, coaxing me with empty blandishments, you have actually killed me even as a hunter kills a deer after enticing it with melodious sound. (77)

अनार्य इति मामार्याः पुत्रविक्रायकं ध्रुवम्।
विकरिष्यन्ति रथ्यासु सुरापं ब्राह्मणं यथा॥ ७८॥

"Worthy men in the streets will surely stigmatize me, who is going to barter away my pet son for the pleasure of my wife, as an ignoble man, even as they revile a Brāhmaṇa drinking wine. (78)

अहो दुःखमहो कृच्छ्रं यत्र वाचः क्षमे तव।
दुःखमेवंविधं प्राप्तं पुरा कृतमिवाशुभम्॥ ७९॥

"How distressing, oh, how painful it is for me that I have to put up with your harsh words ! Such suffering has evidently been reaped by me as an evil consequence earned in a previous life. (79)

चिरं खलु मया पापे त्वं पापेनाभिरक्षिता।
अज्ञानादुपसम्पन्ना रज्जुरुद्बन्धनी यथा॥ ८०॥

"Like a halter placed round one's neck through ignorance, O wicked woman, you have been lovingly maintained by me, sinful as I am. (80)

रममाणस्त्वया सार्धं मृत्युं त्वां नाभिलक्षये।
बालो रहसि हस्तेन कृष्णसर्पमिवास्पृशम्॥ ८१॥

"Enjoying life with you, I did not perceive you to be the cause of my death. I have embraced you in retirement even as an infant would handle a black cobra in a solitary place. (81)

तं तु मां जीवलोकोऽयं नूनमाक्रोष्टुमर्हति।
मया ह्यपितृकः पुत्रः स महात्मा दुरात्मना॥ ८२॥

बालिशो बत कामात्मा राजा दशरथो भृशम्।
स्त्रीकृते यः प्रियं पुत्रं वनं प्रस्थापयिष्यति॥ ८३॥

"This world of living beings is surely fit to revile me, such as I am, saying that high-souled boy of mine has actually been deprived of his fatherly protection by me, evil-minded as I am, and making the following further observation : 'Alas ! Extremely foolish is King Daśaratha, whose mind is given to concupiscence and who has exiled to the forest his favourite son for the sake of pleasing his wife !' (82-83)

वेदैश्च ब्रह्मचर्यैश्च गुरुभिश्चोपकर्शितः।
भोगकाले महत्कृच्छ्रं पुनरेव प्रपत्स्यते॥ ८४॥

"Emaciated, prior to his wedding, through a study of the Vedas and privations entailed by the vow of religious study as well as through service rendered to his preceptors, Rāma will indeed even during his period of enjoyment undergo again great hardship in his forest life. (84)

नालं द्वितीयं वचनं पुत्रो मां प्रतिभाषितुम्।
स वनं प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति॥ ८५॥

"My noble son Rāma is incapable of addressing a word of protest to me. Commanded in the words 'Go into exile to the forest,' he will only say, 'Be it so !' (85)

यदि मे राघवः कुर्याद् वनं गच्छेति चोदितः।
प्रतिकूलं प्रियं मे स्यान्न तु वत्सः करिष्यति॥ ८६॥

"Should Rāma (a scion of Raghu) do the contrary when commanded in the words 'Proceed to the forest !', it would be welcome to me. My darling, however, would never do so. (86)

राघवे हि वनं प्राप्ते सर्वलोकस्य धिक्कृतम्।
मृत्युरक्षमणीयं मां नयिष्यति यमक्षयम्॥ ८७॥

"On Rāma (a scion of Raghu) having repaired to the forest, Death will take me, hooted by all men and unpardonable in their eyes, to the abode of Yama, the god of punishment. (87)

मृते मयि गते रामे वनं मनुजपुङ्गवे।
इष्टे मम जने शेषे किं पापं प्रतिपत्स्यसे॥ ८८॥

"Myself having joined the majority when Rāma, the foremost among men, has proceeded to the forest, what (inconceivable) wrong will you inflict on the remaining people so beloved of me? (88)

कौसल्या मां च रामं च पुत्रौ च यदि हास्यति।
दुःखान्यसहती देवी मामेवानुगमिष्यति॥ ८९॥

"If Kausalyā, my seniormost queen, will miss me as well as Rāma as also her two other sons, Lakṣmaṇa and Śatrughna, the former of whom is sure to follow Rāma to the forest and the latter will meet the same fate as Rāma, the godlike lady, unable to endure the woes, will follow me to the abode of Yama. And Sumitrā will also follow suit. (89)

कौसल्यां च सुमित्रां च मां च पुत्रैस्त्रिभिः सह।
प्रक्षिप्य नरके सा त्वं कैकेयि सुखिता भव॥ ९०॥

"Having thus thrown into hellish tortures Kausalyā and Sumitrā as well as myself alongwith our three sons, be you, the notorious daughter of the king of the Kekayas, happy ! (90)

मया रामेण च त्यक्तं शाश्वतं सत्कृतं गुणैः।
इक्ष्वाकुकुलमक्षोभ्यमाकुलं पालयिष्यसि॥ ९१॥

"You alone will then take care of Iṣwāku's everlasting race, which, though adorned with manifold virtues, and incapable of being harassed will be abandoned by Rāma as well as by myself and will as such be mentally disturbed. (91)

प्रियं चेद् भरतस्यैतद् रामप्रव्राजनं भवेत्।
मा स्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः॥ ९२॥

"In case this banishment of Rāma proves agreeable to Bharata, let not Bharata perform my obsequies when my life has departed. (92)

मृते मयि गते रामे वनं पुरुषपुङ्गवे।
सेदानीं विधवा राज्यं सपुत्रा कारयिष्यसि॥ ९३॥

"When I have joined the majority consequent on Rāma, the foremost of men, having proceeded to the forest, you, a widow, notorious as you will be for your act of exiling Rāma, will then rule over the kingdom with your son. (93)

त्वं राजपुत्रि दैवेन न्यवसो मम वेश्मनि।
अकीर्तिश्चातुला लोके ध्रुवः परिभवश्च मे।
सर्वभूतेषु चावज्ञा यथा पापकृतस्तथा॥ ९४॥

"Through ill luck of mine, O princess of Kekaya, you took up your abode in my palace. That is why ill repute which is unmatched in the world and lasting reproach as well as the scorn of all men will fall to my share as to a perpetrator of sinful deeds. (94)

कथं रथैर्विभुर्यात्वा गजाश्वैश्च मुहुर्मुहुः।
पद्भ्यां रामो महारण्ये वत्सो मे विचरिष्यति॥ ९५॥

"How, having driven on chariots and ridden on elephants and horses on every occasion he was required to move, will my darling, the powerful Rāma roam about in an extensive forest on foot? (95)

यस्य चाहारसमये सूदाः कुण्डलधारिणः।
अहंपूर्वाः पचन्ति स्म प्रसन्नाः पानभोजनम्॥ ९६॥
स कथं नु कषायाणि तिक्तानि कटुकानि च।
भक्षयन् वन्यमाहारं सुतो मे वर्तयिष्यति॥ ९७॥

"How will my son—at whose dinner time cooks wearing (gold and bejewelled) ear-rings and full of delight used to prepare food and drinks of various kinds, trying to finish their work before others—actually sustain his life living on alkaline, bitter and pungent fruits as well as on other wild edibles such as bulbs and roots? (96-97)

महार्हवस्त्रसम्बद्धो भूत्वा चिरसुखोचितः।
काषायपरिधानस्तु कथं रामो भविष्यति॥ ९८॥

"How, having been clad in costly robes, will Rāma, who is deserving of lasting comforts, wear ochre-coloured garments? (98)

कस्येदं दारुणं वाक्यमेवंविधमपीरितम्।
रामस्यारण्यगमनं भरतस्याभिषेचनम्॥ ९९॥

"At whose instance has such a cruel proposal as the one demanding the exile of Rāma into the forest and the installation of Bharata as Prince Regent been put forward by you? (99)

धिगस्तु योषितो नाम शठाः स्वार्थपरायणाः।
न ब्रवीमि स्त्रियः सर्वा भरतस्यैव मातरम्॥ १००॥

"Woe unto womankind, who are malignant by nature and whose supreme concern is to advance their own selfish interests ! I do not speak of all women, but of Bharata's mother alone. (100)

अनर्थभावेऽर्थपरे नृशंसे
ममानुतापाय निवेशितासि।
किमप्रियं पश्यसि मन्निमित्तं
हितानुकारिण्यथवापि रामे॥ १०१॥

"O cruel woman of evil intent, given to the pursuit of your selfish ends, you have been lodged in my house by Providence for causing affliction to me. What mischief do you expect through me or through Rāma, who has repeatedly been doing good to you? (101)

परित्यजेयुः पितरोऽपि पुत्रान्
भार्याः पतींश्चापि कृतानुरागाः।
कृत्स्नं हि सर्वं कुपितं जगत् स्याद्
दृष्ट्वैव रामं व्यसने निमग्नम्॥ १०२॥

"Even fathers, who have bestowed their love on Rāma, are sure to abandon sons in order to be able to follow Rāma in his exile and wives too thier husbands and everything else; nay, the whole world will get exasperated at the very sight of Rāma plunged in adversity in the shape of banishment. (102)

अहं पुनर्देवकुमाररूप-
मलंकृतं तं सुतमाव्रजन्तम्।
नन्दामि पश्यन्निव दर्शनेन
भवामि दृष्ट्वैव पुनर्युवेव॥ १०३॥

"I for my part rejoice when I behold with my own eyes that son of mine, possessing the comeliness of a divine boy and adorned with ornaments, coming to me and feel rejuvenated as it were the moment I see him. (103)

विना हि सूर्येण भवेत् प्रवृत्ति-
रवर्षता वज्रधरेण वापि।
रामं तु गच्छन्तमितः समीक्ष्य
जीवेन्न कश्चित्त्विति चेतना मे॥ १०४॥

"Active life may be possible even without the sun or even with Indra, the wielder of the thunderbolt, not pouring showers. None in the capital, however, can survive on perceiving Rāma departing from Ayodhyā to the woods: such is my conviction indeed. (104)

विनाशकामामहिताममित्रा-
मावासयं मृत्युमिवात्मनस्त्वाम्।
चिरं बताङ्केन धृतासि सर्पी
महाविषा तेन हतोऽस्मि मोहात्॥ १०५॥

"I lodged in my house, as one would one's own mortal enemy, you, who seek my life and are not only unfriendly but positively hostile to me. Alas! through ignorance in your person a highly venomous female serpent has been embraced so long by me and, therefore, I am undone. (105)

मया च रामेण सलक्ष्मणेन
प्रशास्तु हीनो भरतस्त्वया सह।
पुरं च राष्ट्रं च निहत्य बान्धवान्
ममाहितानां च भवाभिहर्षिणी॥ १०६॥

"Devoid of me as also of Rāma and Lakṣmaṇa, let Bharata alongwith you rule over the city as well as the state. Having got rid of your relations (husband and stepsons) bring joy to my enemies. (106)

नृशंसवृत्ते व्यसनप्रहारिणि
प्रसह्य वाक्यं यदिहाद्य भाषसे।
न नाम ते तेन मुखात् पतन्त्यधो
विशीर्यमाणा दशनाः सहस्रधा॥ १०७॥

"O woman of cruel behaviour, who have dealt this severe blow in the shape of Rāma's banishment at me in my adversity in the form of old age, when you violently utter such words at this place and on this occasion, it is a matter of surprise that breaking into thousands of pieces, your teeth do not on that accout drop down from your mouth. (107)

न किंचिदाहाहितमप्रियं वचो
न वेत्ति रामः परुषाणि भाषितुम्।
कथं तु रामे ह्यभिरामवादिनि
ब्रवीषि दोषान् गुणनित्यसम्मते॥ १०८॥

"I daresay, Rāma did not utter any hurtful or unkind word to you; for he does not know how to speak harsh words. How then, do you dare find fault with Śrī Rāma, who invariably speaks pleasing words to all and is ever esteemed by all for his excellences? (108)

प्रताम्य वा प्रज्वल वा प्रणश्य वा
सहस्रशो वा स्फुटितां महीं व्रज।
न ते करिष्यामि वचः सुदारुणं
ममाहितं केकयराजपांसने॥ १०९॥

"You may faint or flare up or perish by swallowing poison or strangling yourself or enter the bowels of the earth split up into thousands of chasms, I shall never accede to your most cruel demand, which is so prejudicial to me, O disgrace to the king of the Kekayas! (109)

क्षुरोपमां नित्यमसत्प्रियंवदां
प्रदुष्टभावां स्वकुलोपघातिनीम्।
न जीवितुं त्वां विषहेऽमनोरमां
दिधक्षमाणां हृदयं सबन्धनम्॥ ११०॥

"I do not wish you to survive—you, who are destructive as a razor, utter falsely pleasing words, are of extremely malicious intent, nay, the bane of your family, and are intent upon burning my heart alongwith my vitals and, therefore, repellent to my mind. (110)

न जीवितं मेऽस्ति कुतः पुनः सुखं
विनात्मजेनात्मवतां कुतो रतिः।
ममाहितं देवि न कर्तुमर्हसि
स्पृशामि पादावपि ते प्रसीद मे॥ १११॥

"My life cannot be prolonged without my son, Rāma; how, then, can there be any happiness for me? How can there be any joy without a son even to the knowers of the Self? Therefore, you ought not to do an unfriendly act to me, O queen ! I even stoop down to touch your feet. Be gracious to me." (111)

स भूमिपालो विलपन्ननाथवत्
स्त्रिया गृहीतो हृदयेऽतिमात्रया।
पपात देव्याश्चरणौ प्रसारिता-
वुभावसम्प्राप्य यथाऽऽतुरस्तथा॥ ११२॥

Wailing like a forlorn child, the said monarch—who had been afflicted in the heart by Kaikeyī, who had transgressed all bounds of decorum—sank down unconscious like an ailing man, not fully reaching the queen's feet, both of which lay stretched before him. (112)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Further tormented by Kaikeyī through her importunity to have the boons granted by the Emperor implemented, the latter piteously wails his lot and reproaches her. The sun having set in the meanwhile, the Emperor continues till the following morning his solicitations to Kaikeyī to allow Rāma to be installed as Prince Regent. But, Kaikeyī remaining adamant, the king in his extreme anguish of mind sinks down unconscious on the floor and, on regaining his consciousness, stops all music pertaining to the occasion of the king's quitting his bed

अतदर्हं महाराजं शयानमतथोचितम्।
ययातिमिव पुण्यान्ते देवलोकात् परिच्युतम्॥ १॥
अनर्थरूपासिद्धार्था ह्यभीता भयदर्शिनी।
पुनराकारयामास तमेव वरमङ्गना॥ २॥

The dauntless queen Kaikeyī—who was evil-incarnate, nay, whose object had not yet been accomplished and who scented mischief to Bharata in Rāma's installation—once more addressed the same good monarch, who did not deserve such callous behaviour from the queen and was lying in an unseemly manner like Yayāti fallen from heaven on the exhaustion of his merit that had earned him a dwelling in heaven : (1-2)

त्वं कत्थसे महाराज सत्यवादी दृढव्रतः।
मम चेदं वरं कस्माद् विधारयितुमिच्छसि॥ ३॥

"You brag, O monarch, that you are veracious and faithful to your vows. Yet wherefore do you seek to withhold the aforesaid boons standing to my credit?" (3)

एवमुक्तस्तु कैकेय्या राजा दशरथस्तदा।
प्रत्युवाच ततः क्रुद्धो मुहूर्तं विह्वलन्निव॥ ४॥

Scolded thus by Kaikeyī on that occasion, however, King Daśaratha remained

unconscious, as it were, for an hour or so and then angrily replied as follows : (4)

मृते मयि गते रामे वनं मनुजपुङ्गवे।
हन्तानार्ये ममामित्रे सकामा सुखिनी भव॥ ५॥

"Alas, when I have breathed my last on Rāma, a jewel among men, having left for the woods, rejoice with your wish fulfilled, O unworthy woman inimical to me. (5)

स्वर्गेऽपि खलु रामस्य कुशलं दैवतैरहम्।
प्रत्यादेशादभिहितं धारयिष्ये कथं बत॥ ६॥

"Actually inquired after the welfare of Rāma by the gods even in heaven, alas, how shall I bear to hear the words that will be uttered by them by way of reproach on being told that he was banished by me? (6)

कैकेय्याः प्रियकामेन रामः प्रव्राजितो वनम्।
यदि सत्यं ब्रवीम्येतत् तदसत्यं भविष्यति॥ ७॥

"If I tell them this fact that Rāma was exiled by me to the forest, eager as I was to oblige Kaikeyī (yourself), the other announcement (made by me about installing Rāma as Prince Regent) will turn out to be false. In any case, I cannot escape being censured by the gods for falling back upon my word. (7)

अपुत्रेण मया पुत्रः श्रमेण महता महान्।
रामो लब्धो महातेजाः स कथं त्यज्यते मया॥ ८॥

"In the person of the highly glorious Rāma, an eminent son was procured with great exertion by me, issueless as I was. How can he be forsaken by me? (8)

शूरश्च कृतविद्यश्च जितक्रोधः क्षमापरः।
कथं कमलपत्राक्षो मया रामो विवास्यते॥ ९॥

"How can the lotus-eyed Rāma, who is valiant and learned, has conquered anger and is given to forgiveness—be sent into exile by me? (9)

कथमिन्दीवरश्यामं दीर्घबाहुं महाबलम्।
अभिराममहं रामं स्थापयिष्यामि दण्डकान्॥ १०॥

"How shall I send to the Daṇḍaka forest the long-armed Rāma, who is cerulean as a blue lotus, is endowed with extraordinary might and is so lovely? (10)

सुखानामुचितस्यैव दुःखैरनुचितस्य च।
दुःखं नामानुपश्येयं कथं रामस्य धीमतः॥ ११॥

"How shall I bear to see the sad plight in the form of exile of the talented Rāma, who deserves all comforts and is unworthy of suffering? (11)

यदि दुःखमकृत्वा तु मम संक्रमणं भवेत्।
अदुःखार्हस्य रामस्य ततः सुखमवाप्नुयाम्॥ १२॥

"If my demise were possible in any way without inflicting suffering on Rāma, who is unworthy of suffering, I should derive joy thereby. (12)

नृशंसे पापसंकल्पे रामं सत्यपराक्रमम्।
किं विप्रियेण कैकेयि प्रियं योजयसे मम॥ १३॥

"O hard-hearted Kaikeyī of sinful resolve, why do you place my darling Rāma in an unwelcome predicament? (13)

अकीर्तिरतुला लोके ध्रुवं परिभविष्यति।
तथा विलपतस्तस्य परिभ्रमितचेतसः॥ १४॥
अस्तमभ्यागमत् सूर्यो रजनी चाभ्यवर्तत।
सा त्रियामा तदार्तस्य चन्द्रमण्डलमण्डिता॥ १५॥
राज्ञो विलपमानस्य न व्यभासत शर्वरी।
सदैवोष्णं विनिःश्वस्य वृद्धो दशरथो नृपः॥ १६॥
विललापार्तवद् दुःखं गगनासक्तलोचनः।
न प्रभातं त्वयेच्छामि निशे नक्षत्रभूषिते॥ १७॥

"Disrepute which has no parallel anywhere will surely encompass you on all sides." While he was wailing as aforesaid, his mind being utterly confused, the sun sank below the horizon and the night set in. That night, graced as it was with the orb of the moon, did not at that moment illumine the heart of the distressed and wailing monarch, hurtful* as it was by. Sighing dolefully all through the night, the aged King Daśaratha piteously wailed like an ailing man, his eyes directed towards the heavens. He said: "O night embellished with stars, I do not wish

* The word "Śarvarī", used in this verse as a qualification for the night, is derived from the root शॄ (to hurt or destroy).

you to be converted into dawn (for Rāma will have to be exiled as soon as the day dawns). (14—17)

क्रियतां मे दया भद्रे मयायं रचितोऽञ्जलिः।
अथवा गम्यतां शीघ्रं नाहमिच्छामि निर्घृणाम्॥ १८॥
नृशंसां केकयीं द्रष्टुं यत्कृते व्यसनं मम।
एवमुक्त्वा ततो राजा कैकेयीं संयताञ्जलिः॥ १९॥
प्रसादयामास पुनः कैकेयीं राजधर्मवित्।
साधुवृत्तस्य दीनस्य त्वद्गतस्य गतायुषः॥ २०॥
प्रसादः क्रियतां भद्रे देवि राज्ञो विशेषतः।
शून्ये न खलु सुश्रोणि मयेदं समुदाहृतम्॥ २१॥

"Let compassion be shown to me, O blessed one; salutation is hereby offered by me with joined palms to you. Or let yourself be gone quickly. I wish no more to see the ruthless and hard-hearted Kaikeyī, to whom I owe my present adversity." Having told Kaikeyī thus, the Emperor, who knew the duties of a king, viz., the expedients of conciliation etc., then proceeded with joined palms once more to conciliate Kaikeyī in the following words: "Let favour be shown, O good queen, to my wretched self, guileless of conduct and fallen at your mercy, whose span of life is well nigh exhausted,and more so to a king. Indeed this, viz., Rāma's installation was not announced by me in a lonely quarter, O lady, with lovely limbs! (18—21)

कुरु साधुप्रसादं मे बाले सहृदया ह्यसि।
प्रसीद देवि रामो मे त्वद्दत्तं राज्यमव्ययम्॥ २२॥
लभतामसितापाङ्गे यशः परमवाप्स्यसि।
मम रामस्य लोकस्य गुरूणां भरतस्य च।
प्रियमेतद् गुरुश्रोणि कुरु चारुमुखेक्षणे॥ २३॥

"Show abundant grace to me, O young lady, kind-hearted as you are. Be gracious to me; let my Rāma inherit the everlasting kingship granted by you, O fair-eyed queen! You will thereby attain the highest renown. Do this kindness to me, to Rāma, to the people, to our elders (Vasiṣṭha and others) as well as to Bharata, O lady with well-proportioned limbs and a charming countenance and eyes!" (22-23)

विशुद्धभावस्य हि दुष्टभावा
दीनस्य ताम्राश्रुकलस्य राज्ञः।
श्रुत्वा विचित्रं करुणं विलापं
भर्तुर्नृशंसा न चकार वाक्यम्॥ २४॥

Even on hearing the piteously-worded doleful wail of her wretched husband, Daśaratha, of guileless mind consisting as it did of threats mixed with coaxing, whose eyes had turned coppery through grief and were wet with tears, the hard-hearted queen of malicious intent did not accede to his request. (24)

ततः स राजा पुनरेव मूर्च्छितः
प्रियामतुष्टां प्रतिकूलभाषिणीम्।
समीक्ष्य पुत्रस्य विवासनं प्रति
क्षितौ विसंज्ञो निपपात दुःखितः॥ २५॥

Perceiving his beloved queen still unpropitiated and speaking in a hostile strain, insistent as she was on his son's exile, the aforesaid king thereupon fainted once more and, full of agony, sank down unconscious on the floor. (25)

इतीव राज्ञो व्यथितस्य सा निशा
जगाम घोरं श्वसतो मनस्विनः।
विबोध्यमानः प्रतिबोधनं तदा
निवारयामास स राजसत्तमः॥ २६॥

While the high-minded king, who was full of extreme agony, was dolefully sighing, that night stole past. When being awakened by panegyrists and bards etc., the said Daśaratha (the foremost of kings) stopped the festal music started with a view to rousing him at that moment. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Citing other instances of the Emperor's fidelity to truth and threatening to lay down her life in the event of his not carrying out her wishes, Kaikeyī insists on his sending Śrī Rāma into exile at once and does not desist from her purpose even when railed at by her husband. In the meantime Sumantra makes his appearance in the gynaeceum and, extolling the Emperor, reminds him of his intention to install Śrī Rāma as Prince Regent and eventually leaves the gynaeceum in order to summon Śrī Rāma at the instance of the Emperor

पुत्रशोकार्दितं पापा विसंज्ञं पतितं भुवि।
विचेष्टमानमुत्प्रेक्ष्य ऐक्ष्वाकमिदमब्रवीत्॥ १॥

Perceiving Daśaratha (descended in the line of Ikṣwāku) fallen unconscious and tossing about on the floor, afflicted as he was with grief caused by the thought of the impending separation from his eldest son, the wicked Kaikeyī spoke as follows : (1)

पापं कृत्वेव किमिदं मम संश्रुत्य संश्रवम्।
शेषे क्षितितले सन्नः स्थित्यां स्थातुं त्वमर्हसि॥ २॥

"Having promised a boon to me as though you had perpetrated a sin, why are you lying dejected on the floor? You ought to keep to the bounds of morality set up by your forefathers. (2)

आहुः सत्यं हि परमं धर्मं धर्मविदो जनाः।
सत्यमाश्रित्य च मया त्वं धर्मं प्रतिचोदितः॥ ३॥

"For, men knowing what is right speak of truthfulness as the highest virtue. Nay, you have been urged by me to your duty because I take my stand on truthfulness alone. (3)

संश्रुत्य शैब्यः श्येनाय स्वां तनुं जगतीपतिः।
प्रदाय पक्षिणे राजा जगाम गतिमुत्तमाम्॥ ४॥

"Having made a promise to a hawk that he would part with his own flesh equal in weight to the dove that had sought his protection against the hawk, and offering his body to the bird in exchange for the dove, King Śaibya, a ruler of the whole world, attained the highest destiny. (4)

तथा ह्यलर्कस्तेजस्वी ब्राह्मणे वेदपारगे।
याचमाने स्वके नेत्रे उद्धृत्याविमना ददौ॥ ५॥

"Plucking out his own eyes, the glorious King Alarka likewise gave them remorselessly to a Brāhmaṇa, who had mastered the Vedas and had asked for them. (5)

सरितां तु पतिः स्वल्पां मर्यादां सत्यमन्वितः।
सत्यानुरोधात् समये वेलां स्वां नातिवर्तते॥ ६॥

"Wedded to the vow of truthfulness, the ocean (the lord of the rivers) for its part does not, even at the time of flow-tide, transgress its limits even to a small extent because of its respect for truth. (6)

सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः।
सत्यमेवाक्षया वेदाः सत्येनावाप्यते परम्॥ ७॥

"Truth is Brahma denoted by the monosyllabic OM; virtue is rooted in Truth. The immortal Vedas represent Truth alone; nay, the Supreme is attained through truthfulness. (7)

सत्यं समनुवर्तस्व यदि धर्मे धृता मतिः।
स वरः सफलो मेऽस्तु वरदो ह्यसि सत्तम॥ ८॥

"Firmly adhere to truthfulness, if your mind is set on piety. Let the aforesaid prayer

of mine be granted, since you are a bestower of boons, O noblest king ! (8)

धर्मस्यैवाभिकामार्थं मम चैवाभिचोदनात्।
प्रव्राजय सुतं रामं त्रिः खलु त्वां ब्रवीम्यहम्॥ ९॥

"In order to attain the coveted fruit of righteousness as well as in compliance with my request, send your eldest son into exile at once. Indeed, I speak to you thrice about it. (9)

समयं च ममार्येमं यदि त्वं न करिष्यसि।
अग्रतस्ते परित्यक्ता परित्यक्ष्यामि जीवितम्॥ १०॥

"If you do not implement this stipulation with me, O worthy king, then, forsaken (neglected) by you, I shall lay down my life before you." (10)

एवं प्रचोदितो राजा कैकेय्या निर्विशङ्कया।
नाशकत् पाशमुन्मोक्तुं बलिरिन्द्रकृतं यथा॥ ११॥

Importuned thus by Kaikeyī, who had no scruple in her mind about what she was doing, the king could not untie the cord of plighted word that fettered him, any more than Bali could unloose the noose placed round his body by Indra through his younger brother, Lord Vāmana, in order to deprive him of his sovereignty of the three worlds. (11)

उद्भ्रान्तहृदयश्चापि विवर्णवदनोऽभवत्।
स धुर्यो वै परिस्पन्दन् युगचक्रान्तरं यथा॥ १२॥

Like a bullock struggling to escape on finding itself between the two wheels of a cart, he got agitated at heart and his countenance grew pale. (12)

विकलाभ्यां च नेत्राभ्यामपश्यन्निव भूमिपः।
कृच्छ्राद् धैर्येण संस्तभ्य कैकेयीमिदमब्रवीत्॥ १३॥

Unable, as it were, to see with his bedimmed eyes, and controlling himself with great difficulty by recourse to fortitude, the king spoke to Kaikeyī as follows : (13)

यस्ते मन्त्रकृतः पाणिरग्नौ पापे मया धृतः।
संत्यजामि स्वजं चैव तव पुत्रं सह त्वया॥ १४॥

"I fully disown, O wicked woman, your hand—which was once clasped by me in the presence of the nuptial fire when it had been consecrated by uttering the sacred text—(गृभ्णाभि etc., relevant to the occasion)—as also your son, Bharata, begotten by me, alongwith yourself. (14)

प्रयाता रजनी देवि सूर्यस्योदयनं प्रति।
अभिषेकाय हि जनस्त्वरयिष्यति मां ध्रुवम्॥ १५॥

"The night has already fully elapsed, O queen ! Perceiving the sunrise, people will surely urge me to expedite the projected installation of Rāma as Prince Regent. (15)

रामाभिषेकसम्भारैस्तदर्थमुपकल्पितैः।
रामः कारयितव्यो मे मृतस्य सलिलक्रियाम्॥ १६॥

"But as I am not going to survive any longer, Rāma should be made to offer water to me, when I have breathed my last, by means of the requisites for the consecration of Rāma, collected for the purpose. (16)

सपुत्रया त्वया नैव कर्तव्या सलिलक्रिया।
व्याहन्तास्यशुभाचारे यदि रामाभिषेचनम्॥ १७॥

"If, as you say, you interrupt the installation of Rāma, O woman of evil conduct, no water should be offered to my departed spirit by you, including your son. (17)

न शक्तोऽद्यास्म्यहं द्रष्टुं दृष्ट्वा पूर्वं तथामुखम्।
हतहर्षं तथानन्दं पुनर्जनमवाङ्मुखम्॥ १८॥

"Having seen people with that joy writ large on their expression before, I am unable to see them bereft of merriment and devoid of joy and with their face hung downward, on the contrary, today." (18)

तां तथा ब्रुवतस्तस्य भूमिपस्य महात्मनः।
प्रभाता शर्वरी पुण्या चन्द्रनक्षत्रमालिनी॥ १९॥

While that high-souled monarch was speaking as aforesaid, the holy night with its garland of the moon and the stars passed and was followed by the dawn. (19)

ततः पापसमाचारा कैकेयी पार्थिवं पुनः।
उवाच परुषं वाक्यं वाक्यज्ञा रोषमूर्च्छिता॥ २०॥

Overwhelmed with anger, Kaikeyī of vicious conduct, who knew how to speak, thereupon addressed the following pungent words to the king once more : (20)

किमिदं भाषसे राजन् वाक्यं गररुजोपमम्।
आनाययितुमक्लिष्टं पुत्रं राममिहार्हसि॥ २१॥

"Why do you utter such words hurtful as poison and disease? You ought to summon your son Rāma here without being agonized. (21)

स्थाप्य राज्ये मम सुतं कृत्वा रामं वनेचरम्।
निःसपत्नां च मां कृत्वा कृतकृत्यो भविष्यसि॥ २२॥

"You will have done your duty by me only when you have installed my son, Bharata, on the throne, sent Rāma into exile to roam about in the woods and rid me of thorns (in the shape of all hostile elements)." (22)

स तुन्न इव तीक्ष्णेन प्रतोदेन हयोत्तमः।
राजा प्रचोदितोऽभीक्ष्णं कैकेय्या वाक्यमब्रवीत्॥ २३॥

Importuned again and again by Kaikeyī like an excellent horse lashed with a sharp whip, the king made the following reply : (23)

धर्मबन्धेन बद्धोऽस्मि नष्टा च मम चेतना।
ज्येष्ठं पुत्रं प्रियं रामं द्रष्टुमिच्छामि धार्मिकम्॥ २४॥

"I stand bound with the cord of morality and my judgment is lost. I, therefore, wish to see my eldest and beloved son, the pious Rāma." (24)

ततः प्रभातां रजनीमुदिते च दिवाकरे।
पुण्ये नक्षत्रयोगे च मुहूर्ते च समागते॥ २५॥
वसिष्ठो गुणसम्पन्नः शिष्यैः परिवृतस्तथा।
उपगृह्याशु सम्भारान् प्रविवेश पुरोत्तमम्॥ २६॥

Meanwhile when, on the night being over, the sun had risen and the sacred hour propitious for the installation had duly arrived, nay, when the moon got united with a favourable lunar mansion viz., Puṣya, Sage Vasiṣṭha, who is endowed with rare virtues, hastily entered Ayodhyā, the foremost of cities, accompanied by his pupils and taking with him all the requisites connected with the installation. (25-26)

सिक्तसम्मार्जितपथां पताकोत्तमभूषिताम्।
संहृष्टमनुजोपेतां समृद्धविपणापणाम्॥ २७॥
महोत्सवसमायुक्तां राघवार्थे समुत्सुकाम्।
चन्दनागुरुधूपैश्च सर्वतः परिधूमिताम्॥ २८॥
तां पुरीं समतिक्रम्य पुरंदरपुरोपमाम्।
ददर्शान्तःपुरं श्रीमान् नानाध्वजगणायुतम्॥ २९॥
पौरजानपदाकीर्णं ब्राह्मणैरुपशोभितम्।
यष्टिमद्भिः सुसम्पूर्णं सदश्वैः परमार्चितैः॥ ३०॥

Passing through the aforesaid city—whose streets had been watered and thoroughly swept, which had been decorated with excellent buntings and was thronged with overjoyed men, which consisted of market-places stocked with abundant commodities and was marked with great festivities, which eagerly longed for the installation of Śrī Rāma, a scion of Raghu, and was fumigated on all sides with the incense of sandal-wood and aloe, nay, which vied with Amarāvatī, the capital of Indra, the ruler of gods—the glorious sage beheld the gynaeceum, which was decorated with rows of flags of every description and crowded with citizens and people hailing from the countryside, nay, which was graced with Brāhmaṇas and fully packed with liveried servants carrying a staff and excellent horses richly adorned. (27—30)

तदन्तःपुरमासाद्य व्यतिचक्राम तं जनम्।
वसिष्ठः परमप्रीतः परमर्षिभिरावृतः॥ ३१॥

Having reached the said gynaeceum, the highly delighted Vasiṣṭha, surrounded as he was with the greatest Ṛṣis, overpassed that crowd standing outside and arrived in front of the gate. (31)

स त्वपश्यद् विनिष्क्रान्तं सुमन्त्रं नाम सारथिम्।
द्वारे मनुजसिंहस्य सचिवं प्रियदर्शनम्॥ ३२॥

At the gate of the gynaeceum, however, he saw the charioteer-cum-minister of Daśaratha (a lion among men), Sumantra by name, who had a pleasing appearance and had just come out of the gate. (32)

तमुवाच महातेजाः सूतपुत्रं विशारदम्।
वसिष्ठः क्षिप्रमाचक्ष्व नृपतेर्मामिहागतम्॥ ३३॥

The highly glorious Vasiṣṭha said to that wise son of a charioteer*: "Please announce at once to His Majesty that I have turned up here. (33)

इमे गङ्गोदकघटाः सागरेभ्यश्च काञ्चनाः।
औदुम्बरं भद्रपीठमभिषेकार्थमाहृतम्॥ ३४॥

"Here are gold pitchers containing the water of the holy Gaṅgā as well as that from the various seas. An excellent seat of Udumbara wood has been brought for the use of Rāma at the time of consecration. (34)

सर्वबीजानि गन्धाश्च रत्नानि विविधानि च।
क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः॥ ३५॥
अष्टौ च कन्या रुचिरा मत्तश्च वरवारणः।
चतुरश्वो रथः श्रीमान् निस्त्रिंशो धनुरुत्तमम्॥ ३६॥
वाहनं नरसंयुक्तं छत्रं च शशिसंनिभम्।
श्वेते च वालव्यजने भृङ्गारं च हिरण्मयम्॥ ३७॥
हेमदामपिनद्धश्च ककुद्मान् पाण्डुरो वृषः।
केसरी च चतुर्दंष्ट्रो हरिश्रेष्ठो महाबलः॥ ३८॥
सिंहासनं व्याघ्रतनुः समिधश्च हुताशनः।
सर्वे वादित्रसङ्घाश्च वेश्याश्चालंकृताः स्त्रियः॥ ३९॥
आचार्या ब्राह्मणा गावः पुण्याश्च मृगपक्षिणः।
पौरजानपदश्रेष्ठा नैगमाश्च गणैः सह॥ ४०॥
एते चान्ये च बहवः प्रीयमाणाः प्रियंवदाः।
अभिषेकाय रामस्य सह तिष्ठन्ति पार्थिवैः॥ ४१॥

All kinds of seeds required for the consecration and fragrant substances as well as precious stones of every description, honey, curds, ghee, parched grains of paddy, blades of Darbha grass, flowers of the prescribed varieties, milk, nay, eight charming virgins and a good elephant in rut, a splendid gold chariot drawn by four horses, a special kind of sword called Nistriṁśa, an excellent bow, a palanquin with bearers and a white umbrella resembling the moon, nay, a pair of white chowries and a jug of gold, also a white bull with a large hump on its back and tethered with a gold chain as well as a lion with four canine teeth, a highly-spirited excellent horse, a throne with a pair of lions made of the same material for its charms, a tigerskin and small wooden sticks for feeding the sacrificial fire as well as a fire, nay, all varieties of musical instruments, courtesans and other women decked with ornaments, teachers and other Brāhmaṇas, cows, sacred beasts and birds, the foremost of citizens and people hailing from the countryside as well as merchants alongwith their followers—these as well as many other loving people, speaking kind words, await at the door alongwith the kings, eager as they are to witness Rāma's installation. (35—41)

त्वरयस्व महाराजं यथा समुदितेऽहनि।
पुष्ये नक्षत्रयोगे च रामो राज्यमवाप्नुयात्॥ ४२॥

"Request the Emperor to take time by the forelock so that Rāma may ascend the throne when the sun has fully risen and the moon gets united with the constellation named Puṣya." (42)

इति तस्य वचः श्रुत्वा सूतपुत्रो महाबलः।
स्तुवन् नृपतिशार्दूलं प्रविवेश निवेशनम्॥ ४३॥

Hearing the aforesaid message of Sage Vasiṣṭha, the very mighty Sumantra (the son of a charioteer) entered the gynaeceum once more, glorifying Daśaratha, a tiger among kings. (43)

तं तु पूर्वोदितं वृद्धं द्वारस्था राजसम्मताः।
न शेकुरभिसंरोद्धुं राज्ञः प्रियचिकीर्षवः॥ ४४॥

The attendants too, who were esteemed

* The word 'Sūta' evidently denotes here the son of a Kṣatriya through a Brāhmaṇa wife (his business being that of a bard or charioteer)—ब्राह्मण्यां क्षत्रियात्सूतः (Amarakośa).

of the king and were ever keen to please him, dared not stop him, senior as he was in years as well as in wisdom and had already been permitted to see him whenever he would. (44)

स समीपस्थितो राज्ञस्तामवस्थामजज्ञिवान्।
वाग्भिः परमतुष्टाभिरभिष्टोतुं प्रचक्रमे॥ ४५॥

Stationed besides the king and ignorant about the aforesaid helpless plight of the monarch, Sumantra made up his mind to glorify him in most pleasing words. (45)

ततः सूतो यथापूर्वं पार्थिवस्य निवेशने।
सुमन्त्रः प्राञ्जलिर्भूत्वा तुष्टाव जगतीपतिम्॥ ४६॥

Standing with joined palms as before in the king's gynaeceum, Sumantra, the charioteer, then extolled the emperor as follows : (46)

यथा नन्दति तेजस्वी सागरो भास्करोदये।
प्रीतः प्रीतेन मनसा तथा नन्दय नस्ततः॥ ४७॥

"Even as the ocean gladdens the heart at sunrise, glorious as it is in the sunshine, pray, gladden us with your delighted mind, being delighted yourself thereby. (47)

इन्द्रमस्यां तु वेलायामभितुष्टाव मातलिः।
सोऽजयद् दानवान् सर्वांस्तथा त्वां बोधयाम्यहम्॥ ४८॥

"At this very hour of sunrise Mātali, Indra's charioteer, extolled Indra, the ruler of gods, with the result that the latter conquered all the demons on the field of battle. So do I glorify you. (48)

वेदाः सहाङ्गा विद्याश्च यथा ह्यात्मभुवं प्रभुम्।
ब्रह्माणं बोधयन्त्यद्य तथा त्वां बोधयाम्यहम्॥ ४९॥

"Even as the Vedas alongwith Grammar etc., (the branches of knowledge auxiliary to them) as well as the sciences such as the science of archery guide* in the work of creation the self-born Lord Brahmā, the creator, so do I awaken you to your duty today. (49)

आदित्यः सह चन्द्रेण यथा भूतधरां शुभाम्।
बोधयत्यद्य पृथिवीं तथा त्वां बोधयाम्यहम्॥ ५०॥

"Even as the sun alongwith the moon arouses the people of the blessed earth, which sustains the entire creation (the sun while rising and the moon while setting), so do I arouse you today. (50)

उत्तिष्ठ सुमहाराज कृतकौतुकमङ्गलः।
विराजमानो वपुषा मेरोरिव दिवाकरः॥ ५१॥

"Having dressed and adorned yourself in consonance with a festal occasion, and shining brightly with your effulgent personality, rise, O very great monarch, like the sun from Mount Meru. (51)

सोमसूर्यौ च काकुत्स्थ शिववैश्रवणावपि।
वरुणश्चाग्निरिन्द्रश्च विजयं प्रदिशन्तु ते॥ ५२॥

"May the gods—Moon, Sun, Śiva, Kubera, Varuṇa, Agni and Indra bestow upon you victory, O descendent of Kakutstha ! (52)

गता भगवती रात्रिः कृतं कृत्यमिदं तव।
बुध्यस्व नृपशार्दूल कुरु कार्यमनन्तरम्॥ ५३॥

"Night, the goddess, is gone. All things desired by you are done. Now get up please, O lion among kings ! and pay your attention to the following programme. (53)

उदतिष्ठत रामस्य समग्रमभिषेचनम्।
पौरजानपदाश्चापि नैगमश्च कृताञ्जलिः॥ ५४॥

"All the requisites for the installation of Śrī Rāma as Prince Regent are ready. The citizens as well as the people from the countryside as also the merchants stand at the door with joined palms. (54)

स्वयं वसिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति।
क्षिप्रमाज्ञाप्यतां राजन् राघवस्याभिषेचनम्॥ ५५॥

"Here stands the mighty Vasiṣṭha alongwith the other Brāhmaṇas. Let the

* It is a well-known fact that Brahmā derives his knowledge of objects to be evolved at the beginning of creation from the Vedas.

installation of Śrī Rāma, a scion of Raghu, be ordered at once. (55)

यथा ह्यपालाः पशवो यथा सेना ह्यनायका।
यथा चन्द्रं विना रात्रिर्यथा गावो विना वृषम्॥ ५६॥
एवं हि भविता राष्ट्रं यत्र राजा न दृश्यते।
एवं तस्य वचः श्रुत्वा सान्त्वपूर्वमिवार्थवत्॥ ५७॥
अभ्यकीर्यत शोकेन भूय एव महीपतिः।
ततस्तु राजा तं सूतं सन्नहर्षः सुतं प्रति॥ ५८॥
शोकरक्तेक्षणः श्रीमानुद्वीक्ष्योवाच धार्मिकः।
वाक्यैस्तु खलु मर्माणि मम भूयो निकृन्तसि॥ ५९॥

"Even as cattle get lost without the keeper, even as an army loses its cohesion without a general, nay, even as a night forfeits its charm without the moon and cows are unable to calve and yield milk without a bull, a state will meet with a similar fate where the monarch is not to be seen." Hearing his aforesaid significant submission, prefaced with words of consolation, as it were, the Emperor (lit., the ruler of the earth) was overcome with grief once more. Looking up towards the well-known charioteer, with eyes reddened through grief for his son, the glorious and pious king, whose joy had ended for good, thereupon said to him, "With your words of praise uttered at this inopportune moment, indeed you are positively cutting me to the quick once more." (56—59)

सुमन्त्रः करुणं श्रुत्वा दृष्ट्वा दीनं च पार्थिवम्।
प्रगृहीताञ्जलिः किंचित् तस्माद् देशादपाक्रमत्॥ ६०॥

Hearing his pathetic remark and finding the king miserable, Sumantra with tightly joined palms slipped away to some distance from that place. (60).

यदा वक्तुं स्वयं दैन्यान्न शशाक महीपतिः।
तदा सुमन्त्रं मन्त्रज्ञा कैकेयी प्रत्युवाच ह॥ ६१॥

When, owing to his miserable condition, the Emperor could not speak himself, Kaikeyī, who was well-versed in statecraft, replied on behalf of the Emperor to Sumantra as follows—so the tradition goes. (61)

सुमन्त्र राजा रजनीं रामहर्षसमुत्सुकः।
प्रजागरपरिश्रान्तो निद्रावशमुपागतः॥ ६२॥

"Completely exhausted due to uninterrupted wakefulness during the night, impatient as he was through jubilation over the prospect of Śrī Rāma's installation, the king, O Sumantra, has fallen asleep. (62)

तद् गच्छ त्वरितं सूत राजपुत्रं यशस्विनम्।
राममानय भद्रं ते नात्र कार्या विचारणा॥ ६३॥

"Therefore, go quickly, O charioteer, and bring the illustrious Prince Rāma here; may good betide you ! No thought need be bestowed on this." (63)

अश्रुत्वा राजवचनं कथं गच्छामि भामिनि।
तच्छ्रुत्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमब्रवीत्॥ ६४॥

"Without hearing the king's command, O queen, how shall I go?" Hearing the aforesaid reply of the minister, the king spoke to him as follows : (64)

सुमन्त्र रामं द्रक्ष्यामि शीघ्रमानय सुन्दरम्।
स मन्यमानः कल्याणं हृदयेन ननन्द च॥ ६५॥
निर्जगाम च स प्रीत्या त्वरितो राजशासनात्।
सुमन्त्रश्चिन्तयामास त्वरितं चोदितस्तया॥ ६६॥
व्यक्तं रामाभिषेकार्थे इहायास्यति धर्मराट्।
इति सूतो मतिं कृत्वा हर्षेण महता पुनः॥ ६७॥
निर्जगाम महातेजा राघवस्य दिदृक्षया।
सागरह्रदसंकाशात्सुमन्त्रोऽन्तःपुराच्छुभात्।
निष्क्रम्य जनसम्बाधं ददर्श द्वारमग्रतः॥ ६८॥

"Sumantra, I should like to see Rāma, please bring the charming boy at once." And deeming Śrī Rāma's visit good for the king, the minister rejoiced at heart and in obedience to the king's command he sallied forth quickly with delight. Urged by Kaikeyī once more in the meantime to make haste, Sumantra thought, "Evidently I am goaded to bring Rāma quickly with the object of seeing Rāma expeditiously installed as Prince Regent, as the pious king feels fatigued on account of over-exertion in that connection and is reluctant to move out." Arriving at this conclusion, the highly glorious charioteer,

Sumantra, issued forth once more with great delight from the lovely gynaeceum, which appeared like a pool in the sea as compared to the whole city, of which it formed only a small part. Coming out, he saw the main entrance crowded with men on the front side. (65—68)

ततः पुरस्तात् सहसा विनिःसृतो
महीपतेर्द्वारगतान् विलोकयन्।
ददर्श पौरान् विविधान् महाधना-
नुपस्थितान् द्वारमुपेत्य विष्ठितान्॥ ६९॥

Fully emerged out of the gynaeceum all of a sudden and taking note of the officials stationed at the gate, Sumantra saw citizens of various classes collected close to the door and present with abundant riches brought by way of offerings. (69)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

पञ्चदशः सर्गः

Canto XV

While going out of the gynaeceum to bring Śrī Rāma, Sumantra sees Vasiṣṭha and others as well as a number of kings waiting at the gate and hastens back to announce their presence to the king. He is, however, sent back to fetch Śrī Rāma and forthwith enters the latter's apartments

ते तु तां रजनीमुष्य ब्राह्मणा वेदपारगाः।
उपतस्थुरुपस्थानं सह राजपुरोहिताः॥ १॥

Having spent the aforesaid night presumably at the hermitage of Vasiṣṭha, the Brāhmaṇas that had mastered the Vedas and had been invited to officiate at the installation ceremony stood at the gate of the royal palace alongwith the king's family priests—Vasiṣṭha, Vāmadeva and others. (1)

अमात्या बलमुख्याश्च मुख्या ये निगमस्य च।
राघवस्याभिषेकार्थे प्रीयमाणाः सुसंगताः॥ २॥

Full of delight, the ministers as well as the commanders of the army as also those who happened to be the foremost among the mercantile community also gathered together in a systematic manner for the installation of Śrī Rāma, a scion of Raghu. (2)

उदिते विमले सूर्ये पुष्ये चाभ्यागतेऽहनि।
लग्ने कर्कटके प्राप्ते जन्म रामस्य च स्थिते॥ ३॥
अभिषेकाय रामस्य द्विजेन्द्रैरुपकल्पितम्।
काञ्चना जलकुम्भाश्च भद्रपीठं स्वलंकृतम्॥ ४॥
रथश्च सम्यगास्तीर्णो भास्वता व्याघ्रचर्मणा।
गङ्गायमुनयोः पुण्यात् संगमादाहृतं जलम्॥ ५॥

A clear sun having risen and the asterism named Puṣya having appeared with the moon in the daytime and the sun having entered the zodiacal sign named Cancer (the fourth sign of the zodiac), a phenomenon which had appeared at the time of Śrī Rāma's birth as well, everything required for the installation of Śrī Rāma as Prince Regent was got ready by the foremost of Brāhmaṇas. Gold pitchers full of water and an auspicious wooden seat duly adorned, also a chariot completely upholstered with a brilliant tigerskin and water brought from the sacred confluence of the holy Gaṅgā and Yamunā were kept ready. (3—5)

याश्चान्याः सरितः पुण्या ह्रदाः कूपाः सरांसि च।
प्राग्वहाश्चोर्ध्ववाहाश्च तिर्यग्वाहाश्च क्षीरिणः॥ ६॥

ताभ्यश्चैवाहृतं तोयं समुद्रेभ्यश्च सर्वशः।
क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः॥ ७॥
अष्टौ च कन्या रुचिरा मत्तश्च वरवारणः।
सजलाः क्षीरिभिश्छन्ना घटाः काञ्चनराजताः॥ ८॥
पद्मोत्पलयुता भान्ति पूर्णाः परमवारिणा।
चन्द्रांशुविकचप्रख्यं पाण्डुरं रत्नभूषितम्॥ ९॥
सज्जं तिष्ठति रामस्य वालव्यजनमुत्तमम्।
चन्द्रमण्डलसंकाशमातपत्रं च पाण्डुरम्॥ १०॥
सज्जं द्युतिकरं श्रीमदभिषेकपुरस्सरम्।
पाण्डुरश्च वृषः सज्जः पाण्डुराश्वश्च संस्थितः॥ ११॥

Water was also brought from as many other holy rivers, pools, wells and lakes as there are—rivers like the Narmadā whose streams have their origin in the east and flow in a westerly direction, those whose streams originate in lofty mountains and flow towards the plains and others such as the Gaṅgā at Varāṇasi, the Gaṇḍaka and the Sona, flowing northward or southward and having water white as milk—as well as from the seas on all sides. Honey, curds, ghee, grains of parched paddy, blades of the sacred Kuśa grass, flowers appropriate to the occasion, water, eight charming virgins, an excellent elephant in rut, gold and silver pitchers full of water covered with leaves of trees yielding a milk-white resin—pitchers which were not only filled with excellent water but also contained lotuses and lilies, all shone brightly. An excellent pair of white chowries resplendent as the scattered rays of the moon and adorned with jewels was kept ready for fanning Śrī Rāma with at the time of his installation. A white and splendid umbrella, which resembled the lunar orb that cast its effulgence all round, stood ready in front of all other articles required for the consecration. A white bull was also ready and a white horse stood fully ready. (6—11)

वादित्राणि च सर्वाणि वन्दिनश्च तथापरे।
इक्ष्वाकूणां यथा राज्ये सम्भ्रियेताभिषेचनम्॥ १२॥
तथाजातीयमादाय राजपुत्राभिषेचनम्।
ते राजवचनात् तत्र समवेता महीपतिम्॥ १३॥
अपश्यन्तोऽब्रुवन् को नु राज्ञो नः प्रतिवेदयेत्।
न पश्यामश्च राजानमुदितश्च दिवाकरः॥ १४॥

Also all kinds of musical instruments and panegyrists as well as bards were present. Failing to perceive the Emperor, the Brāhmaṇas and others who had assembled there in obedience to the latter's command, taking with them requisites for the consecration of a prince as Prince Regent, of a standard and on a scale according to which requisites for such installation are got together in a kingdom ruled by the Ikṣwākus, said to one another, "Who on earth will announce our presence to the king? And we don't see the king, although the sun is already up. (12—14)

यौवराज्याभिषेकश्च सज्जो रामस्य धीमतः।
इति तेषु ब्रुवाणेषु सर्वांस्तांश्च महीपतीन्॥ १५॥
अब्रवीत् तानिदं वाक्यं सुमन्त्रो राजसत्कृतः।
रामं राज्ञो नियोगेन त्वरया प्रस्थितो ह्यहम्॥ १६॥

"Nay, everything in connection with the installation of the wise Śrī Rāma to the office of Prince Regent is ready." While they were saying so, Sumantra, who was honoured by the king, spoke as follows to them all as well as to the kings present there : "Under orders of His Majesty, I am really out in a hurry to bring Śrī Rāma. (15-16)

पूज्या राज्ञो भवन्तश्च रामस्य तु विशेषतः।
अयं पृच्छामि वचनात् सुखमायुष्मतामहम्॥ १७॥
राज्ञः सम्प्रतिबुद्धस्य चानागमनकारणम्।
इत्युक्त्वान्तःपुरद्वारमाजगाम पुराणवित्॥ १८॥

"You are, however, worthy of adoration even to the king, much more so to Śrī Rāma. I shall, therefore, presently inquire after His Majesty's welfare on behalf of your blessed selves as also the reason of his failure to appear before you even though he is fully awake." Saying so, Sumantra, who knew many ancient anecdotes, being many

winters old and belonging as he did to the bard class, returned to the entrance of the gynaeceum. (17-18)

सदा सक्तं च तद् वेश्म सुमन्त्रः प्रविवेश ह।
तुष्टावास्य तदा वंशं प्रविश्य स विशाम्पतेः॥ १९॥

Nay, Sumantra, it is said, once more entered the gynaeceum, which had its doors always open to him. Entering it, he then glorified the lineage of the aforesaid king. (19)

शयनीयं नरेन्द्रस्य तदासाद्य व्यतिष्ठत।
सोऽत्यासाद्य तु तद् वेश्म तिरस्करणिमन्तरा॥ २०॥
आशीर्भिर्गुणयुक्ताभिरभितुष्टाव राघवम्।
सोमसूर्यौ च काकुत्स्थ शिववैश्रवणावपि॥ २१॥
वरुणश्चाग्निरिन्द्रश्च विजयं प्रदिशन्तु ते।
गता भगवती रात्रिरहः शिवमुपस्थितम्॥ २२॥

Reaching the well-known royal bed-chamber, he paused awhile. Then going very near that room behind the arras he extolled Daśaratha (a scion of Raghu) through benedictions accompanied with praises as follows: "May the moon-god and the sun-god as well as Lord Śiva and Kubera, son of Viśravā and the god of riches, as also Varuṇa, the god of water, Agni, the god of fire, and Indra, the lord of paradise, grant you victory. The glorious night has passed, and the blessed daytime has arrived. (20—22)

बुद्ध्यस्व राजशार्दूल कुरु कार्यमनन्तरम्।
ब्राह्मणा बलमुख्याश्च नैगमाश्चागतास्त्विह॥ २३॥
दर्शनं तेऽभिकांक्षन्ते प्रतिबुद्ध्यस्व राघव।
स्तुवन्तं तं तदा सूतं सुमन्त्रं मन्त्रकोविदम्॥ २४॥
प्रतिबुद्ध्य ततो राजा इदं वचनमब्रवीत्।
राममानय सूतेति यदस्यभिहितो मया॥ २५॥
किमिदं कारणं येन ममाज्ञा प्रतिवाह्यते।
न चैव सम्प्रसुप्तोऽहमानयेहाशु राघवम्॥ २६॥

"Wake up, O tiger among the rulers of men, pray, accomplish what ought to be done next. Arrived here, Brāhmaṇas, commanders of the army and merchants for their part long to see you. Pray, awake, O scion of Raghu!" Recognizing him by his voice, the king then spoke as follows to Sumantra, the charioteer, who was expert in giving advice: "Since you have been commanded by me in the following words: 'Bring Rāma to me, O bard!' what is the reason due to which my command is being acted against? Nor am I fast asleep as you think me to be. Therefore, speedily bring Rāma here." (23—26)

इति राजा दशरथः सूतं तत्रान्वशात् पुनः।
स राजवचनं श्रुत्वा शिरसा प्रतिपूज्य तम्॥ २७॥
निर्जगाम नृपावासान्मन्यमानः प्रियं महत्।
प्रपन्नो राजमार्गं च पताकाध्वजशोभितम्॥ २८॥
हृष्टः प्रमुदितः सूतो जगामाशु विलोकयन्।
स सूतस्तत्र शुश्राव रामाधिकरणाः कथाः॥ २९॥
अभिषेचनसंयुक्ताः सर्वलोकस्य हृष्टवत्।
ततो ददर्श रुचिरं कैलाससदृशप्रभम्॥ ३०॥
रामवेश्म सुमन्त्रस्तु शक्रवेश्मसमप्रभम्।
महाकपाटपिहितं वितर्दिशतशोभितम्॥ ३१॥

So did King Daśaratha instruct the bard once more in the said gynaeceum. Hearing the king's command and saluting him with his head bent low, Sumantra issued forth from the king's palace, holding the command most welcome to his heart. Having reached the main road, which was decorated with buntings and flags, the charioteer, who felt delighted, nay, overjoyed over the prospect of seeing Śrī Rāma installed as Prince Regent, quickly proceeded further, casting his glances all round. On the way the said bard heard joyfully the talks bearing on Śrī Rāma and connected with his installation from the lips of all men. Sumantra for his part then caught sight of the charming palace of Śrī Rāma, whose splendour vied with that of Mount Kailāsa, nay, which shone like Indra's own palace in paradise and was secured with massive doors and embellished with hundreds of balconies. (27-31)

काञ्चनप्रतिमैकाग्रं मणिविद्रुमतोरणम्।
शारदाभ्रघनप्रख्यं दीप्तं मेरुगुहासमम्॥ ३२॥

Its main facade, was adorned with gold images and it was provided with an outer gateway of gems and corals. Resplendent like a cave of Mount Meru, it cast a splendour compact as an autumnal cloud. (32)

मणिभिर्वरमाल्यानां सुमहद्भिरलंकृतम्।
मुक्तामणिभिराकीर्णं चन्दनागुरुभूषितम्॥ ३३॥

It was decorated with very large gems forming part of wreaths of gold flowers, was full of pearls and was adorned with sandal trees and aloes. (33)

गन्धान् मनोज्ञान् विसृजद् दार्दुरं शिखरं यथा।
सारसैश्च मयूरैश्च विनदद्भिर्विराजितम्॥ ३४॥

It emitted pleasing odours like a summit of Mount Dardura (a mountain abounding in sandalwood in the vicinity of the Malayagiri mountain) and was graced with crying cranes and peacocks. (34)

सुकृतेहामृगाकीर्णमुत्कीर्णं भक्तिभिस्तथा।
मनश्चक्षुश्च भूतानामाददत् तिग्मतेजसा॥ ३५॥

It was full of beautifully designed images of wolves and decked with fine wooden carvings and attracted the mind and eyes of men by its bright splendour. (35)

चन्द्रभास्करसंकाशं कुबेरभवनोपमम्।
महेन्द्रधामप्रतिमं नानापक्षिसमाकुलम्॥ ३६॥

It shone like the moon and the sun and vied with the palace of Kubera, the god of riches, was a replica of the abode of the mighty Indra and abounded in birds of various kinds. (36)

मेरुशृङ्गसमं सूतो रामवेश्म ददर्श ह।
उपस्थितैः समाकीर्णं जनैरञ्जलिकारिभिः॥ ३७॥

The bard thus beheld the palace of Śrī Rāma resembling Mount Meru (in height) and thronged with men arrived there and standing with joined palms. (37)

उपादाय समाक्रान्तैस्तदा जानपदैर्जनैः।
रामाभिषेकसुमुखैरुन्मुखैः समलंकृतम्॥ ३८॥

It was fully graced with men from the countryside arrived on that occasion taking presents with them, eager to behold, and cheerful over his installation. (38)

महामेघसमप्रख्यमुदग्रं सुविराजितम्।
नानारत्नसमाकीर्णं कुब्जकैरपि चावृतम्॥ ३९॥

Stately and highly resplendent, it shone like a large cloud; nay, it was full of precious stones of numerous descriptions and was also crowded with servants. (39)

स वाजियुक्तेन रथेन सारथिः
समाकुलं राजकुलं विराजयन्।
वरूथिना राजगृहाभिपातिना
पुरस्य सर्वस्य मनांसि हर्षयन्॥ ४०॥

Irradiating the overcrowded main road with his chariot drawn by four horses and provided with a fender or protecting plank (with a view to avoiding collision) and heading towards the royal palace (of which Śrī Rāma's palace obviously formed an integral part), and delighting the mind of the people of the whole city, the charioteer arrived at the entrance of Śrī Rāma's palace. (40)

ततः समासाद्य महाधनं महत्
प्रहृष्टरोमा स बभूव सारथिः।
मृगैर्मयूरैश्च समाकुलोल्बणं
गृहं वरार्हस्य शचीपतेरिव॥ ४१॥

The said charioteer was thrilled all over with joy to reach the great palace of Śrī Rāma (who deserved all excellent possessions), full of abundant riches and thickly crowded with deer and peacocks, and resembling the palace of Indra, the spouse of Śaci. (41)

स तत्र कैलासनिभाः स्वलंकृताः
प्रविश्य कक्ष्यास्त्रिदशालयोपमाः।
प्रियान् वरान् राममते स्थितान् बहून्
व्यपोह्य शुद्धान्तमुपस्थितौ रथी॥ ४२॥

Entering one after another the three gates of the palace—which were all richly decorated and shone like Mount Kailāsa in height and which vied with the realm of gods in beauty—and over-passing the many

excellent men present there, who followed the mind of Śrī Rāma and as such were loved by him, the charioteer arrived at the gynaeceum. (42)

स तत्र शुश्राव च हर्षयुक्ता
रामाभिषेकार्थकृतां जनानाम्।
नरेन्द्रसूनोरभिमङ्गलार्थाः
सर्वस्य लोकस्य गिरः प्रहृष्टाः॥ ४३॥

There he heard the joyful words of men engaged in services connected with the installation as Prince Regent of Śrī Rāma, as well as the highly delighted talks, invoking all-round blessings on the heir apparent, of all people. (43)

महेन्द्रसद्मप्रतिमं च वेश्म
रामस्य रम्यं मृगपक्षिजुष्टम्।
ददर्श मेरोरिव शृङ्गमुच्चं
विभ्राजमानं प्रभया सुमन्त्रः॥ ४४॥

Sumantra further saw the lovely palace of Śrī Rāma, which vied with the palace of the mighty Indra and was inhabited by beasts and birds of varied descriptions and which shone brightly with its splendour like a lofty summit of Mount Meru. (44)

उपस्थितैरञ्जलिकारिभिश्च
सोपायनैर्जानपदैर्जनैश्च ।
कोट्या परार्धैश्च विमुक्तयानैः
समाकुलं द्वारपदं ददर्श॥ ४५॥

He beheld the passage leading to the entrance, overcrowded with throngs of people from the countryside, standing with joined palms and carrying presents, their conveyances having been left at some distance away. (45)

ततो महामेघमहीधराभं
प्रभिन्नमत्यङ्कुशमत्यसह्यम् ।
रामोपवाह्यं रुचिरं ददर्श
शत्रुञ्जयं नागमुदग्रकायम्॥ ४६॥

He next saw the charming elephant in rut that carried Śrī Rāma on its back, and was tall as a mountain, crowned with a large mass of cloud, was most formidable and could not be controlled with a goad, and which was capable of conquering the enemy and was accordingly known by the name of Śatruñjaya. (46)

स्वलंकृतान् साश्वरथान् सकुञ्जरा-
नमात्यमुख्यांश्च ददर्श वल्लभान्।
व्यपोह्य सूतः सहितान् समन्ततः
समृद्धमन्तःपुरमाविवेश ह॥ ४७॥

Sumantra also saw the foremost of the king's ministers, who were fully adorned and had come either on horseback or on the back of their elephant or had driven in their chariot, and were beloved of the king. Driving them into a corner, collected as they were at one spot, he entered the gynaeceum, which was rich on all sides: so the tradition goes. (47)

ततोऽद्रिकूटाचलमेघसंनिभं
महाविमानोपमवेश्मसंयुतम् ।
अवार्यमाणः प्रविवेश सारथिः
प्रभूतरत्नं मकरो यथार्णवम्॥ ४८॥

Unchallenged by the porters, the charioteer thereupon freely entered the gynaeceum of Śrī Rāma's palace—which shone like a stationary cloud perched on a mountain-peak, and consisted of mansions resembling large aerial cars and contained a stock of abundant precious stones—even as an alligator would enter an ocean abounding in precious stones. (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Seeking the presence of Śrī Rāma, Sumantra communicates to him the Emperor's command asking Sumantra to bring Rāma with him, and departs. Mounting his gold chariot and accompanied by Lakṣmaṇa, who holds an umbrella over the former's head and waves a pair of chowries in order to fan him, and followed by a number of elephants and horses, Śrī Rāma drives in state to see Daśaratha, listening *en route* to his own glory sung by jubilant men and women

स तदन्तःपुरद्वारं समतीत्य जनाकुलम्।
प्रविविक्तां ततः कक्ष्यामाससाद पुराणवित्॥ १॥
प्रासकार्मुकबिभ्रद्भिर्युवभिर्मृष्टकुण्डलैः।
अप्रमादिभिरेकाग्रैः स्वानुरक्तैरधिष्ठिताम्॥ २॥

Passing through the said outermost gate of the gynaeceum, which was crowded with men, Sumantra (who knew many old legends) next reached the other inner gate, which was very lonely and was guarded by young men wielding a Prāsa (a barbed missile) and a bow and adorned with ear-rings of burnished gold, unfailing in their duty and single-minded of purpose and fully devoted to their master. (1-2)

तत्र काषायिणो वृद्धान् वेत्रपाणीन् स्वलंकृतान्।
ददर्श विष्ठितान् द्वारि स्त्र्यध्यक्षान् सुसमाहितान्॥ ३॥

Here he saw stationed at the gate, staff in hand, aged men clad in ochre-coloured liveries and richly adorned, most attentive to their duty and guarding the inmates of the gynaeceum. (3)

ते समीक्ष्य समायान्तं रामप्रियचिकीर्षवः।
सहसोत्पतिताः सर्वे ह्यासनेभ्यः ससम्भ्रमाः॥ ४॥

Perceiving him coming near they all sprang up from their seats, full of awe, eager as they all were to do loving service to Śrī Rāma. (4)

तानुवाच विनीतात्मा सूतपुत्रः प्रदक्षिणः।
क्षिप्रमाख्यात रामाय सुमन्त्रो द्वारि तिष्ठति॥ ५॥

Sumantra, the son of a bard, who had a disciplined mind and was highly expert in deliberation etc., said to them, "Please say at once to Prince Rāma, Sumantra waits at the door." (5)

ते राममुपसङ्गम्य भर्तुः प्रियचिकीर्षवः।
सहभार्याय रामाय क्षिप्रमेवाचचक्षिरे॥ ६॥
प्रतिवेदितमाज्ञाय सूतमभ्यन्तरं पितुः।
तत्रैवानाययामास राघवः प्रियकाम्यया॥ ७॥

Approaching Śrī Rāma, they speedily reported the matter to the heir apparent, who was closeted with his spouse. Receiving the information, Śrī Rāma, a scion of Raghu, caused the bard, who was a confidant of his father (Emperor Daśaratha), to be brought in the same room where he was closeted with his spouse, prompted as he was with a desire to please Sumantra. (6-7)

तं वैश्रवणसंकाशमुपविष्टं स्वलंकृतम्।
ददर्श सूतः पर्यङ्के सौवर्णे सोत्तरच्छदे॥ ८॥
वराहरुधिराभेण शुचिना च सुगन्धिना।
अनुलिप्तं परार्ध्येन चन्दनेन परंतपम्॥ ९॥
स्थितया पार्श्वतश्चापि वालव्यजनहस्तया।
उपेतं सीतया भूयश्चित्रया शशिनं यथा॥ १०॥

The bard saw Śrī Rāma, the chastiser of his foes, resplendent as Kubera (son of Viśravā), seated, richly adorned, on a gold couch overspread with a bed-cover, nay, besmeared with holy and fragrant sandal-paste of superb excellence and crimson as the blood of a boar, and further accompanied by Princess Sītā too, standing by his side, chowrie in hand, even as the moon-god is accompanied by Citrā, (the goddess presiding over an asterism of the same name). (8—10)

तं तपन्तमिवादित्यमुपपन्नं स्वतेजसा।
ववन्दे वरदं वन्दी विनयज्ञो विनीतवत्॥ ११॥

Like a humble petitioner, the bard, who knew the rules of decorum, greeted Śrī Rāma, a bestower of boons, who was invested with his native glory and was glowing like the sun. (11)

प्राञ्जलिः सुमुखं दृष्ट्वा विहारशयनासने।
राजपुत्रमुवाचेदं सुमन्त्रो राजसत्कृतः॥ १२॥

Seeing the heir apparent with a cheerful countenance on his couch intended for repose at the time of recreation, Sumantra, who was honoured by the king, spoke to him with joined palms as follows : (12)

कौसल्या सुप्रजा राम पिता त्वां द्रष्टुमिच्छति।
महिष्यापि हि कैकेय्या गम्यतां तत्र मा चिरम्॥ १३॥

"Kausalyā is blessed in having you for a son ! Alongwith Queen Kaikeyī too your father, Emperor Daśaratha, desires to see you. Be pleased to go there: let there be no delay." (13)

एवमुक्तस्तु संहृष्टो नरसिंहो महाद्युतिः।
ततः सम्मानयामास सीतामिदमुवाच ह॥ १४॥

Highly pleased, Śrī Rāma (a lion among men), who was possessed of great splendour, thereupon showed his great regard for Sītā—so the tradition goes—and spoke to her as follows : (14)

देवि देवश्च देवी च समागम्य मदन्तरे।
मन्त्रयेते ध्रुवं किंचिदभिषेचनसंहितम्॥ १५॥

"Meeting together, O godly lady, the king (my father) and the queen (mother Kaikeyī) too are surely having some talk concerning me on the topic of my installation as Prince Regent. (15)

लक्षयित्वा ह्यभिप्रायं प्रियकामा सुदक्षिणा।
संचोदयति राजानं मदर्थमसितेक्षणा॥ १६॥
सा प्रहृष्टा महाराजं हितकामानुवर्तिनी।
जननी चार्थकामा मे केकयाधिपतेः सुता॥ १७॥

"Reading his mind and desirous of pleasing him, that dark-eyed mother of mine, the daughter of the king of the Kekayas, who is very clever and favourite of the king, nay, who wishes well of him and is obedient to him and is my well-wisher too, is surely pressing the king, who is the king of kings, on my behalf, highly delighted as she is over the prospect of my installation. (16-17)

दिष्ट्या खलु महाराजो महिष्या प्रियया सह।
सुमन्त्रं प्राहिणोद् दूतमर्थकामकरं मम॥ १८॥

"Luckily enough for me has the Emperor (my father) with his beloved queen (mother Kaikeyī) sent as his messenger Sumantra, who advances my earthly interests and accomplishes the objects of my desire. (18)

यादृशी परिषत् तत्र तादृशो दूत आगतः।
ध्रुवमद्यैव मां राजा यौवराज्येऽभिषेक्ष्यति॥ १९॥

"A messenger of the same type as the council which is in session in the royal gynaeceum has come to me. From this I conclude that the king will surely install me in the office of Prince Regent this very day. (19)

हन्त शीघ्रमितो गत्वा द्रक्ष्यामि च महीपतिम्।
सह त्वं परिवारेण सुखमास्स्व रमस्व च॥ २०॥

"Ah, departing from this place soon, I shall see the Emperor (lit., the ruler of the earth). Abide you comfortably with your female companions here and rejoice." (20)

पतिसम्मानिता सीता भर्तारमसितेक्षणा।
आ द्वारमनुवव्राज मङ्गलान्यभिदध्युषी॥ २१॥

Invoking divine blessings on her husband, the dark-eyed Sītā, who was greatly honoured by her spouse, followed her husband up to the gate. (21)

राज्यं द्विजातिभिर्जुष्टं राजसूयाभिषेचनम्।
कर्तुमर्हति ते राजा वासवस्येव लोककृत्॥ २२॥

"(Having once installed you in the office of Prince Regent), the king ought to consecrate you in course of time, as Brahmā, the maker of the universe, consecrated Indra, for the Rājasūya sacrifice (as a preliminary to which all the kings on the globe shall have to be conquered and reduced to submission), as his kingdom is inhabited by learned Brāhmaṇas well-versed in ritual acts. (22)

दीक्षितं व्रतसम्पन्नं वराजिनधरं शुचिम्।
कुरङ्गशृङ्गपाणिं च पश्यन्ती त्वां भजाम्यहम्॥ २३॥

"Seeing you consecrated for the said sacrifice and rich in religious austerities appropriate to the occasion, wearing excellent deerskin (for loin-cloth) and leading a pure (chaste) life and carrying a horn of an antelope in your hand (in order to scratch your limbs with when feeling an itching sensation), I wish to serve you in that state. (23)

पूर्वां दिशं वज्रधरो दक्षिणां पातु ते यमः।
वरुणः पश्चिमामाशां धनेशस्तूत्तरां दिशम्॥ २४॥

"May Indra, the wielder of the thunderbolt, guard your eastern side; Yama, the god of punishment, your southern side; Varuṇa, the god of water, your western side and Kubera, the lord of riches, your northern side." (24)

अथ सीतामनुज्ञाप्य कृतकौतुकमङ्गलः।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात्॥ २५॥

Taking leave of Sītā and having gone through auspicious rites appropriate to the solemn occasion, Śrī Rāma forthwith departed from his palace alongwith Sumantra. (25)

पर्वतादिव निष्क्रम्य सिंहो गिरिगुहाशयः।
लक्ष्मणं द्वारि सोऽपश्यत् प्रह्वाञ्जलिपुटं स्थितम्॥ २६॥

Issuing forth from the palace as a lion dwelling in a mountain-cave would emerge from a mountainous valley, he beheld Lakṣmaṇa standing at the very first gate, bent low with joined palms. (26)

अथ मध्यमकक्ष्यायां समागच्छत् सुहृज्जनैः।
स सर्वानर्थिनो दृष्ट्वा समेत्य प्रतिनन्द्य च॥ २७॥
ततः पावकसंकाशमारुरोह रथोत्तमम्।
वैयाघ्रं पुरुषव्याघ्रो राजितं राजनन्दनः॥ २८॥

Then, at the middle gate, he met his friends and relations. Seeing those who longed for his sight or for his installation and having met and addressed them kindly, the heir apparent, who was a tiger among men, mounted next his splendid and excellent chariot, which shone like fire and was upholstered with tigerskin. (27-28)

मेघनादमसम्बाधं मणिहेमविभूषितम्।
मुष्णन्तमिव चक्षूंषि प्रभया मेरुवर्चसम्॥ २९॥
करेणुशिशुकल्पैश्च युक्तं परमवाजिभिः।
हरियुक्तं सहस्राक्षो रथमिन्द्र इवाशुगम्॥ ३०॥
प्रययौ तूर्णमास्थाय राघवो ज्वलितः श्रिया।
स पर्जन्य इवाकाशे स्वनवानभिनादयन्॥ ३१॥
निकेतान्निर्ययौ श्रीमान् महाभ्रादिव चन्द्रमाः।
चित्रचामरपाणिस्तु लक्ष्मणो राघवानुजः॥ ३२॥
जुगोप भ्रातरं भ्राता रथमास्थाय पृष्ठतः।
ततो हलहलाशब्दस्तुमुलः समजायत॥ ३३॥
तस्य निष्क्रममाणस्य जनौघस्य समन्ततः।
ततो हयवरा मुख्या नागाश्च गिरिसंनिभाः॥ ३४॥
अनुजग्मुस्तथा रामं शतशोऽथ सहस्रशः।
अग्रतश्चास्य संनद्धाश्चन्दनागुरुभूषिताः॥ ३५॥
खड्गचापधराः शूरा जग्मुराशंसवो जनाः।
ततो वादित्रशब्दाश्च स्तुतिशब्दाश्च वन्दिनाम्॥ ३६॥
सिंहनादाश्च शूराणां ततः शुश्रुविरे पथि।
हर्म्यवातायनस्थाभिर्भूषिताभिः समन्ततः॥ ३७॥
कीर्यमाणः सुपुष्पौघैर्ययौ स्त्रीभिररिंदमः।
रामं सर्वानवद्याङ्ग्यो रामपिप्रीषया ततः॥ ३८॥

वचोभिरग्र्यैर्हर्म्यस्थाः क्षितिस्थाश्च ववन्दिरे।
नूनं नन्दति ते माता कौसल्या मातृनन्दन॥ ३९॥
पश्यन्ती सिद्धयात्रं त्वां पित्र्यं राज्यमुपस्थितम्।
सर्वसीमन्तिनीभ्यश्च सीतां सीमन्तिनीं वराम्॥ ४०॥
अमन्यन्त हि ता नार्यो रामस्य हृदयप्रियाम्।
तया सुचरितं देव्या पुरा नूनं महत् तपः॥ ४१॥
रोहिणीव शशाङ्केन रामसंयोगमाप या।
इति प्रासादशृङ्गेषु प्रमदाभिर्नरोत्तमः।
शुश्राव राजमार्गस्थः प्रिया वाच उदाहृताः॥ ४२॥

Riding his chariot, which moved rapidly with a sound as of thunder and was commodious, was inlaid with gems and gold, nay, which shone like Mount Meru (the gold mountain) and blinded one's eyes with its splendour as it were, which was driven by super-excellent horses almost as big as young elephants—even as Indra, the thousand-eyed god, does his own chariot, driven by green horses—Śrī Rāma, a scion of Raghu, irradiated with his glory, quickly departed. Thundering like a cloud in the sky and making the quarters resound with its rattle, that glorious chariot proceeded from the palace as the moon emerges from a large cloud. Taking his seat in the chariot behind Śrī Rāma, with a wonderful chowrie in his hand, Lakṣmaṇa, younger brother of Śrī Rāma, a scion of Raghu, for his part guarded his elder brother, a brother in the true sense of the word as he was. Thereupon an uproarious shout of applause rose from the concourse of men that had gathered all round, even as the chariot departed on its course. Then excellent horses and, even, so the foremost of elephants looking like mountains followed Śrī Rāma in hundreds and thousands. In front of Śrī Rāma, again, marched mailed warriors daubed with paste of sandalwood and aloe and wielding a sword and bow each and men invoking blessings on Śrī Rāma. Then were heard on the road along which Śrī Rāma drove in his chariot the notes of musical instruments as well as the words of praise uttered by the panegyrists and afterwards the shouts of warriors resembling the roaring of lions. Śrī Rāma (the subduer of his enemies) drove along while being covered on all siders with showers of excellent flowers rained by women decked with jewels and standing at the windows of their mansions. With intent to please Śrī Rāma, women who were faultless of every limb and stood in their mansions or on the ground along the road, extolled him in excellent words as follows : "Your mother, Kausalyā, O delighter of your mother, will rejoice to see you installed on the throne of your father and the object of your visit to your father accomplished." Nay, those women indeed looked upon Sītā, beloved of the heart of Śrī Rāma as the foremost matron of all matrons and observed: "Surely great asceticism has been duly practised by that lady in her past lives in that she has in her present birth attained union with Śrī Rāma even as Rohiṇī (wife of the moon-god, the goddess presiding over an asterism of the same name) got united with the moon-god." So did Śrī Rāma, the foremost among men, hear, on the public road, the delightful words uttered by young ladies on the tops of mansions as well as on the road. (29—42)

स राघवस्तत्र तदा प्रलापान्
शुश्राव लोकस्य समागतस्य।
आत्माधिकारा विविधाश्च वाचः
प्रहृष्टरूपस्य पुरे जनस्य॥ ४३॥

There on the road Śrī Rāma (a scion of Raghu) heard on that occasion the talks of visitors from outside, on various topics connected with the line of Raghu as well as the diverse observations concerning himself, of the people of Ayodhya itself, who wore a highly delighted appearance : (43)

एष श्रियं गच्छति राघवोऽद्य
राजप्रसादाद् विपुलां गमिष्यन्।
एते वयं सर्वसमृद्धकामा
येषामयं नो भविता प्रशास्ता॥ ४४॥

"Here goes Śrī Rāma (a scion of Raghu), who is about to inherit a great royal fortune by the grace of the king. We too shall have all our desires fulfilled in that he shall be our suzerain ruler. (44)

लाभो जनस्यास्य यदेष सर्वं
प्रपत्स्यते राष्ट्रमिदं चिराय।
न ह्यप्रियं किंचन जातु कश्चित्
पश्येन्न दुःखं मनुजाधिपेऽस्मिन्॥ ४५॥

"This will be our supreme gain that Śrī Rāma will for long acquire sovereignty over this entire state. For, so long as he is the ruler of men none will ever undergo any disagreeable experience, much less suffering." (45)

स घोषवद्भिश्च हयैः सनागैः
पुरःसरैः स्वस्तिकसूतमागधैः।
महीयमानः प्रवरैश्च वादकै-
रभिष्टुतो वैश्रवणो यथा ययौ॥ ४६॥

Being glorified by Swastikas, who pronounced benedictions by raising shouts of victory, Sūtas (chroniclers) and Māgadhas* (who glorified descent), who marched ahead of him and extolled by eloquent eulogists, Śrī Rāma drove like Kubera (son of the sage Viśravā) alongwith neighing horses accompanied by elephants. (46)

करेणुमातङ्गरथाश्वसंकुलं
महाजनौघैः परिपूर्णचत्वरम्।
प्रभूतरत्नं बहुपण्यसंचयं
ददर्श रामो विमलं महापथम्॥ ४७॥

Śrī Rāma also beheld the clean road thronged with elephants in rut and she-elephants, chariots and horses, with their crossings packed to the full by large crowds of men, nay, lined with shops containing abundant jewels and large stocks of saleable goods. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Śrī Rāma drives in state to his father's gynaeceum, beholding *en route* the charms of Ayodhyā, hearing the blessings and encomia of his friends and relations and ravishing the eyes of all on-lookers, and on reaching his destination sends back his retinue and seeks the presence of his royal father alone

स रामो रथमास्थाय सम्प्रहृष्टसुहृज्जनः।
पताकाध्वजसम्पन्नं महार्हागुरुधूपितम्॥ १॥
अपश्यन्नगरं श्रीमान् नानाजनसमन्वितम्।
स गृहैरभ्रसंकाशैः पाण्डुरैरुपशोभितम्॥ २॥
राजमार्गं ययौ रामो मध्येनागुरुधूपितम्।
चन्दनानां च मुख्यानामगुरूणां च संचयैः॥ ३॥
उत्तमानां च गन्धानां क्षौमकौशाम्बरस्य च।
अविद्धाभिश्च मुक्ताभिरुत्तमैः स्फाटिकैरपि॥ ४॥
शोभमानमसम्बाधं तं राजपथमुत्तमम्।
संवृतं विविधैः पुष्पैर्भक्ष्यैरुच्चावचैरपि॥ ५॥
ददर्श तं राजपथं दिवि देवपतिर्यथा।
दध्यक्षतहविर्लाजैर्धूपैरगुरुचन्दनैः ॥ ६॥

* The Māgadhas were a mixed class born to a Vaiśya through a Kṣatriya wife—मागधः क्षत्रियाविशोः (Amarakośa).

नानामाल्योपगन्धैश्च सदाभ्यर्चितचत्वरम्।
आशीर्वादान् बहून् शृण्वन् सुहृद्भिः समुदीरितान्॥ ७॥
यथार्हं चापि सम्पूज्य सर्वानेव नरान् ययौ।
पितामहैराचरितं तथैव प्रपितामहैः॥ ८॥
अद्योपादाय तं मार्गमभिषिक्तोऽनुपालय।
यथा स्म पोषिताः पित्रा यथा सर्वैः पितामहैः।
ततः सुखतरं सर्वे रामे वत्स्याम राजनि॥ ९॥

Mounting his chariot, the glorious Śrī Rāma, who brought immense joy to his friends and relations, wherever he went, beheld from his chariot the city of Ayodhyā, which was richly provided with buntings and flags, nay, fumigated with the incense of precious aloe-wood and was crowded with various types of men. In this way Śrī Rāma drove through the middle of the road, which was adorned with white houses looking like so many clouds and was fumigated with the incense of aloe-wood. Like Indra, the ruler of gods, in heaven, he also saw that excellent road, the right royal road, which was uninfested with thieves and robbers and looked charming with shops containing heaps of superb sandal-wood and aloe-wood and other fragrant substances as well as of linen and silk, unpierced pearls and excellent crystals too, nay, which was heaped on the margin with flowers and edibles of various kinds, and whose crossings were ever adorned with curds, grains of unbroken rice, materials worth offering as oblation to the sacred fire, parched grains of paddy, incense of various kinds and paste of sandal-wood and aloe-wood and various kinds of flowers and perfumes. Hearing the numerous blessings invoked by friends and duly honouring all men, who invoked such blessings according to their respective position, Śrī Rāma drove along. Addressing Śrī Rāma, they said: "Resorting to the well-known path of righteousness trodden by your father and grandfather and great grandfather, when installed in the office of Prince Regent today, keep to it." Again, they said to one another: "When Śrī Rāma is crowned king, we shall all live even more happily than we did when we were sustained by his father, King Daśaratha, and by all his forefathers. (1—9)

अलमद्य हि भुक्तेन परमार्थैरलं च नः।
यदि पश्याम निर्यान्तं रामं राज्ये प्रतिष्ठितम्॥ १०॥

"Indeed we shall have no use for enjoyment of any sort nor for the varieties of Mokṣa (final beatitude), only if we see Śrī Rāma coming out of the palace of King Daśaratha after being installed as Prince Regent today. (10)

ततो हि नः प्रियतरं नान्यत् किंचिद् भविष्यति।
यथाभिषेको रामस्य राज्येनामिततेजसः॥ ११॥

"For, nothing else will be dearer to us than the installation on the throne of Śrī Rāma, who is invested with immense glory." (11)

एताश्चान्याश्च सुहृदामुदासीनः शुभाः कथाः।
आत्मसम्पूजनीः शृण्वन् ययौ रामो महापथम्॥ १२॥

Śrī Rāma drove along the main road hearing unconcernedly the aforesaid and other favourable talks of his friends and relations, eulogizing himself. (12)

न हि तस्मान्मनः कश्चिच्चक्षुषी वा नरोत्तमात्।
नरः शक्नोत्यपाक्रष्टुमतिक्रान्तेऽपि राघवे॥ १३॥

Even when Śrī Rāma (a scion of Raghu) had passed by, no man (much less woman) could turn his mind or eyes away from that jewel among men. (13)

यश्च रामं न पश्येत्तु यं च रामो न पश्यति।
निन्दितः सर्वलोकेषु स्वात्माप्येनं विगर्हते॥ १४॥

He who did not behold Śrī Rāma and whom Śrī Rāma did not notice was indeed despised in the eyes of all men; even his own self would reproach him. (14)

सर्वेषु स हि धर्मात्मा वर्णानां कुरुते दयाम्।
चतुर्णां हि वयःस्थानां तेन ते तमनुव्रताः॥ १५॥

Since that pious-minded prince would show compassion, commensurate, of course,

with their age, to all people belonging to the four grades of society and even outside their pale, they were accordingly devoted to him in thought, word and deed. (15)

चतुष्पथान् देवपथांश्चैत्यांश्चायतनानि च।
प्रदक्षिणं परिहरज्जगाम नृपतेः सुतः॥ १६॥

The heir apparent drove along leaving cross-roads, temples, places sacred to the tutelary deities of a village and schools to his right as a token of respect. (16)

स राजकुलमासाद्य मेघसङ्घोपमैः शुभैः।
प्रासादशृङ्गैर्विविधैः कैलासशिखरोपमैः॥ १७॥
आवारयद्भिर्गगनं विमानैरिव पाण्डुरैः।
वर्धमानगृहैश्चापि रत्नजालपरिष्कृतैः॥ १८॥
तत् पृथिव्यां गृहवरं महेन्द्रसदनोपमम्।
राजपुत्रः पितुर्वेश्म प्रविवेश श्रिया ज्वलन्॥ १९॥

Reaching the royal palace with its beautiful attics of various patterns resembling masses of clouds and vying with the peak of Kailāsa as well as with its snow-white pleasure-houses adorned with bunches of precious stones and rising above the sky like so many aerial cars, the heir apparent, who was glowing with his native splendour, entered the well-known palace of his father, the foremost of all mansions on the globe and resembling the palace of the mighty Indra. (17-19)

स कक्ष्या धन्विभिर्गुप्तास्तिस्त्रोऽतिक्रम्य वाजिभिः।
पदातिरपरे कक्ष्ये द्वे जगाम नरोत्तमः॥ २०॥

Having passed through the first three gates, guarded, as they were, by bowmen, in a chariot drawn by horses, that jewel among men walked through the other two gates on foot. (20)

स सर्वाः समतिक्रम्य कक्ष्या दशरथात्मजः।
संनिवर्त्य जनं सर्वं शुद्धान्तःपुरमत्यगात्॥ २१॥

Passing through all the five gates and politely sending back all men who accompanied him, Śrī Rāma, son of Daśaratha, entered the sacred gynaeceum. (21)

तस्मिन् प्रविष्टे पितुरन्तिकं तदा
जनः स सर्वो मुदितो नृपात्मजे।
प्रतीक्षते तस्य पुनः स्म निर्गमं
यथोदयं चन्द्रमसः सरित्पतिः॥ २२॥

The aforesaid prince having made his way into the presence of his royal father on that occasion, the whole crowd, full of joy, awaited his coming back from the palace even as the ocean awaits the rising of the moon. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Questioned by Śrī Rāma as to what preyed on his father's mind, Kaikeyī tells him all that had happened in the meantime and sternly urges him to depart for the woods

स ददर्शासने रामो विषण्णं पितरं शुभे।
कैकेय्या सहितं दीनं मुखेन परिशुष्यता॥ १॥

The said Śrī Rāma beheld his father seated on a lovely couch with Kaikeyī, dejected and distressd and marked with a withering face. (1)

स पितुश्चरणौ पूर्वमभिवाद्य विनीतवत्।
ततो ववन्दे चरणौ कैकेय्याः सुसमाहितः॥ २॥

Bowing first at his father's feet with a modest demeanour, he then laid himself low at Kaikeyī's feet, fully composed in mind.(2)

रामेत्युक्त्वा तु वचनं बाष्पपर्याकुलेक्षणः।
शशाक नृपतिर्दीनो नेक्षितुं नाभिभाषितुम्॥ ३॥

Having barely uttered the word "Rāma", the afflicted monarch could neither cast a look at him nor speak, his eyes blinded with tears. (3)

तदपूर्वं नरपतेर्दृष्ट्वा रूपं भयावहम्।
रामोऽपि भयमापन्नः पदा स्पृष्ट्वेव पन्नगम्॥ ४॥

Seeing that unusual appearance of the monarch, which gave rise to apprehension, Śrī Rāma too was seized with dismay, even as he would on touching a serpent with his foot. (4)

इन्द्रियैरप्रहृष्टैस्तं शोकसंतापकर्शितम्।
निःश्वसन्तं महाराजं व्यथिताकुलचेतसम्॥ ५॥
ऊर्मिमालिनमक्षोभ्यं क्षुभ्यन्तमिव सागरम्।
उपप्लुतमिवादित्यमुक्तानृतमृषिं यथा॥ ६॥

He saw the monarch emaciated through grief and agony, with his senses divested of joy, sighing with a distressed and perturbed mind and looking like an unruffled ocean getting turbulent with a succession of waves, the sun obscured by an eclipse and a sage that has told a lie. (5-6)

अचिन्त्यकल्पं नृपतेस्तं शोकमुपधारयन्।
बभूव संरब्धतरः समुद्र इव पर्वणि॥ ७॥

Bestowing his thought on the said grief of the monarch, which was almost inconceivable, Śrī Rāma grew extremely agitated as the ocean is on the full moon. (7)

चिन्तयामास चतुरो रामः पितृहिते रतः।
किंस्विदद्यैव नृपतिर्न मां प्रत्यभिनन्दति॥ ८॥

The shrewd Śrī Rāma, devoted as he was to the welfare of his father, said to himself, 'How on this day alone the Emperor does not joyfully respond to my greeting? (8)

अन्यदा मां पिता दृष्ट्वा कुपितोऽपि प्रसीदति।
तस्य मामद्य सम्प्रेक्ष्य किमायासः प्रवर्तते॥ ९॥

'On other days my royal father would be propitious, even though angry, on seeing me. How is it that he feels agonized to behold me today?' (9)

स दीन इव शोकार्तो विषण्णवदनद्युतिः।
कैकेयीमभिवाद्यैव रामो वचनमब्रवीत्॥ १०॥

Like one distressed and stricken with grief and with the lustre of his face overshadowed with melancholy, Śrī Rāma saluted Kaikeyī and spoke to her alone as follows : (10)

कच्चिन्मया नापराद्धमज्ञानाद् येन मे पिता।
कुपितस्तन्ममाचक्ष्व त्वमेवैनं प्रसादय॥ ११॥

"I hope no offence has been unwittingly committed by me against my father. Pray, tell me the reason why father is angry with me. You alone can propitiate him on my behalf." (11)

अप्रसन्नमनाः किं नु सदा मां प्रति वत्सलः।
विषण्णवदनो दीनः नहि मां प्रति भाषते॥ १२॥

"How, I wonder, is he not cheerful of mind, though ever fond of me? With his face downcast, he does not even speak to me, afflicted as he is. (12)

शारीरो मानसो वापि कच्चिदेनं न बाधते।
संतापो वाभितापो वा दुर्लभं हि सदा सुखम्॥ १३॥

"I hope no agony caused by bodily distemper or mental anguish afflicts him; really speaking, everlasting happiness is hard to secure. (13)

कच्चिन्न किंचिद् भरते कुमारे प्रियदर्शने।
शत्रुघ्ने वा महासत्त्वे मातृणां वा ममाशुभम्॥ १४॥

"I hope no offence has been committed by me against Prince Bharata of pleasing aspect or Śatrughna possessing great valour or against my mothers. (14)

अतोषयन् महाराजमकुर्वन् वा पितुर्वचः।
मुहूर्तमपि नेच्छेयं जीवितुं कुपिते नृपे॥ १५॥

"Unable to please the Emperor or failing

to do my father's bidding and in the event of His Majesty being angry with me I would not survive even for an hour or so. (15)

यतोमूलं नरः पश्येत् प्रादुर्भावमिहात्मनः।
कथं तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते॥ १६॥

"How can a man fail to be devoted to his father, his veritable and living deity, to whom he owes his own birth in this world? (16)

कच्चित्ते परुषं किंचिदभिमानात् पिता मम।
उक्तो भवत्या रोषेण येनास्य लुलितं मनः॥ १७॥

"Or, has my father been told by you through vanity or anger a harsh word, by which his heart has been stung to the quick? (17)

एतदाचक्ष्व मे देवि तत्त्वेन परिपृच्छतः।
किंनिमित्तमपूर्वोऽयं विकारो मनुजाधिपे॥ १८॥

"What is this unprecedented agitation in the mind of the Emperor due to? Pray, point this out correctly to me, inquisitive as I am, O godly lady?" (18)

एवमुक्ता तु कैकेयी राघवेण महात्मना।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः॥ १९॥

Questioned thus by the high-souled Rāma, a scion of Raghu, Kaikeyī, for her part, who had grown utterly impudent, made the following bold reply, which was calculated to advance her own interest : (19)

न राजा कुपितो राम व्यसनं नास्य किंचन।
किंचिन्मनोगतं त्वस्य त्वद्भयान्नानुभाषते॥ २०॥

"The king is neither angry nor is there any anguish troubling him, O Rāma ! There is, however, something in his mind, which he is not disclosing to you for fear of paining you. (20)

प्रियं त्वामप्रियं वक्तुं वाणी नास्य प्रवर्तते।
तदवश्यं त्वया कार्यं यदनेनाश्रुतं मम॥ २१॥

"Words do not proceed from his mouth to tell you, his darling, something disagreeable to you. That which has been promised by him to me must, however, be implemented by you. (21)

एष मह्यं वरं दत्त्वा पुरा मामभिपूज्य च।
स पश्चात् तप्यते राजा यथान्यः प्राकृतस्तथा॥ २२॥

"Having granted me a boon in the past and thereby honoured me, this illustrious monarch now repents in the same way as any other common man. (22)

अतिसृज्य ददानीति वरं मम विशाम्पतिः।
स निरर्थं गतजले सेतुं बन्धितुमिच्छति॥ २३॥

"Having given a pledge to me in the words 'I grant you a boon' the celebrated monarch seeks in vain to construct a dam across a stream whose water has already flown. (23)

धर्ममूलमिदं राम विदितं च सतामपि।
तत् सत्यं न त्यजेद् राजा कुपितस्त्वत्कृते यथा॥ २४॥

"Truth is the root of piety—this is a fact well-known even to the righteous, O Rāma ! Beware lest the king should forsake that truth, angry as he is with me for your sake. (24)

यदि तद् वक्ष्यते राजा शुभं वा यदि वाशुभम्।
करिष्यसि ततः सर्वमाख्यास्यामि पुनस्त्वहम्॥ २५॥

"If you undertake to implement whatever the king says, whether it is good or evil for you, in that case, of course, I shall reiterate everything to you. (25)

यदि त्वभिहितं राज्ञा त्वयि तन्न विपत्स्यते।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति॥ २६॥

"In case that which has been uttered by the king does not fall flat on you, then alone I shall give it out to you. In no case is he going to open his lips before you." (26)

एतत् तु वचनं श्रुत्वा कैकेय्या समुदाहृतम्।
उवाच व्यथितो रामस्तां देवीं नृपसंनिधौ॥ २७॥

Distressed to hear the afore-mentioned words uttered by Kaikeyī, Śrī Rāma for his part spoke as follows to the said queen in the presence of the Emperor : (27)

अहो धिङ् नार्हसे देवि वक्तुं मामीदृशं वचः।
अहं हि वचनाद् राज्ञः पतेयमपि पावके॥ २८॥

"Oh ! how shameful it is for me to hear

such words expressing doubt about my devotion to my father! You ought not to speak such words to me, O glorious lady! At the bidding of my father I am actually prepared to leap into fire. (28)

भक्षयेयं विषं तीक्ष्णं पतेयमपि चार्णवे।
नियुक्तो गुरुणा पित्रा नृपेण च हितेन च॥ २९॥

"Commanded by the Emperor, who is my teacher, father and friend, all in one, I might as well swallow deadly poison and take a plunge into the ocean. (29)

तद् ब्रूहि वचनं देवि राज्ञो यदभिकांक्षितम्।
करिष्ये प्रतिजाने च रामो द्विर्नाभिभाषते॥ ३०॥

"Therefore, speak out what you have got to say, O glorious lady! I shall do that which is coveted by the king and give my plighted word for it. Know that Rāma does not speak twice." (30)

तमार्जवसमायुक्तमनार्या सत्यवादिनम्।
उवाच रामं कैकेयी वचनं भृशदारुणम्॥ ३१॥

To the said Śrī Rāma, who always spoke the truth and was richly adorned with guilelessness, the ignoble Kaikeyī addressed the following exceptionally cruel words : (31)

पुरा देवासुरे युद्धे पित्रा ते मम राघव।
रक्षितेन वरौ दत्तौ सशल्येन महारणे॥ ३२॥

"Formerly in the course of a conflict between gods and demons, O scion of Raghu, a couple of boons were granted to me by your father, who had been rescued by me in a major battle when a shaft which remained dug into his body and was extracted afterwards by me. (32)

तत्र मे याचितो राजा भरतस्याभिषेचनम्।
गमनं दण्डकारण्ये तव चाद्यैव राघव॥ ३३॥

"As against those boons the king was solicited by me this very day to acquiesce in the installation as Prince Regent of Bharata and your departure to the Daṇḍaka forest, O scion of Raghu! (33)

यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि।
आत्मानं च नरश्रेष्ठ मम वाक्यमिदं शृणु॥ ३४॥

"If you want to prove your father and yourself to be true to your promises, O jewel among men, please listen to the following exhortation of mine: (34)

संनिदेशे पितुस्तिष्ठ यथानेन प्रतिश्रुतम्।
त्वयारण्यं प्रवेष्टव्यं नव वर्षाणि पञ्च च॥ ३५॥

"Be faithful to the word of your father: as promised by him, you ought to retire to the woods for nine years and five. (35)

भरतश्चाभिषिच्येत यदेतदभिषेचनम्।
त्वदर्थे विहितं राज्ञा तेन सर्वेण राघव॥ ३६॥

"And let Bharata be consecrated with all the material that has been got together by the king for your consecration, O scion of Raghu! (36)

सप्त सप्त च वर्षाणि दण्डकारण्यमाश्रितः।
अभिषेकमिदं त्यक्त्वा जटाचीरधरो भव॥ ३७॥

"Forgoing the forthcoming installation and ensconced in the Daṇḍaka forest, wear matted locks and the bark of trees for seven and seven years. (37)

भरतः कोसलपतेः प्रशास्तु वसुधामिमाम्।
नानारत्नसमाकीर्णां सवाजिरथसंकुलाम्॥ ३८॥

"Let Bharata rule with an iron hand over this globe which is owned by Daśaratha, the king of Ayodhyā, and is full of precious stones of various kinds and crowded with chariots driven by horses. (38)

एतेन त्वां नरेन्द्रोऽयं कारुण्येन समाप्लुतः।
शोकैः संक्लिष्टवदनो न शक्नोति निरीक्षितुम्॥ ३९॥

"Overwhelmed with compassion for you due to this circumstance of having granted a couple of boons in my favour, this monarch cannot even gaze at you, his face withered from grief. (39)

एतत् कुरु नरेन्द्रस्य वचनं रघुनन्दन।
सत्येन महता राम तारयस्व नरेश्वरम्॥ ४०॥

"Implement this pledge of the Emperor, O delight of the Raghus! By vindicating his

outstanding veracity, pray, deliver the Emperor from a delicate situation." (40)

इतीव तस्यां परुषं वदन्त्यां
न चैव रामः प्रविवेश शोकम्।
प्रविव्यथे चापि महानुभावो
राजा च पुत्रव्यसनाभितप्तः॥ ४१॥

Even though Kaikeyī spoke unkindly as above, Śrī Rāma did not yield to grief at all. The king, however, even though he was possessed of great strength of mind, felt sore distressed, afflicted as he was by the agony of impending separation from his dear son. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Having agreed to leave for the forest, Śrī Rāma proceeds to take leave of his mother Kausalyā

तदप्रियममित्रघ्नो वचनं मरणोपमम्।
श्रुत्वा न विव्यथे रामः कैकेयीं चेदमब्रवीत्॥ १॥

Śrī Rāma, the destroyer of his enemies, did not feel distressed to hear that message, which was so unpleasant to hear and was like death itself, and spoke to Kaikeyī as follows : (1)

एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः।
जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन्॥ २॥

"Amen ! Honouring the promise made by the king and wearing matted locks and the bark of trees, I will undoubtedly proceed from Ayodhyā to the forest to take up my abode there. (2)

इदं तु ज्ञातुमिच्छामि किमर्थं मां महीपतिः।
नाभिनन्दति दुर्धर्षो यथापूर्वमरिंदमः॥ ३॥

"I, however, desire to know wherefore His Majesty, who is capable of chastising his enemies and is himself hard to assail, does not welcome me as before. (3)

मन्युर्न च त्वया कार्यो देवि ब्रूमि तवाग्रतः।
यास्यामि भव सुप्रीता वनं चीरजटाधरः॥ ४॥

"Nor should displeasure be shown by you to me, O queen, because I am putting this question to you. Wearing the bark of trees and matted locks, I will certainly proceed to the forest. Be fully pleased with me. (4)

हितेन गुरुणा पित्रा कृतज्ञेन नृपेण च।
नियुज्यमानो विस्रब्धः किं न कुर्यामहं प्रियम्॥ ५॥

"Enjoined by the Emperor, who is my friend, preceptor and father, all in one, and appreciates a service done to himself, what kindly act shall I not do unhesitatingly to him? (5)

अलीकं मानसं त्वेकं हृदयं दहते मम।
स्वयं यन्नाह मां राजा भरतस्याभिषेचनम्॥ ६॥

"One mental anguish, however, galls my heart, viz., that His Majesty should not personally speak to me about Bharata's installation. (6)

अहं हि सीतां राज्यं च प्राणानिष्टान् धनानि च।
हृष्टो भ्रात्रे स्वयं दद्यां भरताया प्रचोदितः॥ ७॥

"For, commanded by you, I would myself joyfully part with, in favour of Bharata, not only the kingdom of Ayodhyā and my personal property but even Sītā, my

wedded wife, nay, my beloved life itself. (7)

किं पुनर्मनुजेन्द्रेण स्वयं पित्रा प्रचोदितः।
तव च प्रियकामार्थं प्रतिज्ञामनुपालयन्॥ ८॥

"How much more gladly shall I part with all these when enjoined by my father, the Emperor himself, and that too with intent to please you and in order to honour the pledge given by him to you? (8)

तथाश्वासय ह्रीमन्तं किं त्विदं यन्महीपतिः।
वसुधासक्तनयनो मन्दमश्रूणि मुञ्चति॥ ९॥

"Therefore, reassure to that effect the bashful monarch. But why should it be that the Emperor gently sheds tears with his eyes riveted on the ground? (9)

गच्छन्तु चैवानयितुं दूताः शीघ्रजवैर्हयैः।
भरतं मातुलकुलादद्यैव नृपशासनात्॥ १०॥

"Nay, let messengers proceed this very day on horses possessing a swift speed under orders of the king in order to bring Bharata from his maternal uncle's home.(10)

दण्डकारण्यमेषोऽहं गच्छाम्येव हि सत्वरः।
अविचार्य पितुर्वाक्यं समा वस्तुं चतुर्दश॥ ११॥

"Here do I actually proceed with quick steps without fail to the Daṇḍaka forest in order to live there for fourteen years, without calling in question the command of my father." (11)

सा हृष्टा तस्य तद् वाक्यं श्रुत्वा रामस्य कैकयी।
प्रस्थानं श्रद्दधाना सा त्वरयामास राघवम्॥ १२॥

The wicked Kaikeyī felt rejoiced to hear that reply of Śrī Rāma. Confident of his departure to the forest, she urged in the following words Śrī Rāma, a scion of Raghu, to look sharp : (12)

एवं भवतु यास्यन्ति दूताः शीघ्रजवैर्हयैः।
भरतं मातुलकुलादिहावर्तयितुं नराः॥ १३॥

"Let it be so ! Messengers and other men shall depart on horses possessing a swift speed to bring back Bharata here from his maternal uncle's abode. (13)

तव त्वहं क्षमं मन्ये नोत्सुकस्य विलम्बनम्।
राम तस्मादितः शीघ्रं वनं त्वं गन्तुमर्हसि॥ १४॥

"I do not in any case deem it advisable for you to tarry any longer, keen as you are to depart for the woods, O Rāma ! Therefore you ought to proceed quickly to the forest from this place. (14)

व्रीडान्वितः स्वयं यच्च नृपस्त्वां नाभिभाषते।
नैतत् किंचिन्नरश्रेष्ठ मन्युरेषोऽपनीयताम्॥ १५॥

"That the king does not speak to you himself, shy as he is in asking you, his pet son, to relinquish the throne and leave Ayodhyā, matters little, O jewel among men ! So, let this compunction be banished from your mind. (15)

यावत्त्वं न वनं यातः पुरादस्मादतित्वरम्।
पिता तावन्न ते राम स्नास्यते भोक्ष्यतेऽपि वा॥ १६॥

"So long as you do not depart posthaste from this city, your father, O Rāma, would neither bathe nor have his meals." (16)

धिक्कष्टमिति निःश्वस्य राजा शोकपरिप्लुतः।
मूर्च्छितो न्यपतत् तस्मिन् पर्यङ्के हेमभूषिते॥ १७॥

Drawing a deep audible breath with the words "What a shame ! How painful !" on his lips, the king, overwhelmed with grief, dropped down unconscious on that couch inlaid with gold. (17)

रामोऽप्युत्थाप्य राजानं कैकेय्याभिप्रचोदितः।
कशयेव हतो वाजी वनं गन्तुं कृतत्वरः॥ १८॥

Raising up the king, Śrī Rāma too, when urged on face to face by Kaikeyī, made haste to proceed to the forest even as a horse lashed with a whip. (18)

तदप्रियमनार्याया वचनं दारुणोदयम्।
श्रुत्वा गतव्यथो रामः कैकेयीं वाक्यमब्रवीत्॥ १९॥

Hearing that unpalatable and poignant remark of the impolite lady, Śrī Rāma, who was unknown to anguish, spoke to Kaikeyī as follows : (19)

नाहमर्थपरो देवि लोकमावस्तुमुत्सहे।
विद्धि मामृषिभिस्तुल्यं विमलं धर्ममास्थितम्॥ २०॥

"I do not desire to live in the world as a slave to material gains. Know me to be devoted to immaculate righteousness like the Ṛṣis. (20)

यत् तत्रभवतः किंचिच्छक्यं कर्तुं प्रियं मया।
प्राणानपि परित्यज्य सर्वथा कृतमेव तत्॥ २१॥

"Whatever is agreeable to my adorable father and capable of being accomplished by me even at the cost of my life has veritably been accomplished in everyway. (21)

न ह्यतो धर्मचरणं किंचिदस्ति महत्तरम्।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया॥ २२॥

"Indeed there is no greater piety than or even as good as service to one's father or doing his bidding. (22)

अनुक्तोऽप्यत्रभवता भवत्या वचनादहम्।
वने वत्स्यामि विजने वर्षाणीह चतुर्दश॥ २३॥

"At your command, though not directly enjoined by my revered father, I shall live in a lonely forest on this globe for fourteen years. (23)

न नूनं मयि कैकेयि किंचिदाशंससे गुणान्।
यद् राजानमवोचस्त्वं ममेश्वरतरा सती॥ २४॥

"Surely you do not cognize any good point in me since you had to speak to my father about such a trivial thing, though you have greater authority[1] over me even than my father, O princess of Kekaya! (24)

यावन्मातरमापृच्छे सीतां चानुनयाम्यहम्।
ततोऽद्यैव गमिष्यामि दण्डकानां महद् वनम्॥ २५॥

"Pray, bear with me till I take leave of my mother, Kausalyā, and win Sītā to consent. Then I shall proceed to the great forest of Daṇḍaka[2] this very day. (25)

भरतः पालयेद् राज्यं शुश्रूषेच्च पितुर्यथा।
तथा भवत्या कर्तव्यं स हि धर्मः सनातनः॥ २६॥

"An attempt should be made by you to see that Bharata protects the kingdom from internal disorder and foreign aggression and serves his aged father; for such is the eternal code of morality." (26)

रामस्य तु वचः श्रुत्वा भृशं दुःखगतः पिता।
शोकादशक्नुवन् वक्तुं प्ररुरोद महास्वनम्॥ २७॥

Sore distressed to hear Śrī Rāma's utterance, and unable to speak because of grief, his father for his part wept bitterly at the pitch of his voice. (27)

वन्दित्वा चरणौ राज्ञो विसंज्ञस्य पितुस्तदा।
कैकेय्याश्चाप्यनार्याया निष्पपात महाद्युतिः॥ २८॥

Bowing at the feet of his royal father, who was lying unconscious even then, as well as of the ignoble Kaikeyī, Śrī Rāma, who was possessed of immense glory, departed. (28)

स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम्।
निष्क्रम्यान्तःपुरात् तस्मात् स्वं ददर्श सुहृज्जनम्॥ २९॥

Going clockwise round his father as well as Kaikeyī and coming out of the said gynaeceum, the celebrated Śrī Rāma saw his friends standing at the gate. (29)

तं बाष्पपरिपूर्णाक्षः पृष्ठतोऽनुजगाम ह।
लक्ष्मणः परमक्रुद्धः सुमित्रानन्दवर्धनः॥ ३०॥

Highly enraged, Lakṣmaṇa, who enhanced the joy of his mother Sumitrā, followed at his heels, so the tradition goes, his eyes brimful with tears. (30)

आभिषेचनिकं भाण्डं कृत्वा रामः प्रदक्षिणम्।
शनैर्जगाम सापेक्षो दृष्टिं तत्राविचालयन्॥ ३१॥

Going clockwise round the vessel

1. Here Śrī Rāma evidently has the following dictum of Manu in mind:

पितुर्दशगुणा माता गौरवेणातिरिच्यते।

"A mother is ten times superior to one's father in respectability."

2. What then went by the name of the Daṇḍaka forest was at one time a principality ruled over by a Kṣatriya clan known by the name of the Daṇḍakas, who claimed their descent from Daṇḍa, son of Ikṣwāku. The tract, which was bounded on the north by the Narmadā and on the south by the Godāvarī, was laid waste through a shower of dust under a curse pronounced by Sage Śukra.

containing the requisites for the projected consecration, Śrī Rāma moved slowly along without casting his eyes on it, keen as he was to leave the place. (31)

न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति।
लोककान्तस्य कान्तत्वाच्छीतरश्मेरिव क्षयः॥ ३२॥

Loss of sovereignty, however, did not detract in the least from his extraordinary splendour because of his being naturally pleasing of aspect, any more than the waning of the orb of the moon, distinguished by its cool rays, which is delightful to the world, detracts from the latter's charm. (32)

न वनं गन्तुकामस्य त्यजतश्च वसुंधराम्।
सर्वलोकातिगस्येव लक्ष्यते चित्तविक्रिया॥ ३३॥

No change of mood was perceived in him—any more than in a master-Yogī, who surpasses all common men because of his having risen above all pairs of opposites—even though he was ready to retire to the woods and was renouncing the sovereignty of the entire globe. (33)

प्रतिषिध्य शुभं छत्रं व्यजने च स्वलंकृते।
विसर्जयित्वा स्वजनं रथं पौरांस्तथा जनान्॥ ३४॥
धारयन् मनसा दुःखमिन्द्रियाणि निगृह्य च।
प्रविवेशात्मवान् वेश्म मातुरप्रियशंसिवान्॥ ३५॥

Forbidding the use of the beautiful umbrella as well as of a pair of richly adorned chowries and sending away his own people, the chariot and the citizens, nay, inhibiting his agony caused by the agony of his own people with his mind and controlling his senses, Śrī Rāma, who had full mastery over his self, entered his mother's apartments in order to break the unpalatable news to her. (34-35)

सर्वोऽप्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः।
नालक्षयत रामस्य कंचिदाकारमानने॥ ३६॥

Everyone around him, who looked smart, did not notice any change in the looks of the glorious and truthful Śrī Rāma. (36)

उचितं च महाबाहुर्न जहौ हर्षमात्मवान्।
शारदः समुदीर्णांशुश्चन्द्रस्तेज इवात्मजम्॥ ३७॥

The mighty-armed Śrī Rāma, who was noted for his self-control, did not shed his characteristic and native joy any more than the autumnal moon with its intensely bright rays loses its natural splendour. (37)

वाचा मधुरया रामः सर्वं सम्मानयञ्जनम्।
मातुः समीपं धर्मात्मा प्रविवेश महायशाः॥ ३८॥

Duly honouring all men with his suave speech, the highly illustrious Śrī Rāma, whose mind was given to piety, entered the presence of his mother. (38)

तं गुणैः समतां प्राप्तो भ्राता विपुलविक्रमः।
सौमित्रिरनुवव्राज धारयन् दुःखमात्मजम्॥ ३९॥

Controlling the agony caused in his mind by the interruption of Śrī Rāma's installation and the news of his impending exile, his younger brother, Lakṣmaṇa son of Sumitrā, who had attained equality with Śrī Rāma by virtue of his excellences and was possessed of great prowess, followed him. (39)

प्रविश्य वेश्मातिभृशं मुदा युतं
समीक्ष्य तां चार्थविपत्तिमागताम्।
न चैव रामोऽत्र जगाम विक्रियां
सुहृज्जनस्यात्मविपत्तिशङ्कया ॥ ४०॥

Entering the palace of Kausalyā, which was full of immense joy at the projected installation of Śrī Rāma, Śrī Rāma did not undergo any change of mood at all even on perceiving that loss of worldly fortune, that had come upon him at this moment, for fear of bringing about the loss of life of his near and dear ones. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Even as Śrī Rāma issued forth from the palace of Queen Kaikeyī, the inmates of the gynaeceum burst into a piteous wail, extolling the prince's virtues. Mother Kausalyā embraces and pronounces her benedictions on Śrī Rāma as the latter approaches her and falls at her feet. On being apprised of the circumstances that had brought him there, she falls to the ground overwhelmed with grief, and weeps bitterly expressing her deep sorrow

तस्मिंस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ।
आर्तशब्दो महान् जज्ञे स्त्रीणामन्तःपुरे तदा॥ १॥

The moment Śrī Rāma, a veritable tiger among men, issued forth from the gynaeceum, with joined palms, a loud and pathetic lament arose from the mouth of the ladies of the gynaeceum: (1)

कृत्येष्वचोदितः पित्रा सर्वस्यान्तःपुरस्य च।
गतिश्च शरणं चासीत् स रामोऽद्य प्रवत्स्यति॥ २॥

"The same Śrī Rāma who used to attend to all the affairs of the gynaeceum unenjoined by his father and who was our resort and protector till now will go into exile today ! (2)

कौसल्यायां यथा युक्तो जनन्यां वर्तते सदा।
तथैव वर्ततेऽस्मासु जन्मप्रभृति राघवः॥ ३॥

"Śrī Rāma, a scion of Raghu, has since his very birth ever been attentive to us precisely to the same degree as he is to his mother, Kausalyā. (3)

न क्रुध्यत्यभिशप्तोऽपि क्रोधनीयानि वर्जयन्।
क्रुद्धान् प्रसादयन् सर्वान् स इतोऽद्य प्रवत्स्यति॥ ४॥

"He who did not feel angry even though spoken harshly to, avoided words provoking anger in others and appeased all who were angry with him, will go into exile from this place today ! (4)

अबुद्धिर्बत नो राजा जीवलोकं चरत्ययम्।
यो गतिं सर्वभूतानां परित्यजति राघवम्॥ ५॥

"Alas ! This foolish king of ours, who is forgoing Śrī Rāma, the support of all living beings, is bringing destruction to the entire living creation." (5)

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः।
पतिमाचुक्रुशुश्चापि सस्वनं चापि चुक्रुशुः॥ ६॥

In this way all those queens not only decried their husband but also wailed loudly like cows bereft of their calves. (6)

स हि चान्तःपुरे घोरमार्तशब्दं महीपतिः।
पुत्रशोकाभिसंतप्तः श्रुत्वा व्यालीयतासने॥ ७॥

Hearing the frightful and piteous wail in the gynaeceum, the king, who was sore stricken with grief over the impending separation from his eldest son, actually hid himself under the bed-sheets in the couch for sheer shame and woe. (7)

रामस्तु भृशमायस्तो निःश्वसन्निव कुञ्जरः।
जगाम सहितो भ्रात्रा मातुरन्तःपुरं वशी॥ ८॥

Deeply afflicted to find his near and dear ones plunged in grief, Śrī Rāma, who was noted for his self-control, proceeded, for his part, to his mother's apartments alongwith his younger brother, Lakṣmaṇa, drawing a deep audible breath like an elephant. (8)

सोऽपश्यत् पुरुषं तत्र वृद्धं परमपूजितम्।
उपविष्टं गृहद्वारि तिष्ठतश्चापरान् बहून्॥ ९॥

He saw seated at the entrance of the section of the gynaeceum, reserved for Kausalyā, the aged and most respected chief of porters and many other porters standing. (9)

दृष्ट्वैव तु तदा रामं ते सर्वे समुपस्थिताः।
जयेन जयतां श्रेष्ठं वर्धयन्ति स्म राघवम्॥ १०॥

The moment they beheld Śrī Rāma, all flocked to his side and hailed the scion of Raghu, the foremost of the victorious, with shouts of victory. (10)

प्रविश्य प्रथमां कक्ष्यां द्वितीयायां ददर्श सः।
ब्राह्मणान् वेदसम्पन्नान् वृद्धान् राज्ञाभिसत्कृतान्॥ ११॥

Having passed through the first gate, he saw at the second elderly Brāhmaṇas well-versed in the Vedas and highly respected by the Emperor. (11)

प्रणम्य रामस्तान् वृद्धांस्तृतीयायां ददर्श सः।
स्त्रियो बालाश्च वृद्धाश्च द्वाररक्षणतत्पराः॥ १२॥

Bowing low to the aforesaid elders Śrī Rāma beheld at the third gate females and girls as well as aged men intent upon guarding the entrance. (12)

वर्धयित्वा प्रहृष्टास्ताः प्रविश्य च गृहं स्त्रियः।
न्यवेदयन्त त्वरितं राममातुः प्रियं तदा॥ १३॥

Felicitating the prince on his projected installation as Prince Regent and entering the chamber occupied by Empress Kausalyā, the women, who felt extremely delighted to behold Śrī Rāma, promptly broke the delightful news to Śrī Rāma's mother on that occasion. (13)

कौसल्यापि तदा देवी रात्रिं स्थित्वा समाहिता।
प्रभाते चाकरोत् पूजां विष्णोः पुत्रहितैषिणी॥ १४॥

Having passed the night in religious observances, Queen Kausalyā for her part had started offering worship to Lord Viṣṇu, seated in the orb of the sun, at day break, wishing well of her son. (14)

सा क्षौमवसना हृष्टा नित्यं व्रतपरायणा।
अग्निं जुहोति स्म तदा मन्त्रवत् कृतमङ्गला॥ १५॥

Having performed some propitious rites, Kausalyā, who was clad in silk and was ever given to sacred observances, was causing oblations to be poured by the priests into the sacred fire at that time with the chanting of sacred texts. (15)

प्रविश्य तु तदा रामो मातुरन्तःपुरं शुभम्।
ददर्श मातरं तत्र हावयन्तीं हुताशनम्॥ १६॥

Entering forthwith the beautiful chamber of Kausalyā, his mother, Śrī Rāma actually saw there his mother causing oblations to be poured into the sacred fire. (16)

देवकार्यनिमित्तं च तत्रापश्यत् समुद्यतम्।
दध्यक्षतघृतं चैव मोदकान् हविषस्तथा॥ १७॥

He also saw kept ready at hand for the worship of the gods there curds, unbroken grains of rice and ghee as well as balls of sweetmeat and oblations to be poured into the sacred fire. (17)

लाजान् माल्यानि शुक्लानि पायसं कृसरं तथा।
समिधः पूर्णकुम्भांश्च ददर्श रघुनन्दनः॥ १८॥

Śrī Rāma, the delight of the Raghus, further beheld parched grains of paddy, white flowers, milk boiled with rice and sugar, rice cooked with sesame seeds, sticks of sacrificial wood and jars full of rice. (18)

तां शुक्लक्षौमसंवीतां व्रतयोगेन कर्शिताम्।
तर्पयन्तीं ददर्शाद्भिर्देवतां वरवर्णिनीम्॥ १९॥

He saw the fair-complexioned Kausalyā clad in white silk and emaciated through persevering in fasting and gratifying the Deity with an offering of water. (19)

सा चिरस्यात्मजं दृष्ट्वा मातृनन्दनमागतम्।
अभिचक्राम संहृष्टा किशोरं वडवा यथा॥ २०॥

Overjoyed to behold her son, the delight of his mother, come to her after a long time, she went forward to meet him as a mare would run to meet her foal. (20)

स मातरमुपक्रान्तामुपसंगृह्य राघवः।
परिष्वक्तश्च बाहुभ्यामवघ्रातश्च मूर्धनि॥ २१॥

Śrī Rāma, a scion of Raghu, stood clinging to his mother with his arms placed round her neck as she approached him and was in return folded in her arms and smelt at the head as a token of motherly affection. (21)

तमुवाच दुराधर्षं राघवं सुतमात्मनः।
कौसल्या पुत्रवात्सल्यादिदं प्रियहितं वचः॥ २२॥

Out of affection for her son, Kausalyā addressed the following delightful and at the same time wholesome words (a rare combination) to her son, the celebrated Śrī Rāma, a scion of Raghu, who was hard to assail : (22)

वृद्धानां धर्मशीलानां राजर्षीणां महात्मनाम्।
प्राप्नुह्यायुश्च कीर्तिं च धर्मं चाप्युचितं कुले॥ २३॥

"May you attain the age and renown of ancient royal sages of virtuous conduct and possessing a noble soul, and acquire virtue worthy of your race ! (23)

सत्यप्रतिज्ञं पितरं राजानं पश्य राघव।
अद्यैव त्वां स धर्मात्मा यौवराज्येऽभिषेक्ष्यति॥ २४॥

"Please go and see, O scion of Raghu, your royal father, who is true to his promise. That pious soul is going to install you in the office of Prince Regent this very day."(24)

दत्तमासनमालभ्य भोजनेन निमन्त्रितः।
मातरं राघवः किंचित् प्रसार्याञ्जलिमब्रवीत्॥ २५॥
स स्वभावविनीतश्च गौरवाच्च तथानतः।
प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे॥ २६॥
देवि नूनं न जानीषे महद् भयमुपस्थितम्।
इदं तव च दुःखाय वैदेह्या लक्ष्मणस्य च॥ २७॥

Merely touching the seat offered by the Empress, when invited to breakfast, and distending a bit the hollow of his joined palms, Śrī Rāma (a scion of Raghu) began to speak as follows. Nay, about to start on his long journey to the Daṇḍaka forest, Śrī Rāma who was modest by nature and was likewise bent low with reverence, proceeded to take leave of his mother in the following words : "Surely you do not know, O godly lady, that a great calamity is imminent. What I am going to reveal to you will cause you agony no less than to Sītā, a princess of Videha, and to Lakṣmaṇa. (25—27)

गमिष्ये दण्डकारण्यं किमनेनासनेन मे।
विष्टरासनयोग्यो हि कालोऽयं मामुपस्थितः॥ २८॥

"I am just going to proceed to the Daṇḍaka forest; what shall I do with this bejewelled seat? Time has now arrived for me to occupy a mat of Kuśa grass[1]. (28)

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने।
कन्दमूलफलैर्जीवन् हित्वा मुनिवदामिषम्॥ २९॥

"Indeed for fourteen years I shall actually live in a lonely forest, subsisting like ascetics on bulbs, roots and fruits and giving up royal fare.[2] (29)

भरताय महाराजो यौवराज्यं प्रयच्छति।
मां पुनर्दण्डकारण्यं विवासयति तापसम्॥ ३०॥

"The Emperor is conferring the office of Prince Regent on Bharata and exiling me to the Daṇḍaka forest as an ascetic, on the other hand. (30)

स षट् चाष्टौ च वर्षाणि वत्स्यामि विजने वने।
आसेवमानो वन्यानि फलमूलैश्च वर्तयन्॥ ३१॥

"As such I shall live in a lonely forest for six years and eight, wearing the barks of wild trees and living on fruits and roots." (31)

सा निकृत्तेव सालस्य यष्टिः परशुना वने।
पपात सहसा देवी देवतेव दिवश्च्युता॥ ३२॥

Hearing this unpalatable news, the said queen fell all at once to the ground like a bough of a fir tree in the forest severed with an axe, and lying unconscious shone like a goddess fallen from heaven. (32)

तामदुःखोचितां दृष्ट्वा पतितां कदलीमिव।
रामस्तूत्थापयामास मातरं गतचेतसम्॥ ३३॥

1. According to Smṛti texts a mat made of twenty-five blades of Kuśa grass is called a 'Viṣṭara' :

पञ्चाशद्भिर्भवेद् ब्रह्मा तदर्धेन तु विष्टरः।

2. आकर्षणेऽपि पुंसि स्यादामिषं पुंनपुंसकम्। भोग्यवस्तुनि सम्भोगेऽप्युत्कोचे पललेऽपि च॥—इति मेदिनी

Seeing his mother, who did not deserve suffering, fallen unconscious like a banana tree, Śrī Rāma for his part lifted her up. (33)

उपावृत्योत्थितां दीनां वडवामिव वाहिताम्।
पांसुगुण्ठितसर्वाङ्गीं विममर्श च पाणिना॥ ३४॥

Nay, he brushed the dust with his own hands off the person of his distressed mother, who had all her limbs covered with it like a mare that had been made to carry a heavy load and had just risen after rolling on the ground. (34)

सा राघवमुपासीनमसुखार्ता सुखोचिता।
उवाच पुरुषव्याघ्रमुपश्रृण्वति लक्ष्मणे॥ ३५॥

Stricken with agony, Kausalyā, who deserved happiness, spoke as follows to Śrī Rāma, a scion of Raghu, a tiger among men, standing by her side, within the hearing of Lakṣmaṇa : (35)

यदि पुत्र न जायेथा मम शोकाय राघव।
न स्म दुःखमतो भूयः पश्येयमहमप्रजाः॥ ३६॥

"Had you not been born, my son, this would have certainly caused grief to me in the shape of issuelessness, O scion of Raghu ! Even if childless, I would not have experienced the present agony caused by separation from a grown up and married son, greater than the former. (36)

एक एव हि वन्ध्यायाः शोको भवति मानसः।
अप्रजास्मीति संतापो न ह्यन्यः पुत्र विद्यते॥ ३७॥

"Indeed there is only one mental anguish for a barren woman—the feeling that she is issueless; there is certainly no other agony to her, my son ! (37)

न दृष्टपूर्वं कल्याणं सुखं वा पतिपौरुषे।
अपि पुत्रे विपश्येयमिति रामास्थितं मया॥ ३८॥

No good fortune or happiness was enjoyed by me in the past through the effort of my husband. Hope was, however, entertained by me, O Rāma, that with my son in power I might see both in abundance. (38)

सा बहून्यमनोज्ञानि वाक्यानि हृदयच्छिदाम्।
अहं श्रोष्ये सपत्नीनामवराणां परा सती॥ ३९॥

"Seniormost though I am of all the queens, I shall in my present plight, as separated from you, hear many unpalatable words from my junior co-wives, who will rend my heart thereby. (39)

अतो दुःखतरं किं नु प्रमदानां भविष्यति।
मम शोको विलापश्च यादृशोऽयमनन्तकः॥ ४०॥

"What can possibly be more painful than this for the fair sex? The kind of grief and lamentation that has now fallen to my lot is unending. (40)

त्वयि संनिहितेऽप्येवमहमासं निराकृता।
किं पुनः प्रोषिते तात ध्रुवं मरणमेव हि॥ ४१॥

"Even with you by my side, I have been despised; how much more shall I be despised when you are away, O dear child? Surely my death is but inevitable. (41)

अत्यन्तं निगृहीतास्मि भर्तुर्नित्यमसम्मता।
परिवारेण कैकेय्याः समा वाप्यथवावरा॥ ४२॥

"Not esteemed by my husband, I have always been greatly snubbed by him. I have been treated on a par with or even on a lower footing than Kaikeyī's servants ! (42)

यो हि मां सेवते कश्चिदपि वाप्यनुवर्तते।
कैकेय्याः पुत्रमन्वीक्ष्य स जनो नाभिभाषते॥ ४३॥

"Whosoever serves me or even speaks kindly to me, would no longer speak to me on perceiving Bharata. (43)

नित्यक्रोधतया तस्याः कथं नु खरवादि तत्।
कैकेय्या वदनं द्रष्टुं पुत्र शक्ष्यामि दुर्गता॥ ४४॥

"Reduced to a bad plight, my son, how shall I possibly be able to cast my eyes on those lips of Kaikeyī uttering harsh words due to her being constantly angry? (44)

दश सप्त च वर्षाणि जातस्य तव राघव।
अतीतानि प्रकांक्षन्त्या मया दुःखपरिक्षयम्॥ ४५॥

"Ten and seven years have been spent

by me since you were born for a second time in the shape of investiture* with the sacred thread, keenly desiring the end of woes, O scion of Raghu! (45)

तदक्षयं महद्दुःखं नोत्सहे सहितुं चिरात्।
विप्रकारं सपत्नीनामेवं जीर्णापि राघव॥ ४६॥

"Though worn out with age I am unable to suffer for a long time that great agony, in the shape of the contumely of my co-wives, which knows no end, O scion of Raghu! (46)

अपश्यन्ती तव मुखं परिपूर्णशशिप्रभम्।
कृपणा वर्तयिष्यामि कथं कृपणजीविका॥ ४७॥

"Unable to behold your countenance possessing the splendour of the full moon, and dragging a wretched existence, how shall I survive, distressed as I already am? (47)

उपवासैश्च योगैश्च बहुभिश्च परिश्रमैः।
दुःखसंवर्धितो मोघं त्वं हि दुर्गतया मया॥ ४८॥

"In vain indeed have you been brought up through great hardship with the help of a number of fasts and meditations on the various gods involving much toil, unlucky as I am. (48)

स्थिरं नु हृदयं मन्ये ममेदं यन्न दीर्यते।
प्रावृषीव महानद्याः स्पृष्टं कूलं नवाम्भसा॥ ४९॥

"I conclude this heart of mine to be hard enough inasmuch as it does not get riven any more than the bank of a large river like the holy Gaṅgā even though washed by the new waters in the rainy season. (49)

ममैव नूनं मरणं न विद्यते
न चावकाशोऽस्ति यमक्षये मम।
यदन्तकोऽद्यैव न मां जिहीर्षति
प्रसह्य सिंहो रुदतीं मृगीमिव॥ ५०॥

"Surely there is no death for me nor is there room for me in the abode of Yama (the god of punishment), as is evident from the fact that Death does not feel inclined to carry me away by force as a lion would carry away a wailing doe. (50)

स्थिरं हि नूनं हृदयं ममायसं
न भिद्यते यद् भुवि नो विदीर्यते।
अनेन दुःखेन च देहमर्पितं
ध्रुवं ह्यकाले मरणं न विद्यते॥ ५१॥

"My hard heart is most certainly made of steel inasmuch as it does not break under pressure of grief nor is the body, overcome with this anguish, torn into pieces even on falling to the ground. Undoubtedly death does not come out of time. (51)

इदं तु दुःखं यदनर्थकानि मे
व्रतानि दानानि च संयमाश्च हि।
तपश्च तप्तं यदपत्यकाम्यया
सुनिष्फलं बीजमिवोप्तमूषरे॥ ५२॥

"This is all the more painful that my sacred observances and gifts as well as

* A reference to I. xx 2 on p. 73-74 of Vālmīki-Rāmāyaṇa Number-I would reveal that according to King Daśaratha himself Śrī Rāma was less than sixteen years, i.e., fifteen years of age when he accompanied the sage Viśwāmitra and was eventually married with Sītā. It is mentioned in the Padma-Purāṇa that he had spent twelve years of his married life before the emperor proclaimed his intention of installing him on the throne as Prince Regent—

तत्र द्वादश वर्षाणि राघवः सह सीतया । रमयामास धर्मात्मा नारायण इव श्रिया॥
तस्मिन् काले महाराजः प्रीतो रामस्य सद्‌गुणैः । ज्येष्ठं राज्येन संयोक्तुमैच्छत् सर्वनृपाज्ञया॥

(Uttara., cclxix. 181—183)

Śrī Rāma could not therefore be only seventeen years of age at the time of his exile. Hence the word 'जातस्य' in the above verse has been taken in the sense of 'born for a second time' in the form of investiture with the sacred thread, which must have presumably taken place at the age of ten inasmuch as it is laid down in the Smṛtis that a Kṣatriya boy must be invested with the sacred thread at the age of ten to eleven years : एकादशे वा राजन्यम् . According to the above interpretation Śrī Rāma can be safely concluded to be seventeen plus ten or twenty-seven years of age at the time of his leaving for the forest.

courses of self-discipline are of no use and the asceticism practised with intent to do good to my child has proved utterly unfructuous like a seed sown in barren soil. (52)

यदि ह्यकाले मरणं यदृच्छया
लभेत कश्चिद् गुरुदुःखकर्शितः।
गताहमद्यैव परेतसंसदं
विना त्वया धेनुरिवात्मजेन वै॥ ५३॥

"If anyone afflicted with great suffering could meet with death at one's sweet will even before time, I would certainly, like a cow bereft of its calf, depart to the court of Yama in your absence this very day. (53)

अथापि किं जीवितमद्य मे वृथा
त्वया विना चन्द्रनिभाननप्रभ।
अनुव्रजिष्यामि वनं त्वयैव गौः
सुदुर्बला वत्समिवाभिकांक्षया॥ ५४॥

"Even if there is no death, life without you is of no consequence and, therefore, useless, O Rāma (wearing a moon-like splendour on your countenance)! Though very feeble, I shall, like a cow following its calf through ardent longing, definitely proceed with you to the forest." (54)

भृशमसुखममर्षिता तदा
बहु विललाप समीक्ष्य राघवम्।
व्यसनमुपनिशाम्य सा महत्
सुतमिव बद्धमवेक्ष्य किंनरी॥ ५५॥

Pondering over the terrible calamity that was going to befall her as a result of her son's exile and perceiving Śrī Rāma, a scion of Raghu, bound by a sense of duty to his father, Kausalyā, who was unable to bear the intense suffering, wailed a lot even as a Kinnara woman would on finding her son made captive. (55)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Consoling Kausalyā in her grief over the impending exile of Śrī Rāma, Prince Lakṣmaṇa opposes the idea of Śrī Rāma's leaving for the forest and, censuring Daśaratha, makes up his mind to accompany his eldest brother. Kausalyā too deters Śrī Rāma from going into exile, branding Kaikeyī's command as unjust. Śrī Rāma, however, justifies the command on the ground of its being countenanced by the Emperor and requests his mother to grant him leave and perform auspicious rites connected with his departure

तथा तु विलपन्तीं तां कौसल्यां राममातरम्।
उवाच लक्ष्मणो दीनस्तत्कालसदृशं वचः॥ १॥

Feeling miserable over the situation, Lakṣmaṇa for his part made the following submission, suited to that occasion, to Kausalyā, mother of Śrī Rāma, who was wailing as aforesaid: (1)

न रोचते ममाप्येतदार्ये यद् राघवो वनम्।
त्यक्त्वा राज्यश्रियं गच्छेत् स्त्रिया वाक्यवशंगतः॥ २॥
विपरीतश्च वृद्धश्च विषयैश्च प्रधर्षितः।
नृपः किमिव न ब्रूयाच्चोद्यमानः समन्मथः॥ ३॥

"To me either it does not appeal, O worthy lady, that Śrī Rāma, a scion of Raghu, should proceed to the forest relinquishing the royal fortune. Dominated by the words of a woman, the king has become perverse and is full of lust, senile and overpowered by his love for the pleasures of sense. What will he not say, when urged by Kaikeyī? (2-3)

नास्यापराधं पश्यामि नापि दोषं तथाविधम्।
येन निर्वास्यते राष्ट्राद् वनवासाय राघवः॥ ४॥

"I do not perceive in Śrī Rāma any such offence against the king nor any vice for which Śrī Rāma, a scion of Raghu, should be exiled from the state to take up his abode in a forest. (4)

न तं पश्याम्यहं लोके परोक्षमपि यो नरः।
स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत्॥ ५॥

"I find no such man in the world who may point out Śrī Rām's fault even in his absence—not even the man who is his deadly enemy or has been vanquished by him. (5)

देवकल्पमृजुं दान्तं रिपूणामपि वत्सलम्।
अवेक्षमाणः को धर्मं त्यजेत् पुत्रमकारणात्॥ ६॥

"What man having regard for virtue would forsake without any cause a son who stands on a par with the gods, is guileless, disciplined and fond even of his enemies? (6)

तदिदं वचनं राज्ञः पुनर्बाल्यमुपेयुषः।
पुत्रः को हृदये कुर्याद् राजवृत्तमनुस्मरन्॥ ७॥

"What son having an eye to statesmanship would heed such a command of a king who has attained a second childhood in the shape of dotage?" (7)

यावदेव न जानाति कश्चिदर्थमिमं नरः।
तावदेव मया सार्धमात्मस्थं कुरु शासनम्॥ ८॥

Addressing Śrī Rāma, he continued: "Before any individual comes to know this fact of the king having decided to send you into exile, take the reins of administration in your hands with my help after duly installing yourself as Prince Regent. (8)

मया पार्श्वे सधनुषा तव गुप्तस्य राघव।
कः समर्थोऽधिकं कर्तुं कृतान्तस्येव तिष्ठतः॥ ९॥

"Before you standing as death, guarded by me, stationed beside you, bow in hand, who will be able to exhibit greater valour, O scion of Raghu? (9)

निर्मनुष्यामिमां सर्वामयोध्यां मनुजर्षभ।
करिष्यामि शरैस्तीक्ष्णैर्यदि स्थास्यति विप्रिये॥ १०॥

"If the city of Ayodhyā stands in opposition to you, I shall depopulate the entire city by means of my sharp-pointed shafts, O jewel among men! (10)

भरतस्याथ पक्ष्यो वा यो वास्य हितमिच्छति।
सर्वांस्तांश्च वधिष्यामि मृदुर्हि परिभूयते॥ ११॥

"Nay, whosoever is a supporter of Bharata and whoever seeks to advance his interests, I shall kill them all; for he alone who is meek is subjected to contumely. (11)

प्रोत्साहितोऽयं कैकेय्या संतुष्टो यदि नः पिता।
अमित्रभूतो निःसङ्गं वध्यतां वध्यतामपि॥ १२॥

"If pleased with Kaikeyī and instigated by her, our royal father, behaves as an enemy, let him be made captive or even got rid of without the least scruple. (12)

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।
उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम्॥ १३॥

"Coercion has to be resorted to even with reference to a father or teacher who being puffed up with pride has ceased to distinguish between what ought to be done and what ought not to be done and has taken to the evil path. (13)

बलमेष किमाश्रित्य हेतुं वा पुरुषोत्तम।
दातुमिच्छति कैकेय्यै उपस्थितमिदं तव॥ १४॥

“On what authority or ground, O jewel among men, does he seek to confer on the son of Kaikeyī this kingdom, which has as a matter of right devolved on you? (14)

त्वया चैव मया चैव कृत्वा वैरमनुत्तमम्।
कास्य शक्तिः श्रियं दातुं भरतायारिशासन॥ १५॥

“What power has he to bestow royal fortune on Bharata entering into bitter enmity with you as well as with me, O chastiser of foes?” (15)

अनुरक्तोऽस्मि भावेन भ्रातरं देवि तत्त्वतः।
सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे॥ १६॥

Turning again to Kausalyā he said: “I swear to you by my bow as well as by the merit attained by me through truthfulness, charity and worship of gods that I am truly devoted to my eldest brother with the core of my heart, O godly lady! (16)

दीप्तमग्निमरण्यं वा यदि रामः प्रवेक्ष्यति।
प्रविष्टं तत्र मां देवि त्वं पूर्वमवधारय॥ १७॥

“If Śrī Rāma enters a blazing fire or retires to the forest, know me, O glorious lady, as having already entered the same. (17)

हरामि वीर्याद् दुःखं ते तमः सूर्य इवोदितः।
देवी पश्यतु मे वीर्यं राघवश्चैव पश्यतु॥ १८॥

“I shall presently dispel your sorrow by dint of my prowess even as the sun when risen drives away darkness. Let all people as well as Śrī Rāma (a scion of Raghu) witness my valour. (18)

हनिष्ये पितरं वृद्धं कैकेय्यासक्तमानसम्।
कृपणं च स्थितं बाल्ये वृद्धभावेन गर्हितम्॥ १९॥

“I shall kill my aged and wretched father, whose mind is attached to Kaikeyī and who is going through his second childhood as a result of his senility and has accordingly grown contemptible.” (19)

एतत् तु वचनं श्रुत्वा लक्ष्मणस्य महात्मनः।
उवाच रामं कौसल्या रुदती शोकलालसा॥ २०॥

On hearing the aforesaid utterance of the high-minded Lakṣmaṇa, Kausalyā, who was plunged in grief, spoke weeping as follows to Śrī Rāma: (20)

भ्रातुस्ते वदतः पुत्र लक्ष्मणस्य श्रुतं त्वया।
यदत्रानन्तरं तत्त्वं कुरुष्व यदि रोचते॥ २१॥

“The statement of your younger brother, my son, has been heard by you even as he spoke. Do you now, if it so pleases you, what should be done next in this connection. (21)

न चाधर्म्यं वचः श्रुत्वा सपत्न्या मम भाषितम्।
विहाय शोकसंतप्तां गन्तुमर्हसि मामितः॥ २२॥

“Hearing the unjust command given by my co-wife, you ought not in any case to depart from Ayodhyā leaving me sore stricken with grief. (22)

धर्मज्ञ इति धर्मिष्ठ धर्मं चरितुमिच्छसि।
शुश्रूष मामिहस्थस्त्वं चर धर्ममनुत्तमम्॥ २३॥

“If, as one who is well-versed in morality, you wish to do what is right, O most pious son, serve you me remaining here and practise thus the highest virtue. (23)

शुश्रूषुर्जननीं पुत्र स्वगृहे नियतो वसन्।
परेण तपसा युक्तः काश्यपस्त्रिदिवं गतः॥ २४॥

“Staying self-disciplined at home in the service of his mother and endowed with supreme asceticism, a son of Kaśyapa attained the position of a Prajāpati, lord of creation, in heaven. (24)

यथैव राजा पूज्यस्ते गौरवेण तथा ह्यहम्।
त्वां साहं नानुजानामि न गन्तव्यमितो वनम्॥ २५॥

“As the king is worthy of adoration to you, more so am I from the point of view of merit. As such I do not grant leave to you to depart. Hence you should not proceed to the forest from this place. (25)

त्वद्वियोगान्न मे कार्यं जीवितेन सुखेन च।
त्वया सह मम श्रेयस्तृणानामपि भक्षणम्॥ २६॥

“After my separation from you, I have no longer any use for life and happiness. In your company it is better for me even to live on blades of grass. (26)

यदि त्वं यास्यसि वनं त्यक्त्वा मां शोकलालसाम्।
अहं प्रायमिहासिष्ये न च शक्ष्यामि जीवितुम्॥ २७॥

"If you retire to the forest leaving me plunged in grief, I shall take up a vow of fasting unto death; for, in that case I shall no longer be able to survive. (27)

ततस्त्वं प्राप्स्यसे पुत्र निरयं लोकविश्रुतम्।
ब्रह्महत्यामिवाधर्मात् समुद्रः सरितां पतिः॥ २८॥

"As a sequel to that offence of yours, my son, you will suffer hellish tortures well-known in the world, even as Ocean, the spouse of deities presiding over the rivers, underwent hellish tortures of the kind suffered as a result of Brahmanicide through unrighteousness in the form of inflicting suffering on his own mother." (28)

विलपन्तीं तथा दीनां कौसल्यां जननीं ततः।
उवाच रामो धर्मात्मा वचनं धर्मसंहितम्॥ २९॥

Śrī Rāma, whose mind was given to piety, thereupon made the following submission, conformable to righteousness, to his afflicted mother, Kausalyā, who was wailing as aforesaid : (29)

नास्ति शक्तिः पितुर्वाक्यं समतिक्रमितुं मम।
प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम्॥ ३०॥

"I have no courage to flout the command of my father and as such wish to proceed to the forest. I, therefore, solicit your favour in the form of leave to depart with my head bent low. (30)

ऋषिणा च पितुर्वाक्यं कुर्वता वनचारिणा।
गौर्हता जानताधर्मं कण्डुना च विपश्चिता॥ ३१॥

"A cow was slaughtered in the past by the learned Sage Kaṇḍu living in a forest, in obedience to the command of his father, even though he knew it to be a sin. (31)

अस्माकं तु कुले पूर्वं सगरस्याज्ञया पितुः।
खनद्भिः सागरैर्भूमिमवाप्तः सुमहान् वधः॥ ३२॥

"A tragic death was met in the past by the sons of Sagara (numbering sixty thousand), belonging to our race, while digging the earth under the command of their father. (32)

जामदग्न्येन रामेण रेणुका जननी स्वयम्।
कृत्ता परशुनारण्ये पितुर्वचनकारणात्॥ ३३॥

"Mother Reṇukā was beheaded in a forest by Paraśurāma, son of Sage Jamadagni, by means of an axe with his own hand in obedience to the command of his father. (33)

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतम्।
पितुर्वचनमक्लीबं करिष्यामि पितुर्हितम्॥ ३४॥

"Their father's behest has been unhesitatingly carried out by these as well as by many other godlike men, I too shall, therefore, do a good turn to my father, O godly mother ! (34)

न खल्वेतन्मयैकेन क्रियते पितृशासनम्।
एतैरपि कृतं देवि ये मया परिकीर्तिताः॥ ३५॥

"Indeed, a father's command is not being carried out by me alone in this case, but it has been done by those as well that have been mentioned by me above, O pious lady ! (35)

नाहं धर्ममपूर्वं ते प्रतिकूलं प्रवर्तये।
पूर्वैरयमभिप्रेतो गतो मार्गोऽनुगम्यते॥ ३६॥

"I am not introducing any new sacred practice disagreeable to you. That path alone is being followed by me, which was intended and has been traversed by my forbears. (36)

तदेतत् तु मया कार्यं क्रियते भुवि नान्यथा।
पितुर्हि वचनं कुर्वन् न कश्चिन्नाम हीयते॥ ३७॥

"That alone which is worth doing on this globe is being done by me in this case, not otherwise. Indeed, as is well-known, nobody doing the bidding of his father is forsaken by virtue." (37)

तामेवमुक्त्वा जननीं लक्ष्मणं पुनरब्रवीत्।
वाक्यं वाक्यविदां श्रेष्ठः श्रेष्ठः सर्वधनुष्मताम्॥ ३८॥

Having submitted to his celebrated mother as aforesaid, Śrī Rāma, the foremost

of those knowing the art of expression as also of all bowmen, then spoke to Lakṣmaṇa as follows : (38)

तव लक्ष्मण जानामि मयि स्नेहमनुत्तमम्।
विक्रमं चैव सत्त्वं च तेजश्च सुदुरासदम्॥ ३९॥

"I know your unsurpassed love for me as also your valour and strength as well as your glory, which cannot be easily approached by others. (39)

मम मातुर्महद् दुःखमतुलं शुभलक्षण।
अभिप्रायं न विज्ञाय सत्यस्य च शमस्य च॥ ४०॥

"Not knowing the import of truthfulness and self-control, as understood by me, great agony, which is unequalled anywhere is being experienced by my mother, O prince endowed with noble characteristics ! (40)

धर्मो हि परमो लोके धर्मे सत्यं प्रतिष्ठितम्।
धर्मसंश्रितमप्येतत् पितुर्वचनमुत्तमम्॥ ४१॥

"Indeed, righteousness is paramount in the world and truthfulness is rooted in piety. This command of my father too is supreme in that it is based on righteousness. (41)

संश्रुत्य च पितुर्वाक्यं मातुर्वा ब्राह्मणस्य वा।
न कर्तव्यं वृथा वीर धर्ममाश्रित्य तिष्ठता॥ ४२॥

"Having plighted one's word to do the bidding of one's father, mother or a Brāhmaṇa, O gallant Lakṣmaṇa, he who takes his stand on righteousness should not falsify it. (42)

सोऽहं न शक्ष्यामि पुनर्नियोगमतिवर्तितुम्।
पितुर्हि वचनाद् वीर कैकेय्याहं प्रचोदितः॥ ४३॥

"Since I have been commanded by Kaikeyī to go into exile according to the pledge given to her by my father, O valiant prince, I, constituted as I am, dare not flout her command in any case. (43)

तदेतां विसृजानार्यां क्षत्रधर्माश्रितां मतिम्।
धर्ममाश्रय मा तैक्ष्ण्यं मद्बुद्धिरनुगम्यताम्॥ ४४॥

"Therefore, give up this unworthy thought of assuming the reins of government even by taking captive or killing the reigning king, deriving its support from military heroism. Take your stand on righteousness and do not resort to severity. Let my resolution of carrying out the royal command, be followed." (44)

तमेवमुक्त्वा सौहार्दाद् भ्रातरं लक्ष्मणाग्रजः।
उवाच भूयः कौसल्यां प्राञ्जलिः शिरसा नतः॥ ४५॥

Having thus admonished his aforesaid younger brother, Lakṣmaṇa, out of affection, Śrī Rāma (Lakṣmaṇa's eldest brother) submitted once more to his mother, Kausalyā, with joined palms and his head bent low as follows : (45)

अनुमन्यस्व मां देवि गमिष्यन्तमितो वनम्।
शापितासि मम प्राणैः कुरु स्वस्त्ययनानि मे॥ ४६॥

"Grant leave, O glorious lady, to me, ready as I am to depart from Ayodhyā to the forest. You are hereby bound with an oath on my life: please perform rites ensuring my welfare in the journey. (46)

तीर्णप्रतिज्ञश्च वनात् पुनरेष्याम्यहं पुरीम्।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्दिवम्॥ ४७॥

"Having honoured my vow of remaining in exile for fourteen years, I shall come back from the forest to Ayodhyā, even as in the former days the royal Sage Yayāti ascended back to heaven after leaving it once. (47)

शोकः संधार्यतां मातर्हृदये साधु मा शुचः।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्वचः॥ ४८॥

"Let grief be fully inhibited in the heart, O mother ! Pray, do not sorrow. Having carried out the behest of my father, I shall return to Ayodhyā from my exile in the forest. (48)

त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया।
पितुर्नियोगे स्थातव्यमेष धर्मः सनातनः॥ ४९॥

"Yourself, Sītā (a princess of the Videha territory), Lakṣmaṇa, Sumitrā and myself should abide by the injunctions of my father: such is the eternal law of morality. (49)

अम्ब सम्भृत्य सम्भारान् दुःखं हृदि निगृह्य च।
वनवासकृता बुद्धिर्मम धर्म्यानुवर्त्यताम्॥ ५०॥

"Removing the materials collected for the installation and restraining the agony in the heart, let my righteous resolution of taking up my abode in the forest be carried out." (50)

एतद् वचस्तस्य निशम्य माता
सुधर्म्यमव्यग्रमविक्लवं च।
मृतेव संज्ञां प्रतिलभ्य देवी
समीक्ष्य रामं पुनरित्युवाच॥ ५१॥

Hearing the aforesaid submission of Śrī Rāma, which was fully conformable to the principles of righteousness and was marked with patience and courage, the royal mother regained her consciousness like a dead woman coming to life again and, looking intently on Śrī Rāma, spoke to him once more as follows : (51)

यथैव ते पुत्र पिता तथाहं
गुरुः स्वधर्मेण सुहृत्तया च।
न त्वानुजानामि न मां विहाय
सुदुःखितामर्हसि पुत्र गन्तुम्॥ ५२॥

"By virtue of my having discharged my duty of tending you as well as by virtue of my affection towards you, I am worthy of your adoration in the same way, my son, as your father and I do not grant leave to you to retire to the woods. Therefore, leaving me sore distressed, my son, you ought not to go. (52)

किं जीवितेनेह विना त्वया मे
लोकेन वा किं स्वधयामृतेन।
श्रेयो मुहूर्तं तव संनिधानं
ममैव कृत्स्नादपि जीवलोकात्॥ ५३॥

"What is to be gained by me through life without you in this world or what joy shall I derive through the other world or through offering, received by the departed in the realm of the manes or even through ambrosia—the food of the gods in heaven if I am transferred to these realms after death? Preferable to me is your presence even for an hour or so than the company or even the governance of the entire living creation !" (53)

नरैरिवोल्काभिरपोह्यमानो
महागजो ध्वान्तमभिप्रविष्टः।
भूयः प्रजज्वाल विलापमेवं
निशम्य रामः करुणं जनन्याः॥ ५४॥

Hearing, as aforesaid, the piteous wail of his mother, Śrī Rāma grew all the more impetuous (impatient to escape) even as a lordly elephant that has entered a gloomy retreat would, when goaded by men laying the trap to catch it with firebrands. (54)

स मातरं चैव विसंज्ञकल्पा-
मार्तं च सौमित्रिमभिप्रतप्तम्।
धर्मे स्थितो धर्म्यमुवाच वाक्यं
यथा स एवार्हति तत्र वक्तुम्॥ ५५॥

Holding firmly to his duty, Śrī Rāma made the following righteous reply, a reply which he alone was capable of making on that occasion, to his mother, who lay almost unconscious, as well as to Lakṣmaṇa (son of Sumitrā), who was feeling distressed and greatly excited on that occasion : (55)

अहं हि ते लक्ष्मण नित्यमेव
जानामि भक्तिं च पराक्रमं च।
मम त्वभिप्रायमसंनिरीक्ष्य
मात्रा सहाभ्यर्दसि मा सुदुःखम्॥ ५६॥

"Indeed, O Lakṣmaṇa, I know your everlasting devotion to me as well as your prowess. But, failing to read my mind fully, you harass me most painfully alongwith mother. (56)

धर्मार्थकामाः खलु जीवलोके
समीक्षिता धर्मफलोदयेषु।
ये तत्र सर्वे स्युरसंशयं मे
भार्येव वश्याभिमता सपुत्रा॥ ५७॥

"Religious merit, material gain and worldly enjoyment—which have been positively concluded to be the means of

attaining happiness (the reward of merit) in the world of mortals—all undoubtedly follow in the wake of righteousness even as one's wife, if obedient, is conducive to religious merit by being helpful in the discharge of one's religious obligations such as hospitality to unexpected guests, yields sensuous enjoyment if agreeable and makes for prosperity in the other world by giving birth to a son. (57)

यस्मिंस्तु सर्वे स्युरसंनिविष्टा
धर्मो यतः स्यात् तदुपक्रमेत।
द्वेष्यो भवत्यर्थपरो हि लोके
कामात्मता खल्वपि न प्रशस्ता॥ ५८॥

"One should abstain from pursuits in which all the three objects of human pursuit do not find any scope and should undertake that pursuit alone from which follows religious merit; for he who is devoted to material wealth, divorced from righteousness, becomes hateful; while excessive addiction to sensuous enjoyment, incompatible with righteousness, is not commendable either. (58)

गुरुश्च राजा च पिता च वृद्धः
क्रोधात् प्रहर्षादथवापि कामात्।
यद् व्यादिशेत् कार्यमवेक्ष्य धर्मं
कस्तं न कुर्यादनृशंसवृत्तिः॥ ५९॥

"What man who is not cruel in his dealings would fail to perform as a sacred obligation a duty which his aged father, who is also his preceptor and king, might enjoin him to do, whether from anger, excessive delight or even from concupiscence? (59)

न तेन शक्नोमि पितुः प्रतिज्ञा-
मिमां न कर्तुं सकलां यथावत्।
स ह्यावयोस्तात गुरुर्नियोगे
देव्याश्च भर्ता स गतिश्च धर्मः॥ ६०॥

"Therefore, I cannot but duly implement this pledge of my father inasmuch as he is competent to command us both (Bharata as well as myself), O dear brother, and he is the asylum as also the means of happiness in this as well as in the other world of the queen (Kausalyā), whose husband he is and with whom she should live through thick and thin rather than with her son. (60)

तस्मिन् पुनर्जीवति धर्मराजे
विशेषतः स्वे पथि वर्तमाने।
देवी मया सार्धमितोऽभिगच्छेत्
कथंस्विदन्या विधवेव नारी॥ ६१॥

"So long as such a husband, who is not only a virtuous king but is staunchly adhering to his path (the path of virtue in the shape of truthfulness, for the sake of which he is abandoning his dearest son and sacrificing his interests), is alive, how can the Empress, like an ordinary widowed woman, who has lost her husband and lives with her son, actually depart from Ayodhyā alongwith me? (61)

सा मानुमन्यस्व वनं व्रजन्तं
कुरुष्व नः स्वस्त्ययनानि देवि।
यथा समाप्ते पुनराव्रजेयं
यथा हि सत्येन पुनर्ययातिः॥ ६२॥

"As such, pray, grant leave to me proceeding to the forest, and perform sacred rites ensuring our welfare in the journey, O godly lady, so that on the period of exile being complete, I may come back even as King Yayāti ascended for the second time to heaven by dint of truthfulness. (62)

यशो ह्यहं केवलराज्यकारणा-
न्न पृष्ठतः कर्तुमलं महोदयम्।
अदीर्घकालेन तु देवि जीविते
वृणेऽवरामद्य महीमधर्मतः॥ ६३॥

"For, I am unable to throw away fame, which is of greater consequence, for the sake of mere sovereignty divorced from righteousness. Life being of such a short duration, O godly lady, I am not going to accept in any case the trivial rulership of the globe through unrighteousness today." (63)

प्रसादयन्नरवृषभः स मातरं
पराक्रमाज्जिगमिषुरेव दण्डकान्।

अथानुजं भृशमनुशास्य दर्शनं
चकार तां हृदि जननीं प्रदक्षिणम्॥ ६४॥

Thus trying to please his mother and having fully taught Lakṣmaṇa, his younger brother, his own philosophy of morality, that jewel among men, positively inclined as he was to proceed to the Daṇḍaka forest by way of an enterprise, mentally went round his aforesaid mother clockwise as a mark of respect. (64)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Śrī Rāma pacifies Lakṣmaṇa, who was angry with Kaikeyī, by denying the instrumentality of Kaikeyī in his banishment and laying the entire blame on his own fate

अथ तं व्यथया दीनं सविशेषममर्षितम्।
सरोषमिव नागेन्द्रं रोषविस्फारितेक्षणम्॥ १॥
आसाद्य रामः सौमित्रिं सुहृदं भ्रातरं प्रियम्।
उवाचेदं स धैर्येण धारयन् सत्त्वमात्मवान्॥ २॥

Approaching the celebrated Lakṣmaṇa (son of Sumitrā), his beloved brother and well-wisher, who felt distressed through agony and was greatly indignant and was looking with eyes wide open through rage like an infuriated elephant, the said Śrī Rāma, who had mastered his self, spoke to him as follows, restraining his mind with firmness : (1-2)

निगृह्य रोषं शोकं च धैर्यमाश्रित्य केवलम्।
अवमानं निरस्यैनं गृहीत्वा हर्षमुत्तमम्॥ ३॥
उपक्लृप्तं यदैतन्मे अभिषेकार्थमुत्तमम्।
सर्वं निवर्तय क्षिप्रं कुरु कार्यं निरव्ययम्॥ ४॥

"Curbing your anger against our father and Kaikeyī and grief over my impending exile and embracing uncommon fortitude, nay, ignoring this affront in the form of banishing me and deriving the highest joy from the idea of having helped our father in implementing his plighted word and thereby ensuring his place in the highest heaven, pray, cause to be sent back all the exquisite material that has been got ready for my consecration as Prince Regent and quickly and uninterruptedly accomplish what requires to be done now in the shape of preparations for the journey. (3-4)

सौमित्रे योऽभिषेकार्थे मम सम्भारसम्भ्रमः।
अभिषेकनिवृत्त्यर्थे सोऽस्तु सम्भारसम्भ्रमः॥ ५॥

"Let the same zeal be evinced in preparing for the exile, which implies the cessation of the consecration as was shown in collecting materials for my installation, O darling of Sumitrā ! (5)

यस्या मदभिषेकार्थे मानसं परितप्यते।
माता नः सा यथा न स्यात् सविशङ्का तथा कुरु॥ ६॥

"Take steps to ensure that that mother of ours viz., Kaikeyī, whose mind is greatly troubled over the question of my installation, is not filled with apprehension (that I may assume a revolting attitude and refuse to leave the capital). (6)

तस्याः शङ्कामयं दुःखं मुहूर्तमपि नोत्सहे।
मनसि प्रतिसंजातं सौमित्रेऽहमुपेक्षितुम्॥ ७॥

"I cannot afford to ignore even for a

while, O darling of Sumitrā, the agony in the form of apprehension aroused in her mind. (7)

न बुद्धिपूर्वं नाबुद्धं स्मरामीह कदाचन।
मातॄणां वा पितुर्वाहं कृतमल्पं च विप्रियम्॥ ८॥

"I do not remember the least offence ever given by me consciously or unwittingly to my mothers or to my father in this life. (8)

सत्यः सत्याभिसंधश्च नित्यं सत्यपराक्रमः।
परलोकभयाद् भीतो निर्भयोऽस्तु पिता मम॥ ९॥

"Let my father—who is ever truthful, true to his promise, truly valiant and afraid of falsehood, which brings disaster in the other world—be rid of fear in the other world by my redeeming the promise made by him to Kaikeyī. (9)

तस्यापि हि भवेदस्मिन् कर्मण्यप्रतिसंहृते।
सत्यं नेति मनस्तापस्तस्य तापस्तपेच्च माम्॥ १०॥

"Indeed, so long as this business of installation, is not liquidated, the painful consciousness that his veracity has not been vindicated will lurk in his (father's) mind too and his agony is sure to distress me as well. (10)

अभिषेकविधानं तु तस्मात् संहृत्य लक्ष्मण।
अन्वगेवाहमिच्छामि वनं गन्तुमितः पुरः॥ ११॥

"Therefore, having done away with this ceremony of installation, O Lakṣmaṇa, I for my part wish to proceed from this city to the forest soon. (11)

मम प्रव्राजनादद्य कृतकृत्या नृपात्मजा।
सुतं भरतमव्यग्रमभिषेचयतां ततः॥ १२॥

"Accomplished of purpose as a result of my banishment, let Kaikeyī (the daughter of King Aśwapati) then install her son, Bharata, this very day, without any distraction of mind. (12)

मयि चीराजिनधरे जटामण्डलधारिणि।
गतेऽरण्यं च कैकेय्या भविष्यति मनः सुखम्॥ १३॥

"On my having proceeded to the forest, clad in the bark of trees and deerskin and wearing a coil of matted locks, the mind of Kaikeyī will be gratified. (13)

बुद्धिः प्रणीता येनेयं मनश्च सुसमाहितम्।
तं नु नार्हामि संक्लेष्टुं प्रव्रजिष्यामि मा चिरम्॥ १४॥

"Surely I ought not to give offence to Providence by crossing His purpose, as it is by him that this idea of sending me away into exile to the forest has been infused into the mind of Kaikeyī through the machination of Mantharā and her mind fully set at rest on the question. I shall accordingly go into exile, let there be no delay. (14)

कृतान्त एव सौमित्रे द्रष्टव्यो मत्प्रवासने।
राज्यस्य च वितीर्णस्य पुनरेव निवर्तने॥ १५॥

"Providence alone should be regarded, O son of Sumitrā, as responsible for sending me into exile as well as for taking back from me the sovereignty of Ayodhyā offered to me. (15)

कैकेय्याः प्रतिपत्तिर्हि कथं स्यान्मम वेदने।
यदि तस्या न भावोऽयं कृतान्तविहितो भवेत्॥ १६॥

"How could the resolution of persecuting me by way of sending me into exile enter the mind of Kaikeyī (my own mother) if this idea of hers were not prompted by Providence? (16)

जानासि हि यथा सौम्य न मातृषु ममान्तरम्।
भूतपूर्वं विशेषो वा तस्या मयि सुतेऽपि वा॥ १७॥

"For, you already know, O gentle brother, that no discrimination was ever made by me between my mothers in the past nor was any distinction made even by her between her son and myself. (17)

सोऽभिषेकनिवृत्त्यर्थैः प्रवासार्थैश्च दुर्वचैः।
उग्रैर्वाक्यैरहं तस्या नान्यद् दैवात् समर्थये॥ १८॥

"As such I cannot hold anything other than the will of Providence responsible for her galling the king with pungent words, hard to utter (even for any other), urging him to stop my installation and sending me into exile. (18)

कथं प्रकृतिसम्पन्ना राजपुत्री तथागुणा।
ब्रूयात् सा प्राकृतेव स्त्री मत्पीड्यं भर्तृसंनिधौ॥ १९॥

"How else could she, a princess of gentle disposition and possessing such rare qualities of head and heart utter like an uncouth woman in the presence of her husband words intended to torment me?(19)

यदचिन्त्यं तु तद् दैवं भूतेष्वपि न हन्यते।
व्यक्तं मयि च तस्यां च पतितो हि विपर्ययः॥ २०॥

"That which cannot be foreseen is surely a decree of Providence and it cannot be set aside by any among created beings. Evidently, therefore, it is by the will of Providence that the unexpected has befallen me as well as her. (20)

कश्च दैवेन सौमित्रे योद्धुमुत्सहते पुमान्।
यस्य नु ग्रहणं किंचित् कर्मणोऽन्यन्न दृश्यते॥ २१॥

"Again, what man can dare contend, O son of Sumitrā, with destiny, of which no indication can be found other than the consequence of an act? (21)

सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ।
यस्य किंचित् तथाभूतं ननु दैवस्य कर्म तत्॥ २२॥

"Joy and sorrow, fear and anger, gain and loss, birth and death and whatever similar experience comes to a particular individual, that is unquestionably the work of Providence. (22)

ऋषयोऽप्युग्रतपसो दैवेनाभिप्रचोदिताः।
उत्सृज्य नियमांस्तीव्रान् भ्रश्यन्ते काममन्युभिः॥ २३॥

"Strongly impelled by destiny, even sages practising severe austerities are led astray by concupiscence and anger etc., abandoning their strict observance. (23)

असंकल्पितमेवेह यदकस्मात् प्रवर्तते।
निवर्त्यारब्धमारम्भैर्ननु दैवस्य कर्म तत्॥ २४॥

"Setting aside an undertaking already commenced with the help of requisite materials, that which takes place unexpectedly without any ostensible cause, is undoubtedly the doing of Providence.(24)

एतया तत्त्वया बुद्ध्या संस्तभ्यात्मानमात्मना।
व्याहतेऽप्यभिषेके मे परितापो न विद्यते॥ २५॥

"In spite of my installation having been interrupted, no agony is experienced by me, who have fully steadied my mind by recourse to this true wisdom. (25)

तस्मादपरितापः संस्त्वमप्यनुविधाय माम्।
प्रतिसंहारय क्षिप्रमाभिषेचनिकीं क्रियाम्॥ २६॥

"Therefore, rid of agony and following my line of thought, cause you the proceedings of installation to be stopped at once. (26)

एभिरेव घटैः सर्वैरभिषेचनसम्भृतैः।
मम लक्ष्मण तापस्ये व्रतस्नानं भविष्यति॥ २७॥

"With all these jars containing sacred waters, brought together for my consecration, O Lakṣmaṇa, will be accomplished by my bath at the inauguration of my vow of asceticism. (27)

अथवा किं मयैतेन राज्यद्रव्यमयेन तु।
उद्धृतं मे स्वयं तोयं व्रतादेशं करिष्यति॥ २८॥

"Or, what have I to do in reality with this water accompanied in abundance by auspicious articles collected for the installation? Water drawn by me personally will serve to inaugurate my vow of asceticism. (28)

मा च लक्ष्मण संतापं कार्षीर्लक्ष्म्या विपर्यये।
राज्यं वा वनवासो वा वनवासो महोदयः॥ २९॥

"Moreover, O Lakṣmaṇa, do not give way to remorse over the loss of fortune. To me it matters little whether sovereignty falls to my lot or exile, the latter being of greater consequence (in that it will be free from worries and favourable for asceticism and will afford me an opportunity to redeem father's pledge given to Kaikeyī). (29)

न लक्ष्मणास्मिन् मम राज्यविघ्ने
माता यवीयस्यभिशङ्कितव्या।
दैवाभिपन्ना न पिता कथंचि-
ज्जानासि दैवं हि तथाप्रभावम्॥ ३०॥

"Our youngest mother, Kaikeyī, ought

not on any account be suspected of having brought about this interruption in my installation nor our father, both of whom are subject to the control of Providence; for, you know Providence to be possessed of unfailing power." (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Thus ends Canto Twenty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Enraged to hear the exhortation of Śrī Rāma, Lakṣmaṇa urges in reply that the word of their father was worth ignoring inasmuch as it was divorced from righteousness and, further emphasizing the predominance of personal effort over destiny, persuades Śrī Rāma to take up arms against those who interfere with his installation and occupy the throne of Ayodhyā by force. Śrī Rāma, however, pacifies Lakṣmaṇa and impresses on him the imperative necessity of their carrying out the command of their father

इति ब्रुवति रामे तु लक्ष्मणोऽवाक् शिरा इव।
ध्यात्वा मध्यं जगामाशु सहसा दैन्यहर्षयोः॥ १॥

Pondering with his head bent low, as it were, while Śrī Rāma spoke as aforesaid, Lakṣmaṇa for his part quickly and suddenly began to swing between dejection at the interruption of Śrī Rāma's installation and delight over the latter's steadfast devotion to righteousness. (1)

तदा तु बद्ध्वा भ्रुकुटीं भ्रुवोर्मध्ये नरर्षभः।
निशश्वास महासर्पो बिलस्थ इव रोषितः॥ २॥

Nay, knitting his brows at the space between his eyebrows, at that time, Lakṣmaṇa, a jewel among men, hissed like an enraged cobra in a hole. (2)

तस्य दुष्प्रतिवीक्ष्यं तद् भ्रुकुटीसहितं तदा।
बभौ क्रुद्धस्य सिंहस्य मुखस्य सदृशं मुखम्॥ ३॥

That frowning aspect of his, which was difficult to gaze on, appeared at that moment like the face of an infuriated lion. (3)

अग्रहस्तं विधुन्वंस्तु हस्ती हस्तमिवात्मनः।
तिर्यगूर्ध्वं शरीरे च पातयित्वा शिरोधराम्॥ ४॥
अग्राक्ष्णा वीक्षमाणस्तु तिर्यग्भ्रातरमब्रवीत्।
अस्थाने सम्भ्रमो यस्य जातो वै सुमहानयम्॥ ५॥
धर्मदोषप्रसङ्गेन लोकस्यानतिशङ्कया।
कथं ह्येतदसम्भ्रान्तस्त्वद्विधो वक्तुमर्हति॥ ६॥
यथा ह्येवमशौण्डीरं शौण्डीरः क्षत्रियर्षभः।
किं नाम कृपणं दैवमशक्तमभिशंससि॥ ७॥

Violently shaking his forearm precisely as an elephant would shake its proboscis, and flinging his neck horizontally as well as upwards on his body, and gazing obliquely with a corner of his eye, Lakṣmaṇa for his part spoke as follows to his brother, Śrī Rāma : "At an inopportune moment indeed has this inordinate flurry appeared in you for fear of lapsing from the path of duty and with a view to disarming the grave suspicion in the mind of the people (that a prince who is disloyal to his father could not be expected to rule his subjects righteously). Indeed, how can a man

like yourself speak as you are doing, unless he is agitated? I wonder how you regularly glorify in this way fate—which is indeed ineffectual, pitiable and impotent—powerful and foremost among the Kṣatriyas as you are? (4—7)

पापयोस्ते कथं नाम तयोः शङ्का न विद्यते।
सन्ति धर्मोपधासक्ता धर्मात्मन् किं न बुध्यसे॥ ८॥

"It is a matter of surprise how there is no suspicion in your mind about that wicked couple (Daśaratha and Kaikeyī). Don't you know, O pious Rāma, that there are men devoted to a semblance of piety? (8)

तयोः सुचरितं स्वार्थं शाठ्यात् परिजिहीर्षतोः।
यदि नैवं व्यवसितं स्याद्धि प्रागेव राघव।
तयोः प्रागेव दत्तश्च स्याद् वरःप्रकृतश्च सः॥ ९॥

"Had this not actually been at the very outset the intention, O scion of Raghu, of the couple, who seek through fraud for their own selfish end, to forsake you, the one who have such a noble conduct, the installation would not have been undertaken at all. Nay, if the story of the boon granted by the one and received by the other had been real, it would have been granted even before the preparations for the installation were taken in hand. (9)

लोकविद्विष्टमारब्धं त्वदन्यस्याभिषेचनम्।
नोत्सहे सहितुं वीर तत्र मे क्षन्तुमर्हसि॥ १०॥

"What has now been commenced is disliked by the people. I cannot brook, O heroic Rāma, the installation of anyone other than you. Be pleased to forgive my intolerance in this matter. (10)

येनैवमागता द्वैधं तव बुद्धिर्महामते।
सोऽपि धर्मो मम द्वेष्यो यत्प्रसङ्गाद् विमुह्यसि॥ ११॥

"Repellent to me is that piety too by the thought of which your mind, which was once inclined to accept the office of Prince Regent, has thus been diverted from the purpose, O noble-minded brother, and through devotion to which you are falling a prey to infatuation. (11)

कथं त्वं कर्मणा शक्तः कैकेयीवशवर्तिनः।
करिष्यसि पितुर्वाक्यमधर्मिष्ठं विगर्हितम्॥ १२॥

"Had it not been so how are you going to redeem the most unrighteous and reproachful pledge of your father who is under the thumb of Kaikeyī, even though you are able to set things right by recourse to action? (12)

यदयं किल्बिषाद् भेदः कृतोऽप्येवं न गृह्यते।
जायते तत्र मे दुःखं धर्मसङ्गश्च गर्हितः॥ १३॥

"Since this interruption in your installation, though brought about through machination in the shape of connecting the story of a boon granted by the Emperor, is not being recognized by you as such, agony is caused to me on that account and partiality to such false piety is reprehensible in my view. (13)

तवायं धर्मसंयोगो लोकस्यास्य विगर्हितः।
मनसापि कथं कामं कुर्यात् त्वां कामवृत्तयोः।
तयोस्त्वहितयोर्नित्यं शत्र्वोः पित्रभिधानयोः॥ १४॥

"This adherence of yours to piety is condemned in the eyes of the people of Ayodhyā. How can anyone other than you fulfil, even in thought, the desire of the aforesaid two enemies, bearing the name of parents, who follow their own pleasure and are ever hostile to you? (14)

यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्मतम्।
तथाप्युपेक्षणीयं ते न मे तदपि रोचते॥ १५॥

"Although it is your belief that even the decision of your parents to stop your installation is inspired by fate, it nonetheless deserves to be ignored by yourself. Such a decree even of fate does not please me.(15)

विक्लवो वीर्यहीनो यः स दैवमनुवर्तते।
वीराः सम्भावितात्मानो न दैवं पर्युपासते॥ १६॥

"He alone who is cowardly and powerless trusts in fate. The valiant, who are possessed of a strong mind, never seek shelter in fate. (16)

दैवं पुरुषकारेण यः समर्थः प्रबाधितुम्।
न दैवेन विपन्नार्थः पुरुषः सोऽवसीदति॥ १७॥

"A man who is capable of setting aside the decree of fate through personal effort never feels disheartened on his purpose being thwarted by destiny. (17)

द्रक्ष्यन्ति त्वद्य दैवस्य पौरुषं पुरुषस्य च।
दैवमानुषयोरद्य व्यक्ता व्यक्तिर्भविष्यति॥ १८॥

"People will see today the relative strength of fate and a human being. The distinction between fate and a human being will be manifest today. (18)

अद्य मे पौरुषहतं दैवं द्रक्ष्यन्ति वै जनाः।
यैर्दैवादाहतं तेऽद्य दृष्टं राज्याभिषेचनम्॥ १९॥

"People by whom your installation on the throne of Ayodhyā has been seen interrupted through destiny today will find fate worsted this very day by my valour. (19)

अत्यङ्कुशमिवोद्दामं गजं मदजलोद्धतम्।
प्रधावितमहं दैवं पौरुषेण निवर्तये॥ २०॥

"By sheer dint of bravery I shall repulse destiny rushing headlong like an uncontrollable and unrestrained elephant, haughty with fluid exuding from its temples. (20)

लोकपालाः समस्तास्ते नाद्य रामाभिषेचनम्।
न च कृत्स्नास्त्रयो लोका विहन्युः किं पुनः पिता॥ २१॥

"Neither all the guardians of the spheres nor the denizens of all the three worlds, O Rāma, can interrupt your consecration today; how, then, can father do it? (21)

यैर्विवासस्तवारण्ये मिथो राजन् समर्थितः।
अरण्ये ते विवत्स्यन्ति चतुर्दश समास्तथा॥ २२॥

"They alone by whom, O king, has your exile to the forest been unanimously supported will likewise live in exile for fourteen years. (22)

अहं तदाशां धक्ष्यामि पितुस्तस्याश्च या तव।
अभिषेकविघातेन पुत्रराज्याय वर्तते॥ २३॥

"I shall bring to naught that hope of father as well as of hers (Kaikeyī) which is directed towards securing sovereignty for her son through interruption of your consecration. (23)

मद्बलेन विरुद्धाय न स्याद् दैवबलं तथा।
प्रभविष्यति दुःखाय यथोग्रं पौरुषं मम॥ २४॥

"For him who is antagonistic to my strength, the power of destiny will not prove helpful to the same extent as my fierce might will redound to his suffering. (24)

ऊर्ध्वं वर्षसहस्रान्ते प्रजापाल्यमनन्तरम्।
आर्यपुत्राः करिष्यन्ति वनवासं गते त्वयि॥ २५॥

"Later on when you have retired to take up your abode in the forest at the end of thousands of years, sons of your worthy self will rule over the people without interruption (leaving no room for others even then). (25)

पूर्वराजर्षिवृत्त्या हि वनवासोऽभिधीयते।
प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने॥ २६॥

"In conformity with the conduct of ancient royal sages, residence in the forest is recommended for kings only when they have committed the people to the care of their sons for being protected as sons. (26)

स चेद् राजन्यनेकाग्रे राज्यविभ्रमशङ्कया।
नैवमिच्छसि धर्मात्मन् राज्यं राम त्वमात्मनि॥ २७॥

"If, constituted as you are, O pious-minded Rāma, you do not really seek sovereignty for yourself for fear of disaffection in the state, the king being irresolute in the matter of renouncing the kingship and retiring to the forest, you need not harbour any misgiving on that score. (27)

प्रतिजाने च ते वीर मा भूवं वीरलोकभाक्।
राज्यं च तव रक्षेयमहं वेलेव सागरम्॥ २८॥

"Nay, I promise to you, O valiant brother, that I shall guard you as well as your kingdom even as the coastline guards the

ocean and keeps it within bounds. Let me not earn the realms that fall to the share of heroes after death if I fail to do so. (28)

मङ्गलैरभिषिञ्चस्व तत्र त्वं व्यापृतो भव।
अहमेको महीपालानलं वारयितुं बलात्॥ २९॥

"Allow yourself to be consecrated by Vasiṣṭha and others with auspicious articles and be up and doing in that direction. I am enough to repel hostile monarchs forcibly single-handed. (29)

न शोभार्थाविमौ बाहू न धनुर्भूषणाय मे।
नासिराबन्धनार्थाय न शराः स्तम्भहेतवः॥ ३०॥

"These arms of mine are not intended to add to my charm nor is this bow meant to serve as an ornament for my body. Nor is my sword meant for being tied to my belt and hanging by my side as a badge of honour, nor are my arrows meant to serve as a support for some structure. (30)

अमित्रमथनार्थाय सर्वमेतच्चतुष्टयम्।
न चाहं कामयेऽत्यर्थं यः स्याच्छत्रुर्मतो मम॥ ३१॥
असिना तीक्ष्णधारेण विद्युच्चलितवर्चसा।
प्रगृहीतेन वै शत्रुं वज्रिणं वा न कल्पये॥ ३२॥

"All these four exist only for crushing the enemy. Nor do I wish that I should not hew, with my uplifted keen-edged sword possessing an inconstant sheen like a flash of lightning, him who is considered to be my inveterate enemy, be he Indra, the wielder of the thunderbolt. (31-32)

खड्गनिष्पेषनिष्पिष्टैर्गहना दुश्चरा च मे।
हस्त्यश्वरथिहस्तोरुशिरोभिर्भविता मही॥ ३३॥

"The earth will be thickly set in no time with the trunks (or hands) of elephants, horses and warriors fighting in chariots, severed with the blows of my sword, and will become hard to tread. (33)

खड्गधाराहता मेऽद्य दीप्यमाना इवाग्नयः।
पतिष्यन्ति द्विषो भूमौ मेघा इव सविद्युतः॥ ३४॥

"Killed with the edge of my sword today and consequently bathed in blood, enemies will drop on the ground like so many blazing fires or clouds accompanied with flashes of lightning. (34)

बद्धगोधाङ्गुलित्राणे प्रगृहीतशरासने।
कथं पुरुषमानी स्यात् पुरुषाणां मयि स्थिते॥ ३५॥

"While I stand on the battlefield with finger-protectors (made of the skin of iguana) fastened glove-like round the left hand to prevent injury from a bow-string and with uplifted bow, how can anyone among men remain proud of his valour and dare stand before me? (35)

बहुभिश्चैकमत्यस्यन्नेकेन च बहूञ्जनान्।
विनियोक्ष्याम्यहं बाणान्नृवाजिगजमर्मसु॥ ३६॥

"Throwing down a single warrior with many shafts and many men with a single arrow, I shall dig arrows into the vitals of men, horses and elephants. (36)

अद्य मेऽस्त्रप्रभावस्य प्रभावः प्रभविष्यति।
राज्ञश्चाप्रभुतां कर्तुं प्रभुत्वं च तव प्रभो॥ ३७॥

"Today the effectiveness of the might of my weapons will manifest itself in order to prove the helplessness of the king, Daśaratha, and demonstrate your sovereignty, O lord! (37)

अद्य चन्दनसारस्य केयूरामोक्षणस्य च।
वसूनां च विमोक्षस्य सुहृदां पालनस्य च॥ ३८॥
अनुरूपाविमौ बाहू राम कर्म करिष्यतः।
अभिषेचनविघ्नस्य कर्तॄणां ते निवारणे॥ ३९॥

"These arms of mine, which are worthy of being daubed with sandal-paste and putting on a pair of armlets, as well as of giving away riches and protecting friends and relations, O Rāma, will exert themselves today to stop those who are interrupting your consecration. (38-39)

ब्रवीहि कोऽद्यैव मया वियुज्यतां
तवासुहृत् प्राणयशःसुहृज्जनैः।
यथा तवेयं वसुधा वशा भवेत्
तथैव मां शाधि तवास्मि किंकरः॥ ४०॥

"Speak out, which enemy of yours may be deprived this very day of his life, fame of invincibility and relations. Pray, instruct me how to proceed so that the globe may be brought under your control. I am at your beck and call." (40)

विमृज्य बाष्पं परिसान्त्व्य चासकृत्
स लक्ष्मणं राघववंशवर्धनः।
उवाच पित्रोर्वचने व्यवस्थितं
निबोध मामेष हि सौम्य सत्पथः॥ ४१॥

Wiping the tears of Lakṣmaṇa and comforting him more than once, Śrī Rāma, the promoter of Raghu's race, replied, "Know me, gentle brother, to be firmly obedient to the command of my parents; for such is the path trodden by the righteous." (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Finding Śrī Rāma firm in his obedience to the command of his parents, Kausalyā (Śrī Rāma's mother) urges him to take her alongwith him. On being told, however, that it was incumbent on a matron whose husband was alive to remain with the latter and serve him, she consents to Śrī Rāma's departure to the forest

तं समीक्ष्य व्यवसितं पितुर्निर्देशपालने।
कौसल्या बाष्पसंरुद्धा वचो धर्मिष्ठमब्रवीत्॥ १॥

Perceiving Śrī Rāma resolved on carrying out the command of his father, Kausalyā spoke as follows to her most pious son, her voice choked with tears : (1)

अदृष्टदुःखो धर्मात्मा सर्वभूतप्रियंवदः।
मयि जातो दशरथात् कथमुञ्छेन वर्तयेत्॥ २॥

"Ah! born of me through Daśaratha, how will the pious-minded boy, who has never known sorrow and who speaks kindly to all created beings, live on grains gleaned from a market-place (after the heaps collected there for sale have been disposed of)? (2)

यस्य भृत्याश्च दासाश्च मृष्टान्यन्नानि भुञ्जते।
कथं स भोक्ष्यते रामो वने मूलफलान्ययम्॥ ३॥

"How shall this boy, the same Rāma whose very dependants and servants partake of dainty dishes, eat roots and fruits in the forest? (3)

क एतच्छ्रद्दधेच्छ्रुत्वा कस्य वा न भवेद् भयम्।
गुणवान् दयितो राज्ञः काकुत्स्थो यद् विवास्यते॥ ४॥

"Who will believe this story that Rāma, a scion of Kakutstha, the pet child of the Emperor and rich in excellences, is being exiled? And who will not be alarmed to hear this? (4)

नूनं तु बलवाँल्लोके कृतान्तः सर्वमादिशन्।
लोके रामाभिरामस्त्वं वनं यत्र गमिष्यसि॥ ५॥

Sure enough, in this world, O Rāma, where you, who are so charming, are going to retire to the forest, destiny alone is mighty and rules all. (5)

अयं तु मामात्मभवस्तवादर्शनमारुतः।
विलापदुःखसमिधो रुदिताश्रुहुताहुतिः॥ ६॥

चिन्ताबाष्पमहाधूमस्तवागमनचिन्तजः ।
कर्शयित्वाधिकं पुत्र निःश्वासायाससम्भवः ॥ ७ ॥
त्वया विहीनामिह मां शोकाग्निरतुलो महान्।
प्रधक्ष्यति यथा कक्ष्यं चित्रभानुर्हिमात्यये ॥ ८ ॥

"Emaciating me to a remarkable degree, my son, this huge and incomparable fire of grief—which has its source in the mind, is fanned by the wind of your impending absence and fed by the firewood of anguish caused by weeping and is nourished by oblations poured in the shape of tears welling up at the time of weeping, nay, which is crowned with voluminous smoke in the form of intensity of thought, which springs up from anxiety concerning your return from exile at the end of fourteen years and which grows in intensity through pumping in the form of respiration—will consume me, bereft of you, here in the same way as a forest fire burns away dry wood and grass etc., at the end of winter. (6—8)

कथं हि धेनुः स्वं वत्सं गच्छन्तमनुगच्छति।
अहं त्वानुगमिष्यामि यत्र वत्स गमिष्यसि ॥ ९ ॥

"It is well known how a milch cow follows its roaming calf. I too shall accordingly follow you whithersoever, my child, you will go." (9)

यथा निगदितं मात्रा तद् वाक्यं पुरुषर्षभः।
श्रुत्वा रामोऽब्रवीद् वाक्यं मातरं भृशदुःखिताम् ॥ १० ॥

Duly hearing the aforesaid speech uttered by his mother, Śrī Rāma, a jewel among men, replied as follows to his mother, who was extremely distressed: (10)

कैकेय्या वञ्चितो राजा मयि चारण्यमाश्रिते।
भवत्या च परित्यक्तो न नूनं वर्तयिष्यति ॥ ११ ॥

"Betrayed by Kaikeyī and particularly when I have retired to the forest, the king will surely not survive if he is further deserted by you. (11)

भर्तुः किल परित्यागो नृशंसः केवलं स्त्रियाः।
स भवत्या न कर्तव्यो मनसापि विगर्हितः ॥ १२ ॥

"Moreover, it is sheer cruelty on the part of a woman to desert her husband. That should not be done by you even with the mind; for it is highly deprecated. (12)

यावज्जीवति काकुत्स्थः पिता मे जगतीपतिः।
शुश्रूषा क्रियतां तावत् स हि धर्मः सनातनः ॥ १३ ॥

"So long as my father, Emperor Daśaratha, a scion of Kakutstha, survives, let service be rendered to him by you; for such is the eternal moral code." (13)

एवमुक्ता तु रामेण कौसल्या शुभदर्शना।
तथेत्युवाच सुप्रीता राममक्लिष्टकारिणम् ॥ १४ ॥

Feeling highly delighted when admonished as aforesaid by Śrī Rāma, Kausalyā of benign aspect, for her part, said "Amen !" to Śrī Rāma, who did things without undergoing any exertion. (14)

एवमुक्तस्तु वचनं रामो धर्मभृतां वरः।
भूयस्तामब्रवीद् वाक्यं मातरं भृशदुःखिताम् ॥ १५ ॥

Addressed in the foregoing words, Śrī Rāma, the foremost among those upholding the cause of righteousness, however, further spoke as follows to his aforesaid mother, who was feeling deeply distressed: (15)

मया चैव भवत्या च कर्तव्यं वचनं पितुः।
राजा भर्ता गुरुः श्रेष्ठः सर्वेषामीश्वरः प्रभुः ॥ १६ ॥

"Father's command must be carried out by you as well as by me. He is the king, supporter, elder, superior, controller and master of us all. (16)

इमानि तु महारण्ये विहृत्य नव पञ्च च।
वर्षाणि परमप्रीत्या स्थास्यामि वचने तव ॥ १७ ॥

"Having sported in some great forest during the ensuing nine years and five with supreme delight, I shall then continue to be at your beck and call." (17)

एवमुक्ता प्रियं पुत्रं बाष्पपूर्णानना तदा।
उवाच परमार्ता तु कौसल्या सुतवत्सला ॥ १८ ॥

Spoken to in these words, Kausalyā, for her part, who was full of affection for her son and was extremely miserable, then

replied to her beloved son as follows, her face bathed in tears : (18)

आसां राम सपत्नीनां वस्तुं मध्ये न मे क्षमम्।
नय मामपि काकुत्स्थ वनं वन्यां मृगीमिव॥ १९॥
यदि ते गमने बुद्धिः कृता पितरपेक्षया।
तां तथा रुदतीं रामो रुदन् वचनमब्रवीत्॥ २०॥

"It is not desirable for me, O Rāma, to live in the midst of these co-wives. If you have made up your mind to depart in deference to the wish of your father, pray, take me as well to the forest, O scion of Kakutstha, even as one would take a wild female deer." Śrī Rāma, however, spoke to his mother, who was weeping as aforesaid : (19-20)

जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च।
भवत्या मम चैवाद्य राजा प्रभवति प्रभुः॥ २१॥

"For a married woman, so long as she is alive, her husband indeed is her deity as well as her lord. The king, our master, holds sway over you as well as over me today. (21)

न ह्यनाथा वयं राज्ञा लोकनाथेन धीमता।
भरतश्चापि धर्मात्मा सर्वभूतप्रियंवदः॥ २२॥
भवतीमनुवर्तेत स हि धर्मरतः सदा।
यथा मयि तु निष्क्रान्ते पुत्रशोकेन पार्थिवः॥ २३॥
श्रमं नावाप्नुयात् किंचिदप्रमत्ता तथा कुरु।
दारुणश्चाप्ययं शोको यथैनं न विनाशयेत्॥ २४॥
राज्ञो वृद्धस्य सततं हितं चर समाहिता।
व्रतोपवासनिरता या नारी परमोत्तमा॥ २५॥
भर्तारं नानुवर्तेत सा च पापगतिर्भवेत्।
भर्तुः शुश्रूषया नारी लभते स्वर्गमुत्तमम्॥ २६॥
अपि या निर्नमस्कारा निवृत्ता देवपूजनात्।
शुश्रूषामेव कुर्वीत भर्तुः प्रियहिते रता॥ २७॥
एष धर्मः स्त्रिया नित्यो वेदे लोके श्रुतः स्मृतः।
अग्निकार्येषु च सदा सुमनोभिश्च देवताः॥ २८॥
पूज्यास्ते मत्कृते देवि ब्राह्मणाश्चैव सत्कृताः।
एवं कालं प्रतीक्षस्व ममागमनकांक्षिणी॥ २९॥
नियता नियताहारा भर्तृशुश्रूषणे रता।
प्राप्स्यसे परमं कामं मयि पर्यागते सति॥ ३०॥
यदि धर्मभृतां श्रेष्ठो धारयिष्यति जीवितम्।
एवमुक्ता तु रामेण बाष्पपर्याकुलेक्षणा॥ ३१॥
कौसल्या पुत्रशोकार्ता रामं वचनमब्रवीत्।
गमने सुकृतां बुद्धिं न ते शक्नोमि पुत्रक॥ ३२॥
विनिवर्तयितुं वीर नूनं कालो दुरत्ययः।
गच्छ पुत्र त्वमेकाग्रो भद्रं तेऽस्तु सदा विभो॥ ३३॥

"With the wise king continuing as the ruler of the world, surely we are not masterless. And Bharata too is pious-minded, speaks kindly to all created beings and is ever devoted to righteousness. He will undoubtedly serve you. Carefully act in such a way that when I have departed for the woods the king may not suffer agony in the least on account of grief caused by separation from his son, i.e., myself. And, remaining ever vigilant, constantly do good to the aged king, so that this poignant grief may not bring about his extinction. Nay, that woman who, though extremely noble and keenly devoted to sacred observances and fasts, does not serve her husband, is sure to attain the destiny of a sinner. Through service to one's husband, on the other hand, even that woman who does not offer salutations to anyone other than her husband and is averse to the worship of gods, secures the highest heaven. Intent on doing that which is pleasing and good to her husband, a married woman should, therefore, do service to him alone: this is the lasting duty enjoined on a woman in the Vedas as well as in the Smṛti texts. Nay, while offering oblations to the fire, gods as well as celebrated Brāhmaṇas of noble vows should be worshipped with flowers and other articles for my sake, O godly lady ! Leading a regulated life and partaking of an austere fare, nay, devoted to the service of your husband, bide time as aforesaid, longing for my return from the forest. In this way you will attain the highest object of your desire when I have duly returned from the forest, provided, of course, the Emperor the foremost

of those upholding the cause of righteousness retains his life." Spoken to in these words by Śrī Rāma, however, Kausalyā, who was stricken with grief caused by the thought of the impending separation from her son, spoke as follows to Śrī Rāma, her eyes blinded with tears : "I cannot change your resolution to depart, which has been deliberately made, O dear and heroic son ! Surely destiny is hard to supersede. Therefore, depart you, my son, with an unwavering mind. Let good betide you at all times, O mighty son ! (22—33)

पुनस्त्वयि निवृत्ते तु भविष्यामि गतक्लमा।
प्रत्यागते महाभागे कृतार्थे चरितव्रते।
पितुरानृण्यतां प्राप्ते स्वपिष्ये परमं सुखम्॥ ३४॥

"I shall be rid of affliction once more only when you have returned to Ayodhyā. I shall sleep most soundly only when you, my highly blessed son, return having accomplished your object and concluded your vow of leading a forest life for fourteen long years and thereby get square with i.e., cleared the debt of your father. (34)

कृतान्तस्य गतिः पुत्र दुर्विभाव्या सदा भुवि।
यस्त्वां संचोदयति मे वच आविध्य राघव॥ ३५॥

"The course of destiny in this world is always hard to perceive, my son—the destiny which is urging you to depart setting aside my protest, O scion of Raghu ! (35)

गच्छेदानीं महाबाहो क्षेमेण पुनरागतः।
नन्दयिष्यसि मां पुत्र साम्ना श्लक्ष्णेन चारुणा॥ ३६॥

"Depart now, O mighty-armed prince ! When you safely come back, you shall delight me, my son, with delightful and sweet words of consolation. (36)

अपीदानीं स कालः स्याद् वनात् प्रत्यागतं पुनः।
यत् त्वां पुत्रक पश्येयं जटावल्कलधारिणम्॥ ३७॥

"Would that be the time when I see you once more, my dear son, come back from the forest, wearing matted locks and the bark of trees, turned this very moment !" (37)

तथा हि रामं वनवासनिश्चितं
दद‍र्श देवी परमेण चेतसा।
उवाच रामं शुभलक्षणं वचो
बभूव च स्वस्त्ययनाभिकांक्षिणी॥ ३८॥

Inasmuch as the pious lady, Kausalyā, perceived with her penetrating mind that Śrī Rāma was resolved to take up his abode in the forest, she spoke benedictory words to him and got inclined to perform rites of averting evil through recitation of sacred texts. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Having received the mother's benedictions for the journey, Śrī Rāma falls at her feet and proceeds to the apartments of Sītā in order to see her

सा विनीय तमायासमुपस्पृश्य जलं शुचि।
चकार माता रामस्य मङ्गलानि मनस्विनी॥ १॥

Getting over through ratiocination the aforesaid agony caused by the thought of the impending separation from Śrī Rāma and sipping a little pure water in order to counteract the impurity occasioned by

shedding tears, the high-minded mother Kausalyā performed rites conducive to the welfare of Śrī Rāma. (1)

न शक्यसे वारयितुं गच्छेदानीं रघूत्तम।
शीघ्रं च विनिवर्तस्व वर्तस्व च सतां क्रमे॥ २॥

She said "Since your departure cannot be stopped, depart now, O jewel among the Raghus ! Nay, follow in the foot-steps of the righteous by redeeming your word of honour and return soon after serving the term of your exile. (2)

यं पालयसि धर्मं त्वं प्रीत्या च नियमेन च।
स वै राघवशार्दूल धर्मस्त्वामभिरक्षतु॥ ३॥

"May that piety itself protect you on all sides—the piety which you scrupulously observe with love, O tiger among the scions of Raghu ! (3)

येभ्यः प्रणमसे पुत्र देवेष्वायतनेषु च।
ते च त्वामभिरक्षन्तु वने सह महर्षिभिः॥ ४॥

"May those too to whom you humbly bow at cross-roads as well as in temples, my son, protect you on all sides alongwith eminent Ṛṣis. (4)

यानि दत्तानि तेऽस्त्राणि विश्वामित्रेण धीमता।
तानि त्वामभिरक्षन्तु गुणैः समुदितं सदा॥ ५॥

"May those mystic missiles also that were imparted to you by the learned Viśwāmitra protect on all sides, you who are ever illumined by your excellences. (5)

पितृशुश्रूषया पुत्र मातृशुश्रूषया तथा।
सत्येन च महाबाहो चिरं जीवाभिरक्षितः॥ ६॥

"Protected on all sides by the service you have rendered to your father and mothers as well as by your truthfulness, my mighty-armed son, may you live long ! (6)

समित्कुशपवित्राणि वेद्यश्चायतनानि च।
स्थण्डिलानि च विप्राणां शैला वृक्षाः क्षुपा ह्रदाः।
पतङ्गाः पन्नगाः सिंहास्त्वां रक्षन्तु नरोत्तम॥ ७॥

"May the deities presiding over wooden sticks used for feeding the sacred fire, blades of the sacred Kuśa grass and rings of Kuśa grass worn on the fourth finger on sacrificial occasions, sacrificial altars, temples and sites selected by Brāhmaṇas for worship of gods, as well as mountains, trees, bushes, large and deep pools of water, birds, reptiles and lions protect you. O jewel among men !(7)

स्वस्ति साध्याश्च विश्वे च मरुतश्च महर्षिभिः।
स्वस्ति धाता विधाता च स्वस्ति पूषा भगोऽर्यमा॥ ८॥
लोकपालाश्च ते सर्वे वासवप्रमुखास्तथा।
ऋतवः षट् च ते सर्वे मासाः संवत्सराः क्षपाः॥ ९॥
दिनानि च मुहूर्ताश्च स्वस्ति कुर्वन्तु ते सदा।
श्रुतिः स्मृतिश्च धर्मश्च पातु त्वां पुत्र सर्वतः॥ १०॥

"Nay, may the Sādhyas and the Viśwedevas, two different classes of gods, and the wind-gods alongwith eminent Ṛṣis ensure your happiness; may the Cosmic Person and the creator bring happiness to you. May the gods Pūṣā, Bhaga and Aryamā (three of the twelve sons of Aditi) and the well-known guardians of the spheres with Indra at their head, as also the deities presiding over the six seasons, all the months, years, nights and days and hours always do good to you. Again, may Veda, the Smṛti texts taken as one body and piety incarnate protect you, my son, from all dangers. (8—10)

स्कन्दश्च भगवान् देवः सोमश्च सबृहस्पतिः।
सप्तर्षयो नारदश्च ते त्वां रक्षन्तु सर्वतः॥ ११॥

"May Lord Skanda, the younger son of Lord Śiva, and the moon-god alongwith the sage Bṛhaspati, the preceptor of gods, the well-known seven Ṛṣis as well as Sage Nārada guard you on all sides. (11)

ते चापि सर्वतः सिद्धा दिशश्च सदिगीश्वराः।
स्तुता मया वने तस्मिन् पान्तु त्वां पुत्र नित्यशः॥ १२॥

"Nay, glorified by me, may the celebrated Siddhas as well as the four quarters alongwith the guardians of the quarters protect you, my son, from day to day on all sides in that forest which you are going to inhabit.(12)

शैलाः सर्वे समुद्राश्च राजा वरुण एव च।
द्यौरन्तरिक्षं पृथिवी वायुश्च सचराचरः॥ १३॥
नक्षत्राणि च सर्वाणि ग्रहाश्च सह दैवतैः।
अहोरात्रे तथा संध्ये पान्तु त्वां वनमाश्रितम्॥ १४॥

"May all the seven principal mountains and oceans as well as the king of the oceans, Varuṇa (the god presiding over the waters), heaven, earth, the region intervening them, the atmosphere as well as the animate and inanimate creation, nay, all the lunar mansions as well as the sun and the planets alongwith the gods presiding over them, the deities presiding over day and night and the morning and evening twilights protect you while you remain in the forest. (13-14)

ऋतवश्चापि षट् चान्ये मासाः संवत्सरास्तथा।
कलाश्च काष्ठाश्च तथा तव शर्म दिशन्तु ते॥ १५॥
महावनेऽपि चरतो मुनिवेषस्य धीमतः।
तथा देवाश्च दैत्याश्च भवन्तु सुखदाः सदा॥ १६॥

"Again, may the deities presiding over the six seasons, the intercalary months and the years containing such months and even so measures of time known by the names of Kalā (equivalent to one minute) and Kāṣṭhā (1/30 of a Kalā or two seconds) grant you happiness. And may the gods and the Daityas (demons) too ever bestow happiness on you while you roam about in a large forest, clad as a hermit and full of wisdom. (15-16)

राक्षसानां पिशाचानां रौद्राणां क्रूरकर्मणाम्।
क्रव्यादानां च सर्वेषां मा भूत् पुत्रक ते भयम्॥ १७॥

"Let there be no fear to you, my dear son, from the fierce ogres, fiends of cruel deeds and all carnivorous animals. (17)

प्लवगा वृश्चिका दंशा मशकाश्चैव कानने।
सरीसृपाश्च कीटाश्च मा भूवन् गहने तव॥ १८॥

"Let there be no monkeys, scorpions, gnats and mosquitoes, reptiles and insects in the impenetrable forest occupied by you. (18)

महाद्विपाश्च सिंहाश्च व्याघ्रा ऋक्षाश्च दंष्ट्रिणः।
महिषाः शृङ्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक॥ १९॥

"Let not lordly elephants, lions, tigers, bears and other carnivorous animals and fierce buffaloes with prominent horns be hostile to you, my dear son! (19)

नृमांसभोजना रौद्रा ये चान्ये सर्वजातयः।
मा च त्वां हिंसिषुः पुत्र मया सम्पूजितास्त्विह॥ २०॥

"And let not other ferocious man-eaters, belonging to all species of living beings and propitiated by me here, kill you, my son! (20)

आगमास्ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः।
सर्वसम्पत्तयो राम स्वस्तिमान् गच्छ पुत्रक॥ २१॥

"May your pathways be propitious and let your undertaking meet with success. May all kinds of wealth of the forest be at your disposal, O Rāma! Depart you happily, my beloved son! (21)

स्वस्ति तेऽस्त्वान्तरिक्षेभ्यः पार्थिवेभ्यः पुनः पुनः।
सर्वेभ्यश्चैव देवेभ्यो ये च ते परिपन्थिनः॥ २२॥

"May you enjoy security time and again against aerial beings and earthly creatures as well as against all the gods as also against those who are your adversaries. (22)

शुक्रः सोमश्च सूर्यश्च धनदोऽथ यमस्तथा।
पान्तु त्वामर्चिता राम दण्डकारण्यवासिनम्॥ २३॥

"Worshipped by me, O Rāma, may the deities presiding over the planets Venus and the moon as also the sun and Kubera (the god of riches) and Yama (the god of retribution) protect you while you dwell in the forest of Daṇḍaka. (23)

अग्निर्वायुस्तथा धूमो मन्त्राश्चर्षिमुखच्युताः।
उपस्पर्शनकाले तु पान्तु त्वां रघुनन्दन॥ २४॥

May the gods presiding over fire, the air and smoke as well as the sacred texts that have escaped from the lips of Ṛṣis and that will be uttered by you, actually protect you at the time of sipping water and bathing, O scion of Raghu! (24)

सर्वलोकप्रभुर्ब्रह्मा भूतकर्तृ तथर्षयः।
ये च शेषाः सुरास्ते तु रक्षन्तु वनवासिनम्॥ २५॥

"May Brahmā, the suzerain lord of all the worlds, Brahma, the Infinite, responsible for the existence of all created beings, and the Ṛṣis as well as the gods that have not so far been mentioned by me, guard you while you reside in the forest." (25)

इति माल्यैः सुरगणान् गन्धैश्चापि यशस्विनी।
स्तुतिभिश्चानुरूपाभिरानर्चायतलोचना ॥ २६॥

Saying so, the illustrious Kausalyā, who had large eyes, worshipped the various gods with flowers and perfumes too as well as by means of hymns befitting them. (26)

ज्वलनं समुपादाय ब्राह्मणेन महात्मना।
हावयामास विधिना राममङ्गलकारणात्॥ २७॥

Duly procuring fire, she caused oblations to be poured into it with due ceremony for the welfare of Śrī Rāma by a high-souled Brāhmaṇa. (27)

घृतं श्वेतानि माल्यानि समिधश्चैव सर्षपान्।
उपसम्पादयामास कौसल्या परमाङ्गना॥ २८॥

Kausalyā, the lady *par excellence*, made available to the Brāhmaṇa ghee, white flowers, pieces of firewood for feeding the sacrificial fire and mustard seeds as well. (28)

उपाध्यायः स विधिना हुत्वा शान्तिमनामयम्।
हुतहव्यावशेषेण बाह्यं बलिमकल्पयत्॥ २९॥

Having poured oblations into the sacred fire according to the scriptural ordinance for the sake of security and health of her son the priest offered oblations to Indra and the other nine guardians of the ten directions outside the area reserved for fire-worship with the remnants of materials used as offering to the fire. (29)

मधुदध्यक्षतघृतैः स्वस्तिवाच्यं द्विजांस्ततः।
वाचयामास रामस्य वने स्वस्त्ययनक्रियाम्॥ ३०॥

She then got Brāhmaṇas—who were supplied with honey, curds, unbroken grains of rice and ghee in order to enable them to invoke blessings on Śrī Rāma by the repetition of certain Mantras—to utter prayers for the welfare of Śrī Rāma in the forest. (30)

ततस्तस्मै द्विजेन्द्राय राममाता यशस्विनी।
दक्षिणां प्रददौ काम्यां राघवं चेदमब्रवीत्॥ ३१॥

The illustrious Kausalyā, Śrī Rāma's mother, next bestowed on the aforesaid leader of Brāhmaṇas his fee as desired by him and spoke as follows to Śrī Rāma : (31)

यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते।
वृत्रनाशे समभवत् तत् ते भवतु मङ्गलम्॥ ३२॥

"May the same victory woo you as wooed Indra (the thousand-eyed god), who is hailed by all the gods on the destruction of the demon Vṛtra. (32)

यन्मङ्गलं सुपर्णस्य विनताकल्पयत् पुरा।
अमृतं प्रार्थयानस्य तत् ते भवतु मङ्गलम्॥ ३३॥

"May the same blessing descend on you as Vinatā (the mother of Garuḍa) invoked in the past on Garuḍa, who sought for nectar. (33)

अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत्।
अदितिर्मङ्गलं प्रादात् तत् ते भवतु मङ्गलम्॥ ३४॥

"Let the same blessing come to you as Aditi, the mother of the gods, invoked on Indra, the wielder of the thunderbolt, while he was engaged in making short work of the Daityas at the time of extracting nectar out of the ocean of milk. (34)

त्रिविक्रमान् प्रक्रमतो विष्णोरतुलतेजसः।
यदासीन्मङ्गलं राम तत् ते भवतु मङ्गलम्॥ ३५॥

"Let the same good fortune come to you as attended Lord Viṣṇu, who is endowed with immense glory, while He took the three well-known strides in order to measure the three worlds, O Rāma ! (35)

ऋषयः सागरा द्वीपा वेदा लोका दिशश्च ते।
मङ्गलानि महाबाहो दिशन्तु शुभमङ्गलम्॥ ३६॥

"May Ṛṣis, the seven oceans, the same number of Dwīpas (principal divisions of the globe girdled by them), the four Vedas, the three spheres and the well-known four quarters confer blessings, nay, the blessing of all blessings on you, O mighty-armed prince !" (36)

इति पुत्रस्य शेषाश्च कृत्वा शिरसि भामिनी।
गन्धैश्चापि समालभ्य राममायतलोचना॥ ३७॥
औषधीं च सुसिद्धार्थां विशल्यकरणीं शुभाम्।
चकार रक्षां कौसल्या मन्त्रैरभिजजाप च॥ ३८॥

Saying so and fixing unbroken grains of rice on Śrī Rāma's forehead as a form of benediction, and also daubing him with sandal-pastes of various kinds, the large-eyed Kausalyā, a proud woman, fastened about his wrist by way of an amulet a herb known by the name of Viśalyakaraṇī (so-called because it helps in painlessly extracting an arrow stuck into one's body), whose efficacy had been amply proved, with the recitation of sacred texts and further muttered the Mantras in order to heighten its virtue. (37-38)

उवाचापि प्रहृष्टेव सा दुःखवशवर्तिनी।
वाङ्मात्रेण न भावेन वाचा संसज्जमानया॥ ३९॥

Nay, she also spoke the Mantras aloud like one overjoyed, anxious as she was not to mar the joy and damp the enthusiasm of Śrī Rāma, although she was in the grip of sorrow and repeated the Mantras only mechanically in a faltering voice and not with her heart. (39)

आनम्य मूर्ध्नि चाघ्राय परिष्वज्य यशस्विनी।
अवदत् पुत्रमिष्टार्थो गच्छ राम यथासुखम्॥ ४०॥

Bending low and smelling the head of Śrī Rāma and embracing him, the illustrious lady, Kausalyā, said to Śrī Rāma, "Depart at ease, O Rāma, accomplished of purpose as you are. (40)

अरोगं सर्वसिद्धार्थमयोध्यां पुनरागतम्।
पश्यामि त्वां सुखं वत्स संधितं राजवर्त्मसु॥ ४१॥

"I shall happily see you come back in sound health to Ayodhyā having all your objects accomplished and moving at peace with all on the main roads of Ayodhyā. (41)

प्रणष्टदुःखसंकल्पा हर्षविद्योतितानना।
द्रक्ष्यामि त्वां वनात् प्राप्तं पूर्णचन्द्रमिवोदितम्॥ ४२॥

"All my thoughts of sorrow completely vanished and my face illumined with joy I shall behold you returned from the forest like the full moon become visible on the horizon. (42)

भद्रासनगतं राम वनवासादिहागतम्।
द्रक्ष्यामि च पुनस्त्वां तु तीर्णवन्तं पितुर्वचः॥ ४३॥

"I shall undoubtedly see you returned here from your sojourn in the forest, having implemented the word of your father, and installed on the throne, O Rāma ! (43)

मङ्गलैरुपसम्पन्नो वनवासादिहागतः।
वध्वाश्च मम नित्यं त्वं कामान् संवर्ध याहि भोः॥ ४४॥

"Having returned here from the forest and clad in festal robes and adorned with festal ornaments, ever fulfil the desires of my daughter-in-law. Depart now, O Rāma ! (44)

मयार्चिता देवगणाः शिवादयो
महर्षयो भूतगणाः सुरोरगाः।
अभिप्रयातस्य वनं चिराय ते
हितानि कांक्षन्तु दिशश्च राघव॥ ४५॥

"Worshipped by me, let the hosts of gods headed by Lord Śiva, the eminent Ṛṣis, the multitudes of spirits, the celestial serpents and the deities presiding over the four quarters wish well for a long time of you when you have set out for the forest, O scion of Raghu !" (45)

अतीव चाश्रुप्रतिपूर्णलोचना
समाप्य च स्वस्त्ययनं यथाविधि।
प्रदक्षिणं चापि चकार राघवं
पुनः पुनश्चापि निरीक्ष्य सस्वजे॥ ४६॥

Nay, having finished the sacred rite of invoking blessings on Śrī Rāma with due ceremony, Kausalyā whose eyes were overflowing with tears, further went clockwise round Śrī Rāma (a scion of Raghu) and, gazing on him again and again, embraced him. (46)

तया हि देव्या च कृतप्रदक्षिणो
निपीड्य मातुश्चरणौ पुनः पुनः।
जगाम सीतानिलयं महायशाः
स राघवः प्रज्वलितस्तया श्रिया॥ ४७॥

Circumambulated clockwise by the said pious lady and pressing as a token of reverence his mother's feet again and again, that highly illustrious scion of Raghu, irradiated as he was by the splendour occasioned by the mother's benedictory rites, proceeded to Sītā's apartments. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Beholding Śrī Rāma depressed in spirits and lustreless with frustration writ large on his countenance, Sītā, who knew nothing about the interruption of his installation and had been eagerly and joyfully awaiting his return, inquires about the cause of his dejection and is told how his installation has been stopped and how he is going to be sent into exile by his father, and exhorted to look after her father-in-law and mothers-in-law as before and to treat Bharata and Śatrughna as her own brothers or sons and never to harbour malice towards them

अभिवाद्य तु कौसल्यां रामः सम्प्रस्थितो वनम्।
कृतस्वस्त्ययनो मात्रा धर्मिष्ठे वर्त्मनि स्थितः॥ १॥
विराजयन् राजसुतो राजमार्गं नरैर्वृतम्।
हृदयान्याममन्थेव जनस्य गुणवत्तया॥ २॥

Saluting Kausalyā while about to set out for the forest, Śrī Rāma, for his part, on whom blessings had been invoked by his mother and who stuck to the most righteous path, agitated as were the hearts of the people that had gathered there, through his richness in excellences of various kinds, illumining at the same time by his very proximity the king's highway crowded with men anxious to have a look at the prince. (1-2)

वैदेही चापि तत् सर्वं न शुश्राव तपस्विनी।
तदेव हृदि तस्याश्च यौवराज्याभिषेचनम्॥ ३॥

Sītā, a princess of the Videha territory, in her turn, who had been observing austere vows, had not so far heard all that had happened in the meantime, causing interruption in the installation of Śrī Rāma and making for his exile into the forest, so that the aforesaid installation alone of Śrī Rāma in the office of Prince Regent stood foremost in her heart. (3)

देवकार्यं स्म सा कृत्वा कृतज्ञा हृष्टचेतना।
अभिज्ञा राजधर्माणां राजपुत्री प्रतीक्षति॥ ४॥

Having offered worship to the gods, the celebrated princess, who knew her duty

and was conversant with the moral code prescribed for kings, was waiting for her husband with a delighted mind. (4)

प्रविवेशाथ रामस्तु स्ववेश्म सुविभूषितम्।
प्रहृष्टजनसम्पूर्णं ह्रिया किंचिदवाङ्मुखः॥ ५॥

In the meantime Śrī Rāma for his part entered his gynaeceum, which was most tastefully decorated and was crowded with overjoyed attendants, his head bent somewhat low through bashfulness. (5)

अथ सीता समुत्पत्य वेपमाना च तं पतिम्।
अपश्यच्छोकसंतप्तं चिन्ताव्याकुलितेन्द्रियम्॥ ६॥

Forthwith springing up from her seat, Sītā tremblingly saw her celebrated husband stricken with grief, his mind perplexed with anxiety. (6)

तां दृष्ट्वा स हि धर्मात्मा न शशाक मनोगतम्।
तं शोकं राघवः सोढुं ततो विवृततां गतः॥ ७॥

Seeing her the said Śrī Rāma, a scion of Raghu, whose mind was given to righteousness, could not contain that grief existing in his mind; hence it became manifest. (7)

विवर्णवदनं दृष्ट्वा तं प्रस्विन्नममर्षणम्।
आह दुःखाभिसंतप्ता किमिदानीमिदं प्रभो॥ ८॥

Seeing him pale of countenance, bathed in perspiration and unable to restrain his grief, Sītā, who felt sore stricken with grief, said, "What is this now, my lord? (8)

अद्य बार्हस्पतः श्रीमान् युक्तः पुष्येण राघव।
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वमसि दुर्मनाः॥ ९॥

"The auspicious constellation Puṣya, which is presided over by the sage Bṛhaspati and which is propitious for installation is in the ascendant today. The ceremony is recommended by learned Brāhmaṇas when the moon is in conjunction with the said asterism, O scion of Raghu! Wherefore then are you ill at ease? (9)

न ते शतशलाकेन जलफेननिभेन च।
आवृतं वदनं वल्गु च्छत्रेणाभिविराजते॥ १०॥

"Your lovely countenance does not shine splendidly as it should when canopied by an umbrella white as foam and provided with a hundred ribs. (10)

व्यजनाभ्यां च मुख्याभ्यां शतपत्रनिभेक्षणम्।
चन्द्रहंसप्रकाशाभ्यां वीज्यते न तवाननम्॥ ११॥

"Nor is your lotus-eyed face, I find, being fanned as it should with a pair of excellent chowries shining like the moon and a swan. (11)

वाग्मिनो वन्दिनश्चापि प्रहृष्टास्त्वां नरर्षभ।
स्तुवन्तो नाद्य दृश्यन्ते मङ्गलैः सूतमागधाः॥ १२॥

"Nor again are overjoyed minstrels and bards or even eloquent panegyrists seen extolling you in words full of benedictions today, O jewel among men! (12)

न ते क्षौद्रं च दधि च ब्राह्मणा वेदपारगाः।
मूर्ध्नि मूर्धाभिषिक्तस्य ददति स्म विधानतः॥ १३॥

"Brāhmaṇas well-versed in the Vedas have not poured with due ceremony honey and curds alongwith water from holy places on your head after you had taken a full bath drenching your head too. (13)

न त्वां प्रकृतयः सर्वाः श्रेणीमुख्याश्च भूषिताः।
अनुव्रजितुमिच्छन्ति पौरजानपदास्तथा॥ १४॥

"Nor do all the king's ministers and the foremost among the traders, decked with ornaments, nor again the citizens and people belonging to the countryside seek to follow you in state. (14)

चतुर्भिर्वेगसम्पन्नैर्हयैः काञ्चनभूषणैः।
मुख्यः पुष्परथो युक्तः किं न गच्छति तेऽग्रतः॥ १५॥

"How does an excellent chariot used for travelling or pleasure and driven by four swift horses, decked with gold ornaments, not go ahead of you? (15)

न हस्ती चाग्रतः श्रीमान् सर्वलक्षणपूजितः।
प्रयाणे लक्ष्यते वीर कृष्णमेघगिरिप्रभः॥ १६॥

"Nor is a glorious elephant, adorned with all noble characteristics and resembling a mountain crowned with a dark cloud,

seen ahead of you in your drive back to the gynaeceum, O gallant prince? (16)

न च काञ्चनचित्रं ते पश्यामि प्रियदर्शन।
भद्रासनं पुरस्कृत्य यान्तं वीर पुरःसरम्॥ १७॥

"Nor again do I perceive marching before you a servant carrying in his hand an excellent seat (sitting mat) embroidered with a gold figure, O valiant prince of delightful appearance ! (17)

अभिषेको यदा सज्जः किमिदानीमिदं तव।
अपूर्वो मुखवर्णश्च न प्रहर्षश्च लक्ष्यते॥ १८॥

"When the preparations for your consecration are complete, how is it that the colour of your face appears so changed and no great joy is perceived in you at this moment?" (18)

इतीव विलपन्तीं तां प्रोवाच रघुनन्दनः।
सीते तत्रभवांस्तातः प्रव्राजयति मां वनम्॥ १९॥

Śrī Rāma, a scion of Raghu, replied as follows to Sītā, who was wailing as aforesaid : "My adorable father, O Sītā, is sending me into exile to the forest. (19)

कुले महति सम्भूते धर्मज्ञे धर्मचारिणि।
शृणु जानकि येनेदं क्रमेणाद्यागतं मम॥ २०॥

"Hear in order of sequence, O daughter of Janaka, descended, as you are, in a noble family, knowing as you do what is right and practising virtue, wherefore this exile has fallen to my lot today. (20)

राज्ञा सत्यप्रतिज्ञेन पित्रा दशरथेन वै।
कैकेय्यै मम मात्रे तु पुरा दत्तौ महावरौ॥ २१॥

"Indeed, a couple of momentous boons were actually granted in the days gone by in favour of mother, Kaikeyī, by my father, King Daśaratha, who is so true to his promise. (21)

तयाद्य मम सज्जेऽस्मिन्नभिषेके नृपोद्यते।
प्रचोदितः स समयो धर्मेण प्रतिनिर्जितः॥ २२॥

"The preparations for my consecration, arranged through the Emperor's endeavour, being complete today, the king was pressed hard by her to grant those boons and, having been bound with an oath, was completely brought under her thumb on grounds of morality. (22)

चतुर्दश हि वर्षाणि वस्तव्यं दण्डके मया।
पित्रा मे भरतश्चापि यौवराज्ये नियोजितः॥ २३॥

"I must take up my abode in the forest of Daṇḍaka for fourteen years and, furthermore, Bharata has been nominated by my father for the office of Prince Regent. (23)

सोऽहं त्वामागतो द्रष्टुं प्रस्थितो विजनं वनम्।
भरतस्य समीपे ते नाहं कथ्यः कदाचन॥ २४॥

"As such I have come to see you while on my way to the lonely forest of Daṇḍaka. I should never be praised by you in the presence of Bharata whenever he calls on you in order to pay his respects to you, lest you should forfeit his goodwill. (24)

ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम्।
तस्मान्न ते गुणाः कथ्या भरतस्याग्रतो मम॥ २५॥

"For, men endowed with power and fortune do not brook to hear the glorification of others. Therefore my virtues should never be extolled by you before Bharata. (25)

अहं ते नानुवक्तव्यो विशेषेण कदाचन।
अनुकूलतया शक्यं समीपे तस्य वर्तितुम्॥ २६॥

"I should never be exalted to the skies by you even before your companions. You can stay with him only by behaving conformably to him. (26)

तस्मै दत्तं नृपतिना यौवराज्यं सनातनम्।
स प्रसाद्यस्त्वया सीते नृपतिश्च विशेषतः॥ २७॥

"The office of Prince Regent has been conferred on him by the king once for all. He should, therefore, be pleased by you, O Sītā, more so because he is going to be the king as well. (27)

अहं चापि प्रतिज्ञां तां गुरोः समनुपालयन्।
वनमद्यैव यास्यामि स्थिरीभव मनस्विनि॥ २८॥

"Duly implementing the aforesaid pledge

of my father, I for my part shall proceed to the forest this very day. Please remain firm, O high-minded lady ! (28)

याते च मयि कल्याणि वनं मुनिनिषेवितम्।
व्रतोपवासपरया भवितव्यं त्वयानघे॥ २९॥

"Nay, when I have left for the forest, inhabited by ascetics, O blessed lady, you should take to sacred observances and fasts, O sinless one ! (29)

कल्यमुत्थाय देवानां कृत्वा पूजां यथाविधि।
वन्दितव्यो दशरथः पिता मम जनेश्वरः॥ ३०॥

"Rising at dawn and after performing worship of the gods according to the scriptural ordinance, King Daśaratha, my father, must be saluted by you. (30)

माता च मम कौसल्या वृद्धा संतापकर्शिता।
धर्ममेवाग्रतः कृत्वा त्वत्तः सम्मानमर्हति॥ ३१॥

"My mother, Kausalyā too, aged as she is and emaciated through agony, deserves to be duly respected by you since you must keep virtue foremost in your mind. (31)

वन्दितव्याश्च ते नित्यं याः शेषा मम मातरः।
स्नेहप्रणयसम्भोगैः समा हि मम मातरः॥ ३२॥

"Those others too who are related to me as mothers deserve to be saluted by you everyday since all mothers are equal in my eyes, in point of affection and goodwill they cherish for me and the way in which they have looked after me when I was a child. (32)

भ्रातृपुत्रसमौ चापि द्रष्टव्यौ च विशेषतः।
त्वया भरतशत्रुघ्नौ प्राणैः प्रियतरौ मम॥ ३३॥

"My brothers, Bharata and Śatrughna too, who are dearer to me than life, should be particularly regarded by you as your own brothers or sons. (33)

विप्रियं च न कर्तव्यं भरतस्य कदाचन।
स हि राजा च वैदेहि देशस्य च कुलस्य च॥ ३४॥

"No offence should be given to Bharata at any time; for he is now, as it were, the ruler of our country as well as of our family, O princess of the Videha territory ! (34)

आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः।
राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्यये॥ ३५॥

"Kings, really speaking, get highly pleased when propitiated through good conduct and served with continued endeavours and feel enraged otherwise. (35)

औरस्यानपि पुत्रान् हि त्यजन्त्यहितकारिणः।
समर्थान् सम्प्रगृह्णन्ति जनानपि नराधिपाः॥ ३६॥

"Rulers of men forsake even sons sprung from their own loins if they are adverse, and duly accept as their own even strangers who are friendly to them. (36)

सा त्वं वसेह कल्याणि राज्ञः समनुवर्तिनी।
भरतस्य रता धर्मे सत्यव्रतपरायणा॥ ३७॥

"Dwell you as such in Ayodhyā under the protection of the Emperor and conformably to the will of Bharata, remaining devoted to righteousness and following sacred observances of unfailing efficacy, O blessed lady ! (37)

अहं गमिष्यामि महावनं प्रिये
त्वया हि वस्तव्यमिहैव भामिनि।
यथा व्यलीकं कुरुषे न कस्यचित्
तथा त्वया कार्यमिदं वचो मम॥ ३८॥

"I shall immediately proceed to the great forest of Daṇḍaka, my darling; while you should live here only, O high-minded lady ! You should conduct yourself in such a way as not to offend anyone: this is my advice to you." (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Exhorted by Śrī Rāma to stay in Ayodhyā to look after his parents, Sītā submits in reply that she being his counterpart, her exile is implied in his and insists on her being taken with him since she would not be able to bear separation from him

एवमुक्ता तु वैदेही प्रियार्हा प्रियवादिनी।
प्रणयादेव संक्रुद्धा भर्तारमिदमब्रवीत्॥ १॥

Roused to indignation through sheer love when admonished as aforesaid, Sītā, the daughter of the king of the Videhas, for her part, who deserved kindness from her husband and always spoke kindly to him, replied to her husband as follows : (1)

किमिदं भाषसे राम वाक्यं लघुतया ध्रुवम्।
त्वया यदपहास्यं मे श्रुत्वा नरवरोत्तम॥ २॥

"Wherefore do you tender me this advice, which makes me look indeed so small, O Rāma, and which I am amused to hear, O jewel among the foremost of men ! (2)

वीराणां राजपुत्राणां शस्त्रास्त्रविदुषां नृप।
अनर्हमयशस्यं च न श्रोतव्यं त्वयेरितम्॥ ३॥

"What has been uttered by you is unworthy of valiant princes adept in the use of weapons and missiles, and disgraceful to them, O ruler of men, and is not worth listening to. (3)

आर्यपुत्र पिता माता भ्राता पुत्रस्तथा स्नुषा।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते॥ ४॥

"Father, mother, brother, son and daughter-in-law, my darling, reap each his or her destiny, enjoying their own merits earned in previous lives. (4)

भर्तुर्भाग्यं तु नार्येका प्राप्नोति पुरुषर्षभ।
अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि॥ ५॥

"A wife alone actually shares the fortune of her husband, O jewel among men ! For this very reason I too stand enjoined by my parents-in-law that I should as well take up my abode in the forest. (5)

न पिता नात्मजो वात्मा न माता न सखीजनः।
इह प्रेत्य च नारीणां पतिरेको गतिः सदा॥ ६॥

"In the case of women neither father nor son nor their own body nor mother nor their female companions serve as an asylum here or hereafter. The husband alone is their refuge at all times. (6)

यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव।
अग्रतस्ते गमिष्यामि मृद्नन्ती कुशकण्टकान्॥ ७॥

"If you depart this very day for the forest of Daṇḍaka which is difficult to penetrate, O scion of Raghu, I shall walk ahead of you crushing under my soles blades of the sacred Kuśa grass and thorns that lie on the way. (7)

ईर्ष्यां रोषं बहिष्कृत्य भुक्तशेषमिवोदकम्।
नय मां वीर विस्रब्धः पापं मयि न विद्यते॥ ८॥

"Casting away envy at my courage in voluntarily offering to accompany you to the forest and wrath at my insolence in flouting your command to stay in Ayodhyā, confidently take me with you as one would take water remaining in one's pot after one has drunk it once, O valiant prince ! No sin that may deter you from taking me with you abides in me. (8)

प्रासादाग्रे विमानैर्वा वैहायसगतेन वा।
सर्वावस्थागता भर्तुः पादच्छाया विशिष्यते॥ ९॥

"Protection under the feet of one's husband under all circumstances is preferable for a woman to residence at the top of a palace, or living in aerial cars or

coursing through the heavens by virtue of mystic powers acquired through proficiency in Yoga. (9)

अनुशिष्टास्मि मात्रा च पित्रा च विविधाश्रयम्।
नास्मि सम्प्रति वक्तव्या वर्तितव्यं यथा मया॥ १०॥

"I have been taught in many ways by my mother and father how I should conduct myself in relation to you. As such I need not be instructed in this behalf at this juncture. (10)

अहं दुर्गं गमिष्यामि वनं पुरुषवर्जितम्।
नानामृगगणाकीर्णं शार्दूलगणसेवितम्॥ ११॥

"Unattended by any male servant I shall proceed with you to the forest of Daṇḍaka, which is difficult to penetrate and teems with multitudes of beasts of various species and is infested with herds of tigers. (11)

सुखं वने निवत्स्यामि यथैव भवने पितुः।
अचिन्तयन्ती त्रींल्लोकांश्चिन्तयन्ती पतिव्रतम्॥ १२॥

"Nay, caring not for the sovereignty of the three worlds and concentrating my thought on the vow of serving my husband (yourself), I shall live happily in the forest as I would in my paternal home. (12)

शुश्रूषमाणा ते नित्यं नियता ब्रह्मचारिणी।
सह रंस्ये त्वया वीर वनेषु मधुगन्धिषु॥ १३॥

"Serving you everyday with self-restraint and practising sacred vows, I shall sport with you in woodlands fragrant with stores of honey, O valiant prince! (13)

त्वं हि कर्तुं वने शक्तो राम सम्परिपालनम्।
अन्यस्यापि जनस्येह किं पुनर्मम मानद॥ १४॥

"As for yourself, you are indeed capable of duly supporting in the forest even other men, who are not related to you, much more so myself, who am your wedded wife and entirely dependent on you, O Rāma, who bestow honour on others! (14)

साहं त्वया गमिष्यामि वनमद्य न संशयः।
नाहं शक्या महाभाग निवर्तयितुमुद्यता॥ १५॥

"Such as I am, I shall undoubtedly accompany you to the forest today. Bent as I am on going, I cannot be diverted from my purpose, O highly fortunate prince! (15)

फलमूलाशना नित्यं भविष्यामि न संशयः।
न ते दुःखं करिष्यामि निवसन्ती त्वया सदा॥ १६॥

"I shall without doubt live on fruits and roots alone from day to day and shall not cause any annoyance to you while living with you. (16)

अग्रतस्ते गमिष्यामि भोक्ष्ये भुक्तवति त्वयि।
इच्छामि परतः शैलान् पल्वलानि सरांसि च॥ १७॥
द्रष्टुं सर्वत्र निर्भीता त्वया नाथेन धीमता।
हंसकारण्डवाकीर्णाः पद्मिनीः साधुपुष्पिताः॥ १८॥
इच्छेयं सुखिनी द्रष्टुं त्वया वीरेण संगता।
अभिषेकं करिष्यामि तासु नित्यमनुव्रता॥ १९॥
सह त्वया विशालाक्ष रंस्ये परमनन्दिनी।
एवं वर्षसहस्राणि शतं वापि त्वया सह॥ २०॥
व्यतिक्रमं न वेत्स्यामि स्वर्गोऽपि हि न मे मतः।
स्वर्गेऽपि च विना वासो भविता यदि राघव।
त्वया विना नरव्याघ्र नाहं तदपि रोचये॥ २१॥

"I shall walk ahead of you and shall take my food only when you have finished your meal. After that, I long to see mountains, ponds and lakes, remaining fearless everywhere with you as my wise protector. Accompanied by you, a heroic prince, I wish happily to see lotus-ponds teeming with swans and water-fowls and abounding in lotuses. Nay, remaining devoted to you I shall daily take my bath in them and, full of supreme joy, sport with you, in this way, O large-eyed lord! Spending with you, say, thousands of years or even a hundred thousand years, I shall never experience any sorrow. Heaven too will not be acceptable to me otherwise. Even if an abode devoid of you is vouchsafed to me in heaven, O scion of Raghu, I shall never find pleasure in it without you, O tiger among men! (17—21)

अहं गमिष्यामि वनं सुदुर्गमं
मृगायुतं वानरवारणैश्च।
वने निवत्स्यामि यथा पितुर्गृहे
तवैव पादावुपगृह्य सम्मता॥ २२॥

"I shall proceed to the forest of Daṇḍaka which is most difficult to penetrate and is infested with game of various kinds as well as with monkeys and elephants. Nay, clinging to your feet alone and esteemed by you, I shall dwell in the forest as though in my father's home. (22)

अनन्यभावामनुरक्तचेतसं
त्वया वियुक्तां मरणाय निश्चिताम्।
नयस्व मां साधु कुरुष्व याचनां
नातो मया ते गुरुता भविष्यति॥ २३॥

"Therefore, grant my prayer and take me with you to the forest—me, who am exclusively devoted to you, whose mind is fondly attached to you and who am determined to die if disunited from you. You shall not be burdened by my being taken alongwith you." (23)

तथा ब्रुवाणामपि धर्मवत्सलां
न च स्म सीतां नृवरो निनीषति।
उवाच चैनां बहु संनिवर्तने
वने निवासस्य च दुःखितां प्रति॥ २४॥

Śrī Rāma, the foremost among men, did not feel inclined in the least to take to the forest Sītā, who was so fond of righteousness and even though she spoke as aforesaid. Nay, in order to turn her away from her resolve, he spoke to her a lot about the miseries attendant upon forest life. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Bringing home to Sītā the austerity and hardships of forest life, Śrī Rāma tries once more to dissuade her from her insistence on accompanying him to the forest

स एवं ब्रुवतीं सीतां धर्मज्ञां धर्मवत्सलः।
न नेतुं कुरुते बुद्धिं वने दुःखानि चिन्तयन्॥ १॥

Bearing in mind the hardships one will be called upon to bear in the forest, Śrī Rāma, who was fond of righteousness, did not favour the idea of taking alongwith him to the forest Sītā, who knew what is right, and spoke as aforesaid. (1)

सान्त्वयित्वा ततस्तां तु बाष्पदूषितलोचनाम्।
निवर्तनार्थे धर्मात्मा वाक्यमेतदुवाच ह॥ २॥

Soothing with kind words Sītā, whose eyes were bedimmed with tears, Śrī Rāma, whose mind was given to piety, for his part, so the tradition goes, then spoke as follows with a view to turning her back from her resolve : (2)

सीते महाकुलीनासि धर्मे च निरता सदा।
इहाचरस्व धर्मं त्वं यथा मे मनसः सुखम्॥ ३॥

"Sītā, you are born of a high pedigree and are ever devoted to righteousness. Practise you virtue here so that gratification may be caused to my mind. (3)

सीते यथा त्वां वक्ष्यामि तथा कार्यं त्वयाबले।
वने दोषा हि बहवो वसतस्तान् निबोध मे॥ ४॥

"You should act as I am going to tell you, O frail Sītā ! A dweller in forest, really

speaking, suffers from many a handicap: please know them from me. (4)

सीते विमुच्यतामेषा वनवासकृता मतिः।
बहुदोषं हि कान्तारं वनमित्यभिधीयते॥ ५॥

"Let this idea of living in a forest be finally relinquished, O Sītā; for a dense forest is spoken of as fraught with manifold dangers. (5)

हितबुद्ध्या खलु वचो मयैतदभिधीयते।
सदा सुखं न जानामि दुःखमेव सदा वनम्॥ ६॥

"This advice is tendered by me with an eye to your welfare alone and not because you will prove a burden to me. Not only there is no joy in a forest at all times; I rather know it to be an abode of perpetual misery. (6)

गिरिनिर्झरसम्भूता गिरिनिर्दरिवासिनाम्।
सिंहानां निनदा दुःखाः श्रोतुं दुःखमतो वनम्॥ ७॥

"Intensified by the noise of hill-streams, the roars of lions dwelling in mountain caves are unpleasant to hear. Hence a forest is full of misery. (7)

क्रीडमानाश्च विस्रब्धा मत्ताः शून्ये तथा मृगाः।
दृष्ट्वा समभिवर्तन्ते सीते दुःखमतो वनम्॥ ८॥

"Again, on seeing a human being, wild beasts in rut, sporting fearlessly in a lonely retreat, attack him on all sides. Hence a forest is full of suffering. (8)

सग्राहाः सरितश्चैव पङ्कवत्यस्तु दुस्तराः।
मत्तैरपि गजैर्नित्यमतो दुःखतरं वनम्॥ ९॥

"Rivers are full of alligators and marshy too and as such difficult to cross even for elephants in rut. Hence a forest is ever exceedingly unpleasant. (9)

लताकण्टकसंकीर्णाः कृकवाकूपनादिताः।
निरपाश्च सुदुःखाश्च मार्गा दुःखमतो वनम्॥ १०॥

"The paths are waterless and extremely rugged, covered with creepers and thorns and rendered noisy by wild cocks. A forest is, therefore, full of misery. (10)

सुप्यते पर्णशय्यासु स्वयंभग्नासु भूतले।
रात्रिषु श्रमखिन्नेन तस्माद् दुःखमतो वनम्॥ ११॥

"Exhausted through toil entailed by search for food in the shape of fruits etc., one has to lie down during nights on beds of dry leaves fallen of themselves. Hence a forest is a source of great suffering. (11)

अहोरात्रं च संतोषः कर्तव्यो नियतात्मना।
फलैर्वृक्षावपतितैः सीते दुःखमतो वनम्॥ १२॥

"By day and by night hunger has to be appeased with one's mind fully controlled by means of fruits fallen of themselves from trees, O Sītā! Hence a forest is full of privations. (12)

उपवासश्च कर्तव्यो यथा प्राणेन मैथिलि।
जटाभारश्च कर्तव्यो वल्कलाम्बरधारणम्॥ १३॥

"Fasting has to be observed according to one's stamina, O princess of Mithilā! Nay, a mass of matted hair has to be worn on the head and one has to remain clad in the bark of trees. (13)

देवतानां पितॄणां च कर्तव्यं विधिपूर्वकम्।
प्राप्तानामतिथीनां च नित्यशः प्रतिपूजनम्॥ १४॥

"Worship must be offered everyday to the gods and the manes according to the scriptural ordinance and hospitality shown to unexpected guests arrived at his door. (14)

कार्यस्त्रिरभिषेकश्च काले काले च नित्यशः।
चरतां नियमेनैव तस्माद् दुःखतरं वनम्॥ १५॥

"By those living strictly in accordance with the scriptural ordinance ablutions must be performed thrice at the appointed time, viz., in the morning and evening as well as at midday, everyday. Hence a forest is full of great hardships. (15)

उपहारश्च कर्तव्यः कुसुमैः स्वयमाहृतैः।
आर्षेण विधिना वेद्यां सीते दुःखमतो वनम्॥ १६॥

"Worship must be offered according to the ordinance laid down by sages at the altar, prepared with one's own hands by means of flowers gathered by oneself, O Sītā! Hence a forest is a source of suffering. (16)

यथालब्धेन कर्तव्यः संतोषस्तेन मैथिलि।
यताहारैर्वनचरैः सीते दुःखमतो वनम्॥ १७॥

"Eating sparingly, dwellers in forests have to appease their hunger with fruits etc. obtained according to season, O Sītā, princess of Mithilā! Hence a forest is full of hardships. (17)

अतीव वातस्तिमिरं बुभुक्षा चाति नित्यशः।
भयानि च महान्त्यत्र ततो दुःखतरं वनम्॥ १८॥

"The wind blows furiously everyday, thick darkness prevails and hunger too is rapacious. Besides there are great perils in the forest. Hence a forest is a source of great hardships. (18)

सरीसृपाश्च बहवो बहुरूपाश्च भामिनि।
चरन्ति पथि ते दर्पात् ततो दुःखतरं वनम्॥ १९॥

"Well-known serpents of various kinds proudly creep on the tracks in large numbers, O proud lady! A forest, therefore, is a source of great miseries. (19)

नदीनिलयनाः सर्पा नदीकुटिलगामिनः।
तिष्ठन्त्यावृत्य पन्थानमतो दुःखतरं वनम्॥ २०॥

"Serpents having their home in rivers and moving tortuously like rivers lie blocking the way. Hence a forest is full of great suffering. (20)

पतङ्गा वृश्चिकाः कीटा दंशाश्च मशकैः सह।
बाधन्ते नित्यमबले सर्वं दुःखमतो वनम्॥ २१॥

"Moths, scorpions, worms and gnats alongwith mosquitoes harass everyone daily, O frail princess! Hence a forest is full of suffering. (21)

द्रुमाः कण्टकिनश्चैव कुशाः काशाश्च भामिनि।
वने व्याकुलशाखाग्रास्तेन दुःखमतो वनम्॥ २२॥

"Thorny trees, blades of the sacred Kuśa grass and gnarled shrubs known by the name of Kāśas are seen with the ends of their limbs spreading on all sides in the forest, O proud lady! Hence a forest is thickly beset with hardships. (22)

कायक्लेशाश्च बहवो भयानि विविधानि च।
अरण्यवासे वसतो दुःखमेव सदा वनम्॥ २३॥

"Manifold bodily sufferings torment and perils of various kinds threaten a person taking up his abode in a forest dwelling. A forest is thus a perennial source of suffering. (23)

क्रोधलोभौ विमोक्तव्यौ कर्तव्या तपसे मतिः।
न भेतव्यं च भेतव्ये दुःखं नित्यमतो वनम्॥ २४॥

"Anger and greed have to be completely abandoned, one's heart has to be set on asceticism and one must not dread even that which deserves to be dreaded. Hence a forest is a perpetual source of suffering. (24)

तदलं ते वनं गत्वा क्षेमं नहि वनं तव।
विमृशन्निव पश्यामि बहुदोषकरं वनम्॥ २५॥

"Therefore, have done with the idea of proceeding to the forest. A forest is not secure for you. Bestowing my thought on the subject I perceive the forest as fraught with many evils, as it were." (25)

वनं तु नेतुं न कृता मतिर्यदा
बभूव रामेण तदा महात्मना।
न तस्य सीता वचनं चकार तं
ततोऽब्रवीद् राममिदं सुदुःखिता॥ २६॥

When the high-souled Śrī Rāma did not agree to take Sītā to the forest, the latter for her part did not concur with his verdict. Sore afflicted, she then spoke as follows to the illustrious Śrī Rāma. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Sītā continues to implore Śrī Rāma to take her to the forest alongwith him. Śrī Rāma, however, is adamant and goes on consoling her and asking her to stay on in Ayodhyā

एतत् तु वचनं श्रुत्वा सीता रामस्य दुःखिता।
प्रसक्ताश्रुमुखी मन्दमिदं वचनमब्रवीत्॥ १॥

Distressed to hear this plea of Śrī Rāma, Sītā, for her part, who was deeply attached to the latter, gently spoke as follows, her face wet with tears: (1)

ये त्वया कीर्तिता दोषा वने वस्तव्यतां प्रति।
गुणानित्येव तान् विद्धि तव स्नेहपुरस्कृता॥ २॥

"The disadvantages that have been enumerated by you as accruing from an abode in the forest, know them to be so many blessings in disguise in view of the fact that I am foremost in your affections. (2)

मृगाः सिंहा गजाश्चैव शार्दूलाः शरभास्तथा।
चमराः सृमराश्चैव ये चान्ये वनचारिणः॥ ३॥
अदृष्टपूर्वरूपत्वात् सर्वे ते तव राघव।
रूपं दृष्ट्वापसर्पेयुस्तव सर्वे हि बिभ्यति॥ ४॥

"Antelopes, lions and even so elephants, tigers and Śarabhas (a legendary animal with eight legs and said to be more powerful even than the lion), yaks as well as Gayals and many other beasts that roam about in the forest are all sure to run away on seeing your countenance since they have never seen your face before and because all are afraid of you. (3-4)

त्वया च सह गन्तव्यं मया गुरुजनाज्ञया।
त्वद्वियोगेन मे राम त्यक्तव्यमिह जीवितम्॥ ५॥

"In pursuance of the orders of your parents, I too must accompany you to the forest inasmuch as I am your counterpart* and cannot live apart from you. Nay, life in this world must be cast away by me in the event of separation from you, O Rāma! (5)

नहि मां त्वत्समीपस्थामपि शक्रोऽपि राघव।
सुराणामीश्वरः शक्तः प्रधर्षयितुमोजसा॥ ६॥

"In fact, not even Indra, the ruler of gods, is capable of overpowering me by his might so long as I am by your side. (6)

पतिहीना तु या नारी न सा शक्ष्यति जीवितुम्।
काममेवंविधं राम त्वया मम निदर्शितम्॥ ७॥

"Such a thing has been amply brought home to me by you, O Rāma, that a devoted wife who stands disunited from her husband would not be able to survive. (7)

अथापि च महाप्राज्ञ ब्राह्मणानां मया श्रुतम्।
पुरा पितृगृहे सत्यं वस्तव्यं किल मे वने॥ ८॥

"Moreover, in the days gone by while living at my father's, O highly enlightened prince, the prophecy—which must come out true—was heard by me from the mouth of Brāhmaṇas well-versed in astrology that I must dwell in the forest. (8)

लक्षणिभ्यो द्विजातिभ्यः श्रुत्वाहं वचनं गृहे।
वनवासकृतोत्साहा नित्यमेव महाबल॥ ९॥

"Having heard the prophecy at my parents' home from Brāhmaṇas, able to interpret marks on the body, I have ever cherished a longing for forest life, O highly powerful prince! (9)

आदेशो वनवासस्य प्राप्तव्यः स मया किल।
सा त्वया सह भर्त्राहं यास्यामि प्रिय नान्यथा॥ १०॥

"The truth of that prediction about forest

* The Śruti says—अर्धो वा एष आत्मनो यत्पत्नी।

life must be realized by me. I must accordingly accompany you, my Lord, O darling; it cannot be otherwise. (10)

कृतादेशा भविष्यामि गमिष्यामि त्वया सह।
कालश्चायं समुत्पन्नः सत्यवान् भवतु द्विजः॥ ११॥

"I am sure I shall be permitted by you to follow you and shall eventually accompany you. Nay, the time for the fulfilment of the prophecy has now arrived. Let the utterance of the Brāhmaṇas prove true. (11)

वनवासे हि जानामि दुःखानि बहुधा किल।
प्राप्यन्ते नियतं वीर पुरुषैरकृतात्मभिः॥ १२॥

"I certainly know there are sufferings of various kinds in the forest. They are, however, invariably experienced by men of unsubdued mind alone, O heroic prince ! (12)

कन्यया च पितुर्गेहे वनवासः श्रुतो मया।
भिक्षिण्याः शमवृत्ताया मम मातुरिहाग्रतः॥ १३॥
प्रसादितश्च वै पूर्वं त्वं मे बहुतिथं प्रभो।
गमनं वनवासस्य कांक्षितं हि सह त्वया॥ १४॥

"While I was still unmarried, the prediction about my dwelling in the forest was heard by me in my father's house from the mouth of a hermitess, spending her life in quietism, in the presence of my mother. Here too, my lord, you have been actually asked on many an occasion in the past the favour of taking me to the forest and spending some time there. Indeed a journey with a view to spending some time in the forest with you is longed for by me. (13-14)

कृतक्षणाहं भद्रं ते गमनं प्रति राघव।
वनवासस्य शूरस्य मम चर्या हि रोचते॥ १५॥

"I am feeling jubilant over the prospect of my departure for the forest. May all be well with you, O scion of Raghu ! Service to you,a heroic prince, dwelling in the forest is surely delightful to me. (15)

शुद्धात्मन् प्रेमभावाद्धि भविष्यामि विकल्मषा।
भर्तारमनुगच्छन्ती भर्ता हि परदैवतम्॥ १६॥

"Following my husband to the forest with loving devotion I shall surely be absolved from all guilt, O pure-minded prince; for the husband is the supreme deity for a wife. (16)

प्रेत्यभावे हि कल्याणः संगमो मे सदा त्वया।
श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां यशस्विनाम्॥ १७॥
इहलोके च पितृभिर्या स्त्री यस्य महाबल।
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा॥ १८॥

"On my remaining united with you even in the forest, my union with you will continue forever and will be a source of blessedness to us both even hereafter. On this subject, O highly powerful prince, is heard from the lips of celebrated Brāhmaṇas the following holy Śruti text : 'Even in the other world a woman continues to be the wife of that very man to whom she was given away in this world by her parents with water in their hands to solemnize the gift according to the moral code binding on them.' (17-18)

एवमस्मात् स्वकां नारीं सुवृत्तां हि पतिव्रताम्।
नाभिरोचयसे नेतुं त्वं मां केनेह हेतुना॥ १९॥

"Such being the case, for what reason on earth do you not agree to take me, your own wife, actually so devoted to her husband and of such good character, from this city? (19)

भक्तां पतिव्रतां दीनां मां समां सुखदुःखयोः।
नेतुमर्हसि काकुत्स्थ समानसुखदुःखिनीम्॥ २०॥

"You ought, therefore, to take me, so devoted and faithful to my husband (yourself), miserable for fear of separation, alike to pleasure and pain and sharing your joys and sorrows, O scion of Kākutstha ! (20)

यदि मां दुःखितामेवं वनं नेतुं न चेच्छसि।
विषमग्निं जलं वाहमास्थास्ये मृत्युकारणात्॥ २१॥

"If you do not feel inclined at all to take me, afflicted as I am as shown above, to the forest, I shall resort to poison, fire or water to hasten my end." (21)

एवं बहुविधं तं सा याचते गमनं प्रति।
नानुमेने महाबाहुस्तां नेतुं विजनं वनम्॥ २२॥

In this way Sītā entreated him in many ways to let her accompany him. Nevertheless Śrī Rāma, the mighty-armed prince, did not consent to take her to the forest, which was destitute of friends. (22)

एवमुक्ता तु सा चिन्तां मैथिली समुपागता।
स्नापयन्तीव गामुष्णैरश्रुभिर्नयनच्युतैः॥ २३॥

Discouraged thus, the celebrated Sītā, the princess of Mithilā, for her part, fell a prey to anxiety, moistening the earth as it were with burning tears dropped from her eyes. (23)

चिन्तयन्तीं तदा तां तु निवर्तयितुमात्मवान्।
क्रोधाविष्टां तु वैदेहीं काकुत्स्थो बह्वसान्त्वयत्॥ २४॥

In order, however, to divert her from her resolve, the self-possessed Śrī Rāma, a scion of Kakutstha, for his part then pacified in many ways the said princess of the Videha kingdom, who was overwhelmed with indignation roused by love and fell abrooding. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Though consoled by Śrī Rāma in many ways, Sītā did not change her mind and seeing her insistent on accompanying him, Śrī Rāma agrees to take her to the forest and asks her to prepare for the journey and to give away all her personal belongings in charity

सान्त्व्यमाना तु रामेण मैथिली जनकात्मजा।
वनवासनिमित्तार्थं भर्तारमिदमब्रवीत्॥ १॥

Being consoled by Śrī Rāma, Sītā, Janaka's daughter, the princess of Mithilā, for her part, replied thus to her husband in order to obtain his permission to live with him in the forest. (1)

सा तमुत्तमसंविग्ना सीता विपुलवक्षसम्।
प्रणयाच्चाभिमानाच्च परिचिक्षेप राघवम्॥ २॥

Highly agitated at the thought of her separation from Śrī Rāma, the said Sītā taunted Śrī Rāma (a scion of Raghu), who was distinguished by a broad chest, from affection and pride in the following words: (2)

किं त्वामन्यत वैदेहः पिता मे मिथिलाधिपः।
राम जामातरं प्राप्य स्त्रियं पुरुषविग्रहम्॥ ३॥

"Securing you as his son-in-law, O Rāma, did my father, Janaka (descended in the line of the Videhas), the king of Mithilā, recognise you to be a woman in the form of a man? (3)

अनृतं बत लोकोऽयमज्ञानाद् यदि वक्ष्यति।
तेजो नास्ति परं रामे तपतीव दिवाकरे॥ ४॥

"It would be a matter for pity to me if in the event of your not taking me with you the people of Ayodhyā utter through ignorance the falsehood that 'Supreme valour is lacking in Śrī Rāma, even though he blazes like the sun.' (4)

किं हि कृत्वा विषण्णस्त्वं कुतो वा भयमस्ति ते।
यत् परित्यक्तुकामस्त्वं मामनन्यपरायणाम्॥ ५॥

"On what ground are you cast down or whence the fear in you for which you are

inclined to desert me, exclusively devoted as I am to you? (5)

द्युमत्सेनसुतं वीरं सत्यवन्तमनुव्रताम्।
सावित्रीमिव मां विद्धि त्वमात्मवशवर्तिनीम्॥ ६॥

"Know me you to be as obedient to your will as Sāvitrī (of historical fame) was devoted to the valiant Satyavān, son of King Dyumatsena. (6)

न त्वहं मनसा प्यन्यं द्रष्टास्मि त्वदृतेऽनघ।
त्वया राघव गच्छेयं यथान्या कुलपांसनी॥ ७॥

"I will not cast my eyes even in thought on anyone else than you as any other woman bringing disgrace to her family would, O sinless one! I must accompany you, O scion of Raghu! (7)

स्वयं तु भार्यां कौमारीं चिरमध्युषितां सतीम्।
शैलूष इव मां राम परेभ्यो दातुमिच्छसि॥ ८॥

"How do you, like a man who lives by his wife, intend to deliver to others of your own will, me, your chaste wife, who was married to you before puberty and has lived with you for a long time, O Rāma? (8)

यस्य पथ्यंचरामात्थ यस्य चार्थेऽवरुध्यसे।
त्वं तस्य भव वश्यश्च विधेयश्च सदानघ॥ ९॥

"Be you ever amenable to the control of and obedient to him whom you ask me to follow the wishes of Bharat, and for whose sake you are being pushed back. (9)

स मामनादाय वनं न त्वं प्रस्थितुमर्हसि।
तपो वा यदि वारण्यं स्वर्गो वा स्यात् त्वया सह॥ १०॥

"Such as you are, you ought not to proceed to the forest without taking me with you. Be it a course of austerities, forest life or heavenly life, let it be with you. (10)

न च मे भविता तत्र कश्चित् पथि परिश्रमः।
पृष्ठतस्तव गच्छन्त्या विहारशयनेष्विव॥ ११॥

"No more exertion will be caused to me in following at your heels on the paths in the forest than in strolling in a garden or in sleep. (11)

कुशकाशशरेषीका ये च कण्टकिनो द्रुमाः।
तूलाजिनसमस्पर्शा मार्गे मम सह त्वया॥ १२॥

"Blades of the sacred Kuśa grass, shrubs known by the name of Kāśa, reeds and rushes and whatever prickly bushes fall in my way in your company will touch my soles like a heap of cotton or soft deerskin. (12)

महावातसमुद्भूतं यन्मामवकरिष्यति।
रजो रमण तन्मन्ये परार्घ्यमिव चन्दनम्॥ १३॥

"I shall reckon the dust raised by a storm that will cover my body as most exquisite sandal dust, my lord! (13)

शाद्वलेषु यदा शिश्ये वनान्तर्वनगोचरा।
कुथास्तरणयुक्तेषु किं स्यात् सुखतरं ततः॥ १४॥

"When, while living in the forest, I shall lie down on turfs in the heart of a forest with you, will lying in beds covered with soft carpets be more comfortable than that? (14)

पत्रं मूलं फलं यत्तु अल्पं वा यदि वा बहु।
दास्यसे स्वयमाहृत्य तन्मेऽमृतरसोपमम्॥ १५॥

"Anything you will give me in the shape of leaves, roots or fruits, bringing it yourself in a small or large quantity will taste like nectar to me. (15)

न मातुर्न पितुस्तत्र स्मरिष्यामि न वेश्मनः।
आर्तवान्युपभुञ्जाना पुष्पाणि च फलानि च॥ १६॥

"Enjoying there seasonal flowers and fruits too I shall neither remember my mother nor father nor home. (16)

न च तत्र ततः किंचिद् द्रष्टुमर्हसि विप्रियम्।
मत्कृते न च ते शोको न भविष्यामि दुर्भरा॥ १७॥

"You ought not to foresee anything unwelcome following from my departure to the forest. Nor will any grief come to you on my account there, nor shall I prove hard to sustain. (17)

यस्त्वया सह स स्वर्गो निरयो यस्त्वया विना।
इति जानन् परां प्रीतिं गच्छ राम मया सह॥ १८॥

"An abode which will be shared by me with you will be pleasing as heaven to me;

while that which will be shorn of you will be repellent as hell. Knowing thus my supreme love for you, proceed to the forest with me, O Rāma ! (18)

अथ मामेवमव्यग्रां वनं नैव नयिष्यसे।
विषमद्यैव पास्यामि मा वशं द्विषतां गमम्॥ १९॥

"If you definitely do not take me to the forest, even though I am not the least afraid of going there as shown above, I shall drink poison this very day but would on no account submit to the will of enemies (Bharata and others). (19)

पश्चादपि हि दुःखेन मम नैवास्ति जीवितम्।
उज्झितायास्त्वया नाथ तदैव मरणं वरम्॥ २०॥

"Surely as a result of agony caused by separation from you, I am not going to live even afterwards when abandoned by you, O lord ! It is, therefore, better that I should die in your very presence. (20)

इमं हि सहितुं शोकं मुहूर्तमपि नोत्सहे।
किं पुनर्दश वर्षाणि त्रीणि चैकं च दुःखिता॥ २१॥

"I indeed cannot endure even for less than an hour the grief caused by separation from you. How, then, can I, an afflicted woman, bear it for ten years and four?"(21)

इति सा शोकसंतप्ता विलप्य करुणं बहु।
चुक्रोश पतिमायस्ता भृशमालिङ्ग्य सस्वरम्॥ २२॥

Having wailed a lot in a piteous way as aforesaid, and closely embracing her husband, tormented as she was with grief, Sītā, who now felt exhausted, cried piteously shedding stream of tears. (22)

सा विद्धा बहुभिर्वाक्यैर्दिग्धैरिव गजाङ्गना।
चिरसंनियतं बाष्पं मुमोचाग्निमिवारणिः॥ २३॥

Tortured with many homilies like a female elephant pierced with poisoned shafts, she shed tears that had long been restrained even as a piece of wood would emit fire through attrition with another. (23)

तस्याः स्फटिकसंकाशं वारि संतापसम्भवम्।
नेत्राभ्यां परिसुस्राव पङ्कजाभ्यामिवोदकम्॥ २४॥

Tear-drops sparkling as crystal and born of agony slipped from her eyes as water from a pair of lotuses. (24)

तत्सितामलचन्द्राभं मुखमायतलोचनम्।
पर्यशुष्यत बाष्पेण जलोद्धृतमिवाम्बुजम्॥ २५॥

Her countenance, that shone like the uneclipsed moon on a full moon night and was distinguished by big eyes, was blasted with hot tears as a lotus taken out of water is withered through heat. (25)

तां परिष्वज्य बाहुभ्यां विसंज्ञामिव दुःखिताम्।
उवाच वचनं रामः परिविश्वासयंस्तदा॥ २६॥

Folding in his arms Sītā, who felt distressed and had fainted, as it were, Śrī Rāma then spoke to her as follows, fully reassuring her: (26)

न देवि बत दुःखेन स्वर्गमप्यभिरोचये।
नहि मेऽस्ति भयं किंचित् स्वयम्भोरिव सर्वतः॥ २७॥

"Alas, I find no delight even in heaven obtained by causing agony to you, O pious lady ! Nor is there fear to me from any quarter any more than to Brahmā, the self-born. (27)

तव सर्वमभिप्रायमविज्ञाय शुभानने।
वासं न रोचयेऽरण्ये शक्तिमानपि रक्षणे॥ २८॥

"Not knowing your full mind, O lady with a charming countenance, I did not approve of your sojourn in the forest, though capable of protecting you. (28)

यत् सृष्टासि मया सार्धं वनवासाय मैथिलि।
न विहातुं मया शक्या प्रीतिरात्मवता यथा॥ २९॥

"Since you were obviously born to dwell with me in the forest, O princess of Mithilā, you are incapable of being abandoned by me even as tenderness cannot be given up by a man of self-knowledge. (29)

धर्मस्तु गजनासोरु सद्भिराचरितः पुरा।
तं चाहमनुवर्तिष्ये यथा सूर्यं सुवर्चला॥ ३०॥

"Nay, I shall abide by the moral law actually followed by the virtuous dwellers in the forest in the past, O lady with comely

limbs ! Follow me now even as Suvarcalā (nicknamed Saṁjñā, wife of the sun-god) does the sun-god. (30)

न खल्वहं न गच्छेयं वनं जनकनन्दिनि।
वचनं तन्नयति मां पितुः सत्योपबृंहितम्॥ ३१॥

"Of course, it cannot be that I may not proceed to the forest, O daughter of Janaka; for that plighted word of my father is urging me to proceed to the forest. (31)

एष धर्मश्च सुश्रोणि पितुर्मातुश्च वश्यता।
आज्ञां चाहं व्यतिक्रम्य नाहं जीवितुमुत्सहे॥ ३२॥

"Nay, obedience to one's father and mother—this is one's sacred duty, O handsome lady ! And violating their command I dare not survive. (32)

अस्वाधीनं कथं दैवं प्रकारैरभिराध्यते।
स्वाधीनं समतिक्रम्य मातरं पितरं गुरुम्॥ ३३॥

"Disregarding one's mother, father and teacher, whose command can be directly obtained, how can it be possible to propitiate one's chosen deity, who is not so manifest, through traditional modes of worship? (33)

यत्र त्रयं त्रयो लोकाः पवित्रं तत्समं भुवि।
नान्यदस्ति शुभापाङ्गे तेनेदमभिराध्यते॥ ३४॥

"No other worship is so sacred or capable of delivering the worshipper from the great fear of transmigration on earth as service to the aforesaid three, through which all the three worlds (heaven, earth and the space intervening them) can be propitiated and all the three objects of human pursuit viz., religious merit, earthly possessions and gratification of senses can be obtained, O lady with charming glances ! Hence the above-mentioned three are sought to be propitiated by me. (34)

न सत्यं दानमानौ वा यज्ञो वाप्याप्तदक्षिणाः।
तथा बलकराः सीते यथा सेवा पितुर्मता॥ ३५॥

"Neither truthfulness nor gifts and honour bestowed on the deserving, nor sacrificial performances in which sacrificial fees are handsomely paid are so potent in securing happiness in the other world as service to one's father and mother is believed to be. (35)

स्वर्गो धनं वा धान्यं वा विद्या पुत्राः सुखानि च।
गुरुवृत्त्यनुरोधेन न किंचिदपि दुर्लभम्॥ ३६॥

"Heavenly bliss or earthly riches, foodgrains or learning, sons and amenities of life—nothing is hard to obtain through compliance with the wishes of one's elders. (36)

देवगन्धर्वगोलोकान् ब्रह्मलोकांस्तथापरान्।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः॥ ३७॥

"High-souled men exclusively devoted to the service of their parents secure after their death the regions of the gods and the Gandharvas, the seventh heaven presided over by Brahmā, the creator, and other regions, nay, even Goloka (the highest heaven presided—over by Śrī Rādhā and Śrī Kṛṣṇa, so-called because it abounds in cows, the pets of Śrī Kṛṣṇa). (37)

स मां पिता यथा शास्ति सत्यधर्मपथे स्थितः।
तथा वर्तितुमिच्छामि स हि धर्मः सनातनः॥ ३८॥

"I wish to do precisely as my celebrated father, devoted to the path of truthfulness and virtue, enjoins me to do; for such is the eternal law of morality. (38)

मम सन्ना मतिः सीते नेतुं त्वां दण्डकावनम्।
वसिष्यामीति सा त्वं मामनुयातुं सुनिश्चिता॥ ३९॥

"Inasmuch as you are fully determined to follow me to the forest with a resolution to sojourn there, my former decision about not taking you to the forest of Daṇḍaka has become feeble, O Sītā ! (39)

सा हि दिष्टानवद्याङ्गि वनाय मदिरेक्षणे।
अनुगच्छस्व मां भीरु सहधर्मचरी भव॥ ४०॥

"Since you are now allowed by me to proceed to the forest with me, O timid lady with flawless limbs and bewitching eyes, follow me as such and be my partner in the practice of asceticism incumbent on the dwellers in a forest. (40)

सर्वथा सदृशं सीते मम स्वस्य कुलस्य च।
व्यवसायमनुक्रान्ता कान्ते त्वमतिशोभनम्॥ ४१॥

"Beloved Sītā, you have arrived at a most welcome decision worthy in everyway of my race as well as of yours. (41)

आरभस्व शुभश्रोणि वनवासक्षमाः क्रियाः।
नेदानीं त्वदृते सीते स्वर्गोऽपि मम रोचते॥ ४२॥

"Proceed with the duties preliminary to a sojourn in the woods, O lady with charming limbs! Without you even heaven does not catch my fancy at this moment. (42)

ब्राह्मणेभ्यश्च रत्नानि भिक्षुकेभ्यश्च भोजनम्।
देहि चाशंसमानेभ्यः संत्वरस्व च मा चिरम्॥ ४३॥

"Nay, bestow valuable gifts on the Brāhmaṇas and also offer food to mendicants asking for it. Again, be very quick. Make no delay. (43)

भूषणानि महार्हाणि वरवस्त्राणि यानि च।
रमणीयाश्च ये केचित् क्रीडार्थाश्चाप्युपस्कराः॥ ४४॥
शयनीयानि यानानि मम चान्यानि यानि च।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरम्॥ ४५॥

"Give to the various grades of your dependants whatever costly ornaments, fine articles of wearing apparel and whatever lovely articles of household use and those meant for diversion, couches and conveyances, both mine as well as yours, and whatever articles are left after satisfying the Brāhmaṇas." (44-45)

अनुकूलं तु सा भर्तुर्ज्ञात्वा गमनमात्मनः।
क्षिप्रं प्रमुदिता देवी दातुमेव प्रचक्रमे॥ ४६॥

Overjoyed to know her departure to the forest acceptable to her husband, the godly lady Sītā for her part quickly and definitely set about making gifts accordingly. (46)

ततः प्रहृष्टा प्रतिपूर्णमानसा
यशस्विनी भर्तुरवेक्ष्य भाषितम्।
धनानि रत्नानि च दातुमङ्गना
प्रचक्रमे धर्मभृतां मनस्विनी॥ ४७॥

Feeling reassured in mind and overjoyed to ponder over the speech of her husband, the illustrious and strong-minded lady forthwith commenced gifting riches and jewels to virtuous souls. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Hearing the dialogue of Śrī Rāma and Sītā, Lakṣmaṇa seeks his permission to accompany him to the forest. Śrī Rāma desires him to stay in Ayodhyā in order to look after his mothers. But seeing his insistence, he agrees to take him as well and urges him to bring Suyajña and other Ṛṣis, accounting them worthy of receiving gifts from him

एवं श्रुत्वा स संवादं लक्ष्मणः पूर्वमागतः।
बाष्पपर्याकुलमुखः शोकं सोढुमशक्नुवन्॥ १॥

Hearing the dialogue that passed between Śrī Rāma and Sītā as reproduced above, the illustrious Lakṣmaṇa, who had already reached there from Kausalyā's

apartments alongwith Śrī Rāma could not bear the grief born of his impending separation from Śrī Rāma, his face covered with tears. (1)

स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः।
सीतामुवाचातियशां राघवं च महाव्रतम्॥ २॥

Tightly pressing the feet of his eldest brother, Lakṣmaṇa, the delight of the Raghus, spoke as follows to Sītā, who enjoyed great celebrity, as also to Śrī Rāma, a scion of Raghu, who had undertaken a great vow : (2)

यदि गन्तुं कृता बुद्धिर्वनं मृगगजायुतम्।
अहं त्वानुगमिष्यामि वनमग्रे धनुर्धरः॥ ३॥

"If your mind is set on proceeding to the forest, full of deer and elephants I shall accompany you to the woodland, walking ahead of you armed with a bow. (3)

मया समेतोऽरण्यानि रम्याणि विचरिष्यसि।
पक्षिभिर्मृगयूथैश्च संघुष्टानि समन्ततः॥ ४॥

"Accompanied by me you will roam about in delightful woodlands rendered noisy all round by birds and swarms of deer. (4)

न देवलोकाक्रमणं नामरत्वमहं वृणे।
ऐश्वर्यं चापि लोकानां कामये न त्वया विना॥ ५॥

"Without you I do not wish to ascend to heaven nor do I solicit godhood nor again do I crave for the rulership of the spheres." (5)

एवं ब्रुवाणः सौमित्रिर्वनवासाय निश्चितः।
रामेण बहुभिः सान्त्वैर्निषिद्धः पुनरब्रवीत्॥ ६॥

Speaking thus, Lakṣmaṇa, son of Sumitrā, who was determined to dwell in the forest with his eldest brother and was discouraged by Śrī Rāma in so many soothing words, submitted once more as follows : (6)

अनुज्ञातस्तु भवता पूर्वमेव यदस्म्यहम्।
किमिदानीं पुनरपि क्रियते मे निवारणम्॥ ७॥

"Even though I stand already permitted by you to accompany you to the forest, how am I being prohibited anew this moment? (7)

यदर्थं प्रतिषेधो मे क्रियते गन्तुमिच्छतः।
एतदिच्छामि विज्ञातुं संशयो हि ममानघ॥ ८॥

"I wish to know definitely wherefore I am being disallowed though longing to proceed with you; for there is doubt in my mind, O sinless brother as to how permission was granted in the beginning and is being withheld now." (8)

ततोऽब्रवीन्महातेजा रामो लक्ष्मणमग्रतः।
स्थितं प्राग्गामिनं धीरं याचमानं कृताञ्जलिम्॥ ९॥

Śrī Rāma, who was endowed with great splendour, then replied as follows to the strong-minded Lakṣmaṇa, who stood before him eager to precede Śrī Rāma to the forest and soliciting the latter's permission with joined palms : (9)

स्निग्धो धर्मरतो धीरः सततं सत्पथे स्थितः।
प्रियः प्राणसमो वश्यो विजेयश्च सखा च मे॥ १०॥

"Full of affection for me, devoted to virtue, resolute, constantly firm on the right path as shown by the Vedas, dear to me as life, amenable to my control and obedient, you are my boon companion too and, therefore, worthy in every way of accompanying me. (10)

मयाद्य सह सौमित्रे त्वयि गच्छति तद्वनम्।
को भजिष्यति कौसल्यां सुमित्रां वा यशस्विनीम्॥ ११॥

"Yet if you proceed with me to the forest for which I am leaving today, O son of Sumitrā, who will serve the illustrious Kausalyā and Sumitrā? (11)

अभिवर्षति कामैर्यः पर्जन्यः पृथिवीमिव।
स कामपाशपर्यस्तो महातेजा महीपतिः॥ १२॥

"That highly glorious king, our father, who showered blessings on the people even as the god of rain sends down rain on the earth stands fettered by the cord of love. (12)

सा हि राज्यमिदं प्राप्य नृपस्याश्वपतेः सुता।
दुःखितानां सपत्नीनां न करिष्यति शोभनम्॥ १३॥

"Obtaining this kingdom, Kaikeyī, the daughter of King Aśwapati, will certainly not accord good treatment to her afflicted co-wives. (13)

न भरिष्यति कौसल्यां सुमित्रां च सुदुःखिताम्।
भरतो राज्यमासाद्य कैकेय्यां पर्यवस्थितः॥ १४॥

"Having attained sovereignty Bharata too will not maintain the extremely miserable Kausalyā and Sumitrā, devoted as he will naturally be to Kaikeyī, his own mother. (14)

तामार्यां स्वयमेवेह राजानुग्रहणेन वा।
सौमित्रे भर कौसल्यामुक्तमर्थममुं चर॥ १५॥

"By your own effort or by securing the goodwill of the king, O son of Sumitrā, please look after here the aforesaid Kausalyā, who is worthy of the utmost respect. Pray, accomplish this aforesaid purpose of mine. (15)

एवं मयि च ते भक्तिर्भविष्यति सुदर्शिता।
धर्मज्ञगुरुपूजायां धर्मश्चाप्यतुलो महान्॥ १६॥

"On service being thus rendered to elders, O knower of what is right, devotion to me will have been fully demonstrated by you and incomparably great religious merit too will accrue to you. (16)

एवं कुरुष्व सौमित्रे मत्कृते रघुनन्दन।
अस्माभिर्विप्रहीणाया मातुर्नो न भवेत् सुखम्॥ १७॥

"For my sake, therefore, O son of Sumitrā, do as aforesaid; for there will be no happiness for my mother bereft of us, O scion of Raghu!" (17)

एवमुक्तस्तु रामेण लक्ष्मणः श्लक्ष्णया गिरा।
प्रत्युवाच तदा रामं वाक्यज्ञो वाक्यकोविदम्॥ १८॥

Spoken to thus by Śrī Rāma, Lakṣmaṇa, for his part, who knew how to speak, then replied in sweet words as follows to his eldest brother, a master of expression himself: (18)

तवैव तेजसा वीर भरतः पूजयिष्यति।
कौसल्यां च सुमित्रां च प्रयतो नास्ति संशयः॥ १९॥

"Inspired by your moral lustre itself the devout Bharata will treat with respect Kausalyā and Sumitrā too: there is no doubt about it, O valiant prince! (19)

यदि दुःस्थो न रक्षेत भरतो राज्यमुत्तमम्।
प्राप्य दुर्मनसा वीर गर्वेण च विशेषतः॥ २०॥
तमहं दुर्मतिं क्रूरं वधिष्यामि न संशयः।
तत्पक्षानपि तान् सर्वांस्त्रैलोक्यमपि किं तु सा॥ २१॥
कौसल्या बिभृयादार्या सहस्रं मद्विधानपि।
यस्याः सहस्रं ग्रामाणां सम्प्राप्तमुपजीविनाम्॥ २२॥

"If led astray in consequence of having obtained this first-rate kingdom, Bharata does not protect his mothers through perversity and particularly from pride, O heroic brother, I shall make short work not only of that evil-minded and cruel fellow but all his well-known adherents too, nay, all the three worlds if they side with him: there is no doubt about it. But the celebrated Kausalyā, who is worthy of the highest respect and even by whose dependants thousands of villages have been duly obtained as grants, can support thousands like me. (20—22)

तदात्मभरणे चैव मम मातुस्तथैव च।
पर्याप्ता मद्विधानां च भरणाय मनस्विनी॥ २३॥

"As such the high-minded Kausalyā is capable of maintaining herself as well as myself and even so my mother, Sumitrā, and those like me. (23)

कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते।
कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्प्यते॥ २४॥

"Therefore, kindly make me your attendant: there will be no unrighteousness in it. I shall thereby have accomplished my object and your purpose too will be adequately served. (24)

धनुरादाय सगुणं खनित्रपिटकाधरः।
अग्रतस्ते गमिष्यामि पन्थानं तव दर्शयन्॥ २५॥

"Taking my stringed bow and carrying a spade and a basket, I shall walk ahead of you showing you the way. (25)

आहरिष्यामि ते नित्यं मूलानि च फलानि च।
वन्यानि च तथान्यानि स्वाहार्हाणि तपस्विनाम्॥ २६॥

"Nay, I shall procure for you from day to day wild roots and fruits and other products as well fit for being consigned as oblation into the sacred fire. (26)

भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यसे।
अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते॥ २७॥

"You will sport at will with Sītā, a princess of the Videha clan, on mountain-tops. I shall do everything for you whether you are waking or sleeping." (27)

रामस्त्वनेन वाक्येन सुप्रीतः प्रत्युवाच तम्।
व्रजापृच्छस्व सौमित्रे सर्वमेव सुहृज्जनम्॥ २८॥

Highly pleased at this submission Śrī Rāma for his part replied as follows to Lakṣmaṇa: "Go, take leave to proceed to the forest, O son of Sumitrā, of all your near and dear ones. (28)

ये च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयम्।
जनकस्य महायज्ञे धनुषी रौद्रदर्शने॥ २९॥
अभेद्ये कवचे दिव्ये तूणी चाक्षय्यसायकौ।
आदित्यविमलाभौ द्वौ खड्गौ हेमपरिष्कृतौ॥ ३०॥
सत्कृत्य निहितं सर्वमेतदाचार्यसद्मनि।
सर्वमायुधमादाय क्षिप्रमाव्रज लक्ष्मण॥ ३१॥

"Nay, the two heavenly bows, dreadful to look at, which the high-souled Varuṇa, the god of water, personally gave to King Janaka at a grand sacrifice performed by the latter, a pair of impenetrable pieces of armour, a couple of quivers containing an inexhaustible stock of arrows and a pair of swords shedding a spotless lustre like that of the sun and decked with gold—all these which had been presented to me by King Janaka as part of my dowry lie deposited after paying due reverence at the residence of our preceptor, Sage Vasiṣṭha. Taking all those arms return soon, O Lakṣmaṇa!" (29—31)

स सुहृज्जनमामन्त्र्य वनवासाय निश्चितः।
इक्ष्वाकुगुरुमागम्य जग्राहायुधमुत्तमम्॥ ३२॥

Taking leave of his near and dear ones and approaching Vasiṣṭha, the preceptor of the Ikṣwākus, the prince, who was now assured of his sojourn in the forest, took all the excellent arms etc. (32)

तद् दिव्यं राजशार्दूलः सत्कृतं माल्यभूषितम्।
रामाय दर्शयामास सौमित्रिः सर्वमायुधम्॥ ३३॥

Lakṣmaṇa, son of Sumitrā, a tiger among princes, showed to Śrī Rāma all the aforesaid weapons, that were adored as divine and stood decorated with garlands. (33)

तमुवाचात्मवान् रामः प्रीत्या लक्ष्मणमागतम्।
काले त्वमागतः सौम्य कांक्षिते मम लक्ष्मण॥ ३४॥

To Lakṣmaṇa, who had come back, Śrī Rāma, who had fully brought his mind under control, lovingly said, "You have returned within an hour as desired by me, O gentle Lakṣmaṇa! (34)

अहं प्रदातुमिच्छामि यदिदं मामकं धनम्।
ब्राह्मणेभ्यस्तपस्विभ्यस्त्वया सह परंतप॥ ३५॥
वसन्तीह दृढं भक्त्या गुरुषु द्विजसत्तमाः।
तेषामपि च मे भूयः सर्वेषां चोपजीविनाम्॥ ३६॥

"With you, O chastiser of foes, I wish to give away whatever wealth of my own there is with me to Brāhmaṇas engaged in austerities as also to those jewels among Brāhmaṇas, who are firmly devoted to their preceptors and live here (in my palace) and again to all my dependants too. (35-36)

वसिष्ठपुत्रं तु सुयज्ञमार्यं
त्वमानयाशु प्रवरं द्विजानाम्।
अपि प्रयास्यामि वनं समस्ता-
नभ्यर्च्य शिष्टानपरान् द्विजातीन्॥ ३७॥

"Meanwhile bring you speedily the most adorable Suyajña, son of Vasiṣṭha and the

foremost among the Brāhmaṇas, as also other cultured Brāhmaṇas. Fully adoring them all, I shall forthwith proceed to the forest." (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Thus ends Canto Thirty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Having received gifts of jewels and ornaments from Śrī Rāma and Sītā, Suyajña invokes divine blessings on the couple. Enjoined by Śrī Rāma, Lakṣmaṇa then bestows silk costumes and ornaments etc., on the sons of Sage Agastya and others. Urged by his wife, a sage, Trijaṭa by name, approaches Śrī Rāma and seeks riches from him. Śrī Rāma thereupon bestows on him thousands of cows and distributes his remaining wealth among other Brāhmaṇas as well as among his relations and dependants

ततः शासनमाज्ञाय भ्रातुः प्रियकरं हितम्।
गत्वा स प्रविवेशाशु सुयज्ञस्य निवेशनम्॥ १॥

Bowing to the delightful and salutary command of his eldest brother (the execution of which involved substantial service to deserving Brāhmaṇas) and departing, Lakṣmaṇa speedily entered the house of Suyajña. (1)

तं विप्रमग्न्यगारस्थं वन्दित्वा लक्ष्मणोऽब्रवीत्।
सखेऽभ्यागच्छ पश्य त्वं वेश्म दुष्करकारिणः॥ २॥

Saluting the said Brāhmaṇa, who was present in the fire-sanctuary, he said, "O friend, visit you the palace of Śrī Rāma, who is going to do something hard to accomplish and witness his doing with your own eyes. (2)

ततः संध्यामुपास्थाय गत्वा सौमित्रिणा सह।
ऋद्धं स प्राविशल्लक्ष्म्या रम्यं रामनिवेशनम्॥ ३॥

Concluding forthwith his periodical fire-worship for midday and proceeding with Lakṣmaṇa, he entered in no time the lovely palace of Śrī Rāma, overflowing with wealth of all kinds. (3)

तमागतं वेदविदं प्राञ्जलिः सीतया सह।
सुयज्ञमभिचक्राम राघवोऽग्निमिवार्चितम्॥ ४॥

Seeing him arrived, Śrī Rāma, a scion of Raghu, rose from his seat with joined palms alongwith Sītā to receive Suyajña, a knower of the Vedas, even as one would welcome a flame offered worship in the form of oblations. (4)

जातरूपमयैर्मुख्यैरङ्गदैः कुण्डलैः शुभैः।
सहेमसूत्रैर्मणिभिः केयूरैर्वलयैरपि॥ ५॥
अन्यैश्च रत्नैर्बहुभिः काकुत्स्थः प्रत्यपूजयत्।
सुयज्ञं स तदोवाच रामः सीताप्रचोदितः॥ ६॥

Śrī Rāma (a scion of Kakutstha) gratified Suyajña with presents of excellent Aṅgadas (armlets) and beautiful earrings of gold, gems strung on gold threads as also with Keyūras (another ornament similar in shape to an Aṅgada but worn above it near the arm-pit) and bracelets as well as with many other

super-excellent ornaments. Urged by Sītā, the said Rāma then spoke to Suyajña as follows : (5-6)

हारं च हेमसूत्रं च भार्यायै सौम्य हारय।
रशनां चाथ सा सीता दातुमिच्छति ते सखी॥ ७॥

"The illustrious Sītā, your wife's friend, wishes to bestow a pearl necklace as well as a string of gold and also a girdle on your wife, O gentle sage ! Please cause them to be conveyed to her. (7)

अङ्गदानि च चित्राणि केयूराणि शुभानि च।
प्रयच्छति सखी तुभ्यं भार्यायै गच्छती वनम्॥ ८॥

"Leaving for the forest this very day, Sītā, the friend of your wife, wishes to offer for her use Aṅgadas adorned with figures cut in it and beautiful Keyūras too. (8)

पर्यङ्कमग्र्यास्तरणं नानारत्नविभूषितम्।
तमपीच्छति वैदेही प्रतिष्ठापयितुं त्वयि॥ ९॥

"Sītā, a princess of the Videha clan, also intends to have sent to your house as a gift a well-known couch inlaid with various jewels and provided with a first-class coverlet. (9)

नागः शत्रुंजयो नाम मातुलोऽयं ददौ मम।
तं ते निष्कसहस्रेण ददामि द्विजपुङ्गव॥ १०॥

"I gift to you alongwith a thousand gold coins, the elephant, Śatruñjaya by name, which my maternal uncle gave as a present to me, O jewel among the Brāhmaṇas !" (10)

इत्युक्तः स तु रामेण सुयज्ञः प्रतिगृह्य तत्।
रामलक्ष्मणसीतानां प्रयुयोजाशिषः शिवाः॥ ११॥

Accepting the gift, when requested as aforesaid by Śrī Rāma, the celebrated Suyajña for his part pronounced benign blessings on Śrī Rāma, Lakṣmaṇa and Sītā. (11)

अथ भ्रातरमव्यग्रं प्रियं रामः प्रियंवदम्।
सौमित्रिं तमुवाचेदं ब्रह्मेव त्रिदशेश्वरम्॥ १२॥

As Brahmā the creator would address Indra, the ruler of gods, Śrī Rāma then spoke as follows to his celebrated and beloved brother, Lakṣmaṇa (son of Sumitrā), who was polite of speech and stood unperturbed by his side : (12)

अगस्त्यं कौशिकं चैव तावुभौ ब्राह्मणोत्तमौ।
अर्चयाहूय सौमित्रे रत्नैः सस्यमिवाम्बुभिः॥ १३॥
तर्पयस्व महाबाहो गोसहस्रेण राघव।
सुवर्णरजतैश्चैव मणिभिश्च महाधनैः॥ १४॥

"Calling Agastya (a son of the sage Agastya) and Kauśika (a son of Viśwāmitra), both of whom are foremost among the Brāhmaṇas, O son of Sumitrā, honour them by offering valuable gifts to them and then satiate them with presents of a thousand cows each as well as with gold and silver pieces and costly gems even as a cloud would drench the earth with showers, O scion of Raghu ! (13-14)

कौसल्यां च य आशीर्भिर्भक्तः पर्युपतिष्ठति।
आचार्यस्तैत्तिरीयाणामभिरूपश्च वेदवित्॥ १५॥
तस्य यानं च दासीश्च सौमित्रे सम्प्रदापय।
कौशेयानि च वस्त्राणि यावत् तुष्यति स द्विजः॥ १६॥

"Further see that to the Brāhmaṇa who waits upon Kausalyā with benendictions every day, devoted as he is to her, nay, who is a teacher of those studying the Taittirīya recesion of the Yajurveda, is a knower of all the Vedas and as such worthy in every way, O son of Sumitrā, are duly gifted a conveyance and servant-maids and silken robes and as much wealth as that Brāhmaṇa may feel satisfied with. (15-16)

सूतश्चित्ररथश्चार्यः सचिवः सुचिरोषितः।
तोषयैनं महार्हैश्च रत्नैर्वस्त्रैर्धनैस्तथा॥ १७॥
पशुकाभिश्च सर्वाभिर्गवां दशशतेन च।
ये चेमे कठकालापा बहवो दण्डमाणवाः॥ १८॥
नित्यस्वाध्यायशीलत्वान्नान्यत् कुर्वन्ति किंचन।
अलसाः स्वादुकामाश्च महतां चापि सम्मताः॥ १९॥

"There is the venerable Citraratha, a

charioteer *cum* minister of very long standing. Gratify him with presents of costly jewels, articles of wearing apparel and riches and even so with animals of all kinds such as female goats and buffaloes and a thousand cows. Besides, here are many religious students carrying staffs, as a distinguishing mark of celibacy, and studying the Kaṭha and Kalāpa recensions of the Vedas, who, being ever engaged in the study of the Vedas, do not practise any other austerities in the shape of fasting etc., but are nevertheless held in great esteem even by the great for their devotion to study, are inactive in the sense that they do not move out for begging alms and yet hanker for delicacies. (17—19)

तेषामशीतियानानि रत्नपूर्णानि दापय।
शालिवाहसहस्रं च द्वे शते भद्रकांस्तथा॥ २०॥

"Cause them to be given eighty camels loaded with jewels, a thousand bullocks carrying loads of rice and, even so, two hundred bullocks useful for cultivation. (20)

व्यञ्जनार्थं च सौमित्रे गोसहस्रमुपाकुरु।
मेखलीनां महासङ्घः कौसल्यां समुपस्थितः।
तेषां सहस्रं सौमित्रे प्रत्येकं सम्प्रदापय॥ २१॥

"Gift a thousand cows more to Brāhmaṇas maintaining the sacred fire for yielding milk products (curds and ghee etc., used for adding flavour to food), O Lakṣmaṇa! A large multitude of celibates, willing to marry on the impending expiry of their vow of celibacy, waits upon Kausalyā, my mother: see that they are given a thousand cows or gold coins each so as to enable them to pay the preceptor's fee and defray the nuptial expenses, O son of Sumitrā ! (21)

अम्बा यथा नो नन्देच्च कौसल्या मम दक्षिणाम्।
तथा द्विजातींस्तान् सर्वाल्लँक्ष्मणार्चय सर्वशः॥ २२॥

"Nay, honour all the aforesaid Brāhmaṇas in everyway so liberally that our mother, Kausalyā, may rejoice to see my gift to the celibates depending on her, O Lakṣmaṇa !" (22)

ततः पुरुषशार्दूलस्तद् धनं लक्ष्मणः स्वयम्।
यथोक्तं ब्राह्मणेन्द्राणामददाद् धनदो यथा॥ २३॥

Like Kubera, the bestower of riches, Lakṣmaṇa, a veritable tiger among men, thereupon distributed that wealth of Śrī Rāma among the foremost of the Brāhmaṇas as instructed by him. (23)

अथाब्रवीद् बाष्पगलांस्तिष्ठतश्चोपजीविनः।
स प्रदाय बहुद्रव्यमेकैकस्योपजीवनम्॥ २४॥

Having bestowed abundant wealth, enough to sustain each one of them for the entire period of his impending exile into the forest, Śrī Rāma then spoke as follows to his dependants standing with tears blocking their throat : (24)

लक्ष्मणस्य च यद् वेश्म गृहं च यदिदं मम।
अशून्यं कार्यमेकैकं यावदागमनं मम॥ २५॥

"Till my return from the forest the house which belongs to Lakṣmaṇa and also this house which is now occupied by me should always be guarded by each one of you by turn." (25)

इत्युक्त्वा दुःखितं सर्वं जनं तमुपजीविनम्।
उवाचेदं धनाध्यक्षं धनमानीयतां मम॥ २६॥

Having instructed thus all his dependants, distressed as they were at the thought of his exile, Śrī Rāma spoke as follows to his treasurer, "Let my wealth be brought here." (26)

ततोऽस्य धनमाजह्रुः सर्व एवोपजीविनः।
स राशिः सुमहांस्तत्र दर्शनीयो ह्यदृश्यत॥ २७॥

All his dependants thereupon brought his wealth before him. That huge heap of wealth collected there really presented a splendid spectacle. (27)

ततः स पुरुषव्याघ्रस्तद् धनं सहलक्ष्मणः।
द्विजेभ्यो बालवृद्धेभ्यः कृपणेभ्यो ह्यदापयत्॥ २८॥

With the help of Lakṣmaṇa that tiger

among men then actually caused that wealth to be distributed among Brāhmaṇas, who were yet mere boys or aged, and to the afflicted. (28)

तत्रासीत् पिङ्गलो गार्ग्यस्त्रिजटो नाम वै द्विजः।
क्षतवृत्तिर्वने नित्यं फालकुद्दाललाङ्गली॥ २९॥

"They say there lived in those days in the forest near about Ayodhyā, a Brāhmaṇa, Trijaṭa by name, born in the line of Garga, who looked pale due to privations and, all his means of subsistence having failed, always carried an axe, a spade and a ploughshare living as he did by digging the soil in order to get roots and bulbs etc. (29)

तं वृद्धं तरुणी भार्या बालानादाय दारकान्।
अब्रवीद् ब्राह्मणं वाक्यं स्त्रीणां भर्ता हि देवता॥ ३०॥
अपास्य फालं कुद्दालं कुरुष्व वचनं मम।
रामं दर्शय धर्मज्ञं यदि किंचिदवाप्स्यसि॥ ३१॥

"Taking her young children with her, his wife, who was still young, approached and spoke to the said Brāhmaṇa, who had grown old, as follows: "Although the husband is a veritable god to the weaker sex, does not deserve to be commanded by his wife, pray, follow my instructions, discarding the hatchet and the spade. Seek the presence of Śrī Rāma, who knows his duty by the Brāhmaṇas and you are sure to get something at least." (30-31)

स भार्याया वचः श्रुत्वा शाटीमाच्छाद्य दुश्छदाम्।
स प्रातिष्ठत पन्थानं यत्र रामनिवेशनम्॥ ३२॥

Hearing the request of his wife and wrapping about his lower limbs a loin-cloth, that could hardly cover his body, tattered as it was, he set out on the track which led to Śrī Rāma's palace. (32)

भृग्वङ्गिरःसमं दीप्त्या त्रिजटं जनसंसदि।
आपञ्चमायाः कक्ष्याया नैतं कश्चिदवारयत्॥ ३३॥

Up to the fifth gate none in the large concourse of men, collected at the gates of the palace, stopped this Trijaṭa, who vied with the sages Bhṛgu and Angirā in spiritual glow befitting a Brāhmaṇa. (33)

स राममासाद्य तदा त्रिजटो वाक्यमब्रवीत्।
निर्धनो बहुपुत्रोऽस्मि राजपुत्र महाबल॥ ३४॥

Approaching Śrī Rāma, the said Trijaṭa then spoke as follows : "I have many children, though destitute, O prince of extraordinary might ! (34)

क्षतवृत्तिर्वने नित्यं प्रत्यवेक्षस्व मामिति।
तमुवाच ततो रामः परिहाससमन्वितम्॥ ३५॥

"All my means of subsistence having failed, I perpetually dwell in the forest. Pray, look to me." Śrī Rāma thereupon replied jestingly to him as follows: (35)

गवां सहस्रमप्येकं न च विश्राणितं मया।
परिक्षिपसि दण्डेन यावत्तावदवाप्स्यसे॥ ३६॥

"Not even one thousand of my cows have been given away by me so far. You will get as many of them as you will cover by throwing your staff across them." (36)

स शाटीं परितः कट्यां सम्भ्रान्तः परिवेष्ट्य ताम्।
आविध्य दण्डं चिक्षेप सर्वप्राणेन वेगतः॥ ३७॥

Tightening his aforesaid loin-cloth round his waist and twirling his staff he violently threw it with all his might, excited as he was. (37)

स तीर्त्वा सरयूपारं दण्डस्तस्य कराच्च्युतः।
गोव्रजे बहुसाहस्रे पपातोक्षणसंनिधौ॥ ३८॥

Released from his hand and flying across the Sarayū, that staff fell close to a bull in the midst of the multitude of cows numbering many thousand, grazing there. (38)

तं परिष्वज्य धर्मात्मा आ तस्मात् सरयूतटात्।
आनयामास ता गावस्त्रिजटस्याश्रमं प्रति॥ ३९॥

Embracing him, Śrī Rāma of devout mind, caused to be driven to Trijaṭa's hermitage all the cows from the spot where the staff fell right up to that bank of the Sarayū beyond which the cows stood grazing. (39)

उवाच च तदा रामस्तं गार्ग्यमभिसान्त्वयन्।
मन्युर्न खलु कर्तव्यः परिहासो ह्ययं मम॥ ४०॥

Nay, consoling the said scion of Garga in everyway, Śrī Rāma then said to him, "No offence should be taken by you, since this was only a jest indulged in by me. (40)

इदं हि तेजस्तव यद् दुरत्ययं
तदेव जिज्ञासितुमिच्छता मया।
इमं भवानर्थमभिप्रचोदितो
वृणीष्व किंचेदपरं व्यवस्यसि॥ ४१॥

"You were requested by me to undergo this trial wishing, as I did, precisely to test this remarkable strength of yours, which is really hard to excel. If you desire anything else, please ask for it. (41)

ब्रवीमि सत्येन न ते स्म यन्त्रणां
धनं हि यद्यन्मम विप्रकारणात्।
भवत्सु सम्यक्प्रतिपादनेन
मयार्जितं चैव यशस्करं भवेत्॥ ४२॥

"I tell you the truth: let there be no hesitation on your part; for whatever wealth belongs to me has been earned by me for the sake of Brāhmaṇas alone. Nay, through bestowal on you (Brāhmaṇas) according to the scriptural ordinance it will bring me renown." (42)

ततः सभार्यस्त्रिजटो महामुनि-
र्गवामनीकं प्रतिगृह्य मोदितः।
यशोबलप्रीतिसुखोपबृंहिणी-
स्तदाशिषः प्रत्यवदन्महात्मनः॥ ४३॥

Taking the herd of cows bestowed upon him by Śrī Rāma the great ascetic, Trijaṭa, who felt rejoiced with his wife, thereupon pronounced on Śrī Rāma (the magnanimous prince) at that time blessings calculated to enhance his reputation, strength, delight and happiness. (43)

स चापि रामः प्रतिपूर्णपौरुषो
महाधनं धर्मबलैरुपार्जितम्।
नियोजयामास सुहृज्जने चिराद्
यथार्हसम्मानवचः प्रचोदितः॥ ४४॥

Encouraged by words expressive of highest regard befitting his rank, the illustrious Śrī Rāma too, who was endowed with perfect valour, portioned out to his near and dear ones in no time his enormous wealth earned through righteous might. (44)

द्विजः सुहृद् भृत्यजनोऽथवा तदा
दरिद्रभिक्षाचरणश्च यो भवेत्।
न तत्र कश्चिन्न बभूव तर्पितो
यथार्हसम्माननदानसम्भ्रमैः॥ ४५॥

At that time in Ayodhyā there was no Brāhmaṇa, relation, dependant or pauper who was living on alms, who was not gratified with honour, gifts and attentions conformable to his deserts. (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Having distributed his immense riches among the Brāhmaṇas and others, Śrī Rāma, accompanied by Sītā and Lakṣmaṇa, proceeds to his father's gynaeceum to take leave of him. Remaining unruffled even on hearing *en route* the diverse talks of the citizens gathered here and there, with melancholy writ large on their faces, the royal trio reach their destination and urge Sumantra to apprise their royal father of their arrival

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनं बहु।
जग्मतुः पितरं द्रष्टुं सीतया सह राघवौ॥ १॥

Having portioned out with Sītā (a princess of the Videha clan) abundant riches to the Brāhmaṇas, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, for their part proceeded with her to see their father, Emperor Daśaratha. (1)

ततो गृहीते प्रेष्याभ्यामशोभेतां तदायुधे।
मालादामभिरासक्ते सीतया समलंकृते॥ २॥

Next to them shone the weapons of the two brothers, held by a couple of servants and nay, decorated with a number of wreaths and worshipped by Sītā herself with sandal paste etc. (2)

ततः प्रासादहर्म्याणि विमानशिखराणि च।
अभिरुह्य जनः श्रीमानुदासीनो व्यलोकयत्॥ ३॥

Ascending the roofs of temples and mansions and the tops of seven-storeyed buildings wealthy people gazed despondently on them. (3)

न हि रथ्याः सुशक्यन्ते गन्तुं बहुजनाकुलाः।
आरुह्य तस्मात् प्रासादाद् दीनाः पश्यन्ति राघवम्॥ ४॥

The streets could not be easily passed through, crowded as they were with many men; mounting, therefore, to the top of seven-storeyed buildings, people looked sorrowfully on Śrī Rāma, a scion of Raghu, from those mansions. (4)

पदातिं सानुजं दृष्ट्वा ससीतं च जनास्तदा।
ऊचुर्बहुजना वाचः शोकोपहतचेतसः॥ ५॥

Seeing Śrī Rāma walking with Sītā and Lakṣmaṇa, his younger brother, at that time, many men offered remarks as follows, their mind infatuated with grief : (5)

यं यान्तमनुयाति स्म चतुरङ्गबलं महत्।
तमेकं सीतया सार्धमनुयाति स्म लक्ष्मणः॥ ६॥

"Lo ! the same Śrī Rāma, who was at one time followed by a strong detachment consisting of all the four limbs (viz, infantry, cavalry, elephants and chariots), is walking, unattended by bodyguards, with Sītā, followed by Lakṣmaṇa alone. (6)

ऐश्वर्यस्य रसज्ञः सन् कामानां चाकरो महान्।
नेच्छत्येवानृतं कर्तुं वचनं धर्मगौरवात्॥ ७॥

"He who, having tasted the delights of sovereignty, is a great repertory of objects of enjoyment, is anxious not to belie the plighted word of his father, prompted as he is by respect for virtue. (7)

या न शक्या पुरा द्रष्टुं भूतैराकाशगैरपि।
तामद्य सीतां पश्यन्ति राजमार्गगता जनाः॥ ८॥

"Even people on the roads are able today to behold Sītā, who could not formerly be seen even by beings coursing in the air. (8)

अङ्गरागोचितां सीतां रक्तचन्दनसेविनीम्।
वर्षमुष्णं च शीतं च नेष्यत्याशु विवर्णताम्॥ ९॥

"Rain, heat and cold will quickly reduce to pallor Sītā, who deserves to be daubed with pigments (such as musk-paste) and habitually paints her body with the paste of red sandal. (9)

अद्य नूनं दशरथः सत्त्वमाविश्य भाषते।
नहि राजा प्रियं पुत्रं विवासयितुमर्हति॥ १०॥

"Surely King Daśaratha has announced today his decision to banish Śrī Rāma, identifying himself with some evil spirit; for otherwise had he been his normal self he would not have sent his dearest son into exile. (10)

निर्गुणस्यापि पुत्रस्य कथं स्याद् विनिवासनम्।
किं पुनर्यस्य लोकोऽयं जितो वृत्तेन केवलम्॥ ११॥

"How could banishment be inflicted even on a son devoid of virtue, much less on him whose character alone has won the affection of the entire world? (11)

आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः।
राघवं शोभयन्त्येते षड्गुणाः पुरुषर्षभम्॥ १२॥

"Harmlessness, compassion, learning, amiability of disposition, subjugation of the senses and tranquillity of mind—these six excellences adorn Śrī Rāma, the foremost of men. (12)

तस्मात् तस्योपघातेन प्रजाः परमपीडिताः।
औदकानीव सत्त्वानि ग्रीष्मे सलिलसंक्षयात्॥ १३॥

"People, therefore, feel extremely pained by the injury which is being done to him by way of unmerited banishment, even as aquatic creatures are afflicted by depletion of water. (13)

पीडया पीडितं सर्वं जगदस्य जगत्पतेः।
मूलस्येवोपघातेन वृक्षः पुष्पफलोपगः॥ १४॥

"The whole world feels injured by the suffering inflicted on this protector of the world, even as a tree with its flowers and fruits is damaged by injury caused to its root. (14)

मूलं ह्येष मनुष्याणां धर्मसारो महाद्युतिः।
पुष्पं फलं च पत्रं च शाखाश्चास्येतरे जनाः॥ १५॥

"For, Śrī Rāma, whose strength is virtue and who is possessed of extraordinary lustre, is the root of the tree of humanity; while other men are flowers and fruits, leaves and boughs. (15)

ते लक्ष्मण इव क्षिप्रं सपत्न्यः सहबान्धवाः।
गच्छन्तमनुगच्छामो येन गच्छति राघवः॥ १६॥

"As such even as Lakṣmaṇa we will also with our wives and relations forthwith follow the departing Śrī Rāma, a scion of Raghu, on the path the former is going to tread. (16)

उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च।
एकदुःखसुखा राममनुगच्छाम धार्मिकम्॥ १७॥

"Relinquishing for good our gardens and fields and houses too, let us follow the pious Śrī Rāma, sharing his joys and sorrows. (17)

समुद्धृतनिधानानि परिध्वस्ताजिराणि च।
उपात्तधनधान्यानि हृतसाराणि सर्वशः॥ १८॥
रजसाभ्यवकीर्णानि परित्यक्तानि दैवतैः।
मूषकैः परिधावद्भिरुद्बिलैरावृतानि च॥ १९॥
अपेतोदकधूमानि हीनसम्मार्जनानि च।
प्रणष्टबलिकर्मेज्यामन्त्रहोमजपानि च॥ २०॥
दुष्कालेनेव भग्नानि भिन्नभाजनवन्ति च।
अस्मत्त्यक्तानि कैकेयी वेश्मानि प्रतिपद्यताम्॥ २१॥

"Let Kaikeyī enjoy as her share the dwellings deserted by us and robbed of their substance in every way—their treasures unearthed, their courtyards neglected, their wealth and stocks of foodgrains removed—nay, covered by dust on all sides and as such deserted by the deities presiding over them, overrun by mice coming out of their holes and scurrying here and there, water and smoke having disappeared from them, unswept, dilapidated as though by adverse times and strewn with broken vessels, the rites of offering oblations to all creatures as well as to the sacred fire, worship of gods, the chanting of sacred texts and muttering of prayers having altogether ceased. (18—21)

वनं नगरमेवास्तु येन गच्छति राघवः।
अस्माभिश्च परित्यक्तं पुरं सम्पद्यतां वनम्॥ २२॥

"Let the forest itself, for which Śrī Rāma, a scion of Raghu, is leaving, turn into a city and let the city of Ayodhyā, when deserted by us, be converted into a forest. (22)

बिलानि दंष्ट्रिणः सर्वे सानूनि मृगपक्षिणः।
त्यजन्त्वस्मद्भयाद्भीता गजाः सिंहा वनान्यपि॥ २३॥

"Scared by fear of us, all the snakes will forsake their holes; the deer and birds, their abode on the mountain-peaks and elephants and lions, the forests. (23)

अस्मत्त्यक्तं प्रपद्यन्तु सेव्यमानं त्यजन्तु च।
तृणमांसफलादानां देशं व्यालमृगद्विजम्॥ २४॥
प्रपद्यतां हि कैकेयी सपुत्रा सह बान्धवैः।
राघवेण वयं सर्वे वने वत्स्याम निर्वृताः॥ २५॥

"Let them abandon the region going to be inhabited by us and flee for protection to the one forsaken by us. Let Kaikeyī with her son and relations actually obtain as her share the region where grass, meat and fruits can be had in abundance and which is inhabited by ferocious beasts and birds. We shall, on the other hand, live happily in the forest with Śrī Rāma, a scion of Raghu." (24-25)

इत्येवं विविधा वाचो नानाजनसमीरिताः।
शुश्राव राघवः श्रुत्वा न विचक्रेऽस्य मानसम्॥ २६॥

Śrī Rāma, a scion of Raghu, heard the aforesaid remarks of diverse kinds uttered by various men; hearing them, however, his mind was not in the least disturbed. (26)

स तु वेश्म पुनर्मातुः कैलासशिखरप्रभम्।
अभिचक्राम धर्मात्मा मत्तमातङ्गविक्रमः॥ २७॥

The prince, whose mind was given to piety, for his part walked once more with the strides of an elephant in rut to the palace of mother Kaikeyī, which shone as a peak of the Kailāsa mountain and in which his father was still lingering. (27)

विनीतवीरपुरुषं प्रविश्य तु नृपालयम्।
ददर्शावस्थितं दीनं सुमन्त्रमविदूरतः॥ २८॥

Entering the royal palace, however, which was being guarded by disciplined and valiant soldiers, he saw Sumantra standing disconsolate not very far from the palace. (28)

प्रतीक्षमाणोऽभिजनं तदार्त-
मनार्तरूपः प्रहसन्निवाथ।
जगाम रामः पितरं दिदृक्षुः
पितुर्निदेशं विधिवच्चिकीर्षुः॥ २९॥

Appearing in no way afflicted, even though seeing the people of Ayodhyā, his native place, distressed at that time, Śrī Rāma as though smiling, forthwith approached his father, eager to see him and desirous of duly carrying out his behest. (29)

तत्पूर्वमैक्ष्वाकसुतो महात्मा
रामो गमिष्यन् नृपमार्तरूपम्।
व्यतिष्ठत प्रेक्ष्य तदा सुमन्त्रं
पितुर्महात्मा प्रतिहारणार्थम्॥ ३०॥

Catching sight of Sumantra before that, while approaching the king, who wore a wretched appearance, the high-souled and high-minded Śrī Rāma, son of Daśaratha, a scion of Ikṣwāku, waited awhile to announce his presence to his father. (30)

पितुर्निदेशेन तु धर्मवत्सलो
वनप्रवेशे कृतबुद्धिनिश्चयः।
स राघवः प्रेक्ष्य सुमन्त्रमब्रवी-
न्निवेदयस्वागमनं नृपाय मे॥ ३१॥

Perceiving Sumantra, the illustrious Śrī Rāma, a scion of Raghu, who was devoted to his duty and had for his part deliberately made up his mind to retire to the woods in obedience to the command of his father, said to him, "Pray, announce my arrival to His Majesty." (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Apprised of Śrī Rāma's arrival by Sumantra, Daśaratha commands him to usher in Śrī Rāma with his consort. Seeing the Emperor fall unconscious at the very sight of the heir-apparent, the ladies of the royal household start wailing piteously. On Śrī Rāma's soliciting his permission to retire to the woods, the king enjoins him to take his father captive and ascend the throne. Śrī Rāma in his turn consoles his father by assuring him that he has no hankering for royal fortune and that to him obedience to his father's command is of utmost importance. Daśaratha, however, falls unconscious again at the very thought of his separation from Śrī Rāma and Sumantra as well as all the ladies of the gynaeceum follow suit

ततः कमलपत्राक्षः श्यामो निरुपमो महान्।
उवाच रामस्तं सूतं पितुराख्याहि मामिति॥ १॥

Then the lotus-eyed Śrī Rāma, who was dark-brown of complexion and great beyond compare, spoke as follows to the said charioteer-minister: "Please announce me to father." (1)

स रामप्रेषितः क्षिप्रं संतापकलुषेन्द्रियम्।
प्रविश्य नृपतिं सूतो निःश्वसन्तं ददर्श ह॥ २॥

Promptly going inside, when despatched by Śrī Rāma, the charioteer found the king heaving sighs, his mind distracted with agony: so the tradition goes. (2)

उपरक्तमिवादित्यं भस्मच्छन्नमिवानलम्।
तटाकमिव निस्तोयमपश्यज्जगतीपतिम्॥ ३॥

He regarded the Emperor as one would view the sun obscured by intervention of the earth between it and the eye (i.e., during solar eclipse) or a fire covered with ashes or a pond without water. (3)

आबोध्य च महाप्राज्ञः परमाकुलचेतनम्।
राममेवानुशोचन्तं सूतः प्राञ्जलिरब्रवीत्॥ ४॥

Accosting the king, whose mind was extremely agitated and who was grieving for Śrī Rāma alone, the highly enlightened charioteer, spoke with joined palms to him. (4)

तं वर्धयित्वा राजानं पूर्वं सूतो जयाशिषा।
भयविक्लवया वाचा मन्दया श्लक्ष्णयाब्रवीत्॥ ५॥

Encouraging Daśaratha first with benedictions wishing him triumph, the charioteer addressed him in a low, soft and sweet tone faltering with fear: (5)

अयं स पुरुषव्याघ्रो द्वारि तिष्ठति ते सुतः।
ब्राह्मणेभ्यो धनं दत्त्वा सर्वं चैवोपजीविनाम्॥ ६॥

"Having given away all his wealth to the Brāhmaṇas as well as to his dependants, Śrī Rāma illustrious son of yours, a veritable tiger among men, stands at the door. (6)

स त्वां पश्यतु भद्रं ते रामः सत्यपराक्रमः।
सर्वान् सुहृद आपृच्छ्य त्वां हीदानीं दिदृक्षते॥ ७॥

"Let that Rāma of unfailing prowess see you: may good betide you; for, having taken leave of all his near and dear ones, he now desires to see Your Majesty. (7)

गमिष्यति महारण्यं तं पश्य जगतीपते।
वृतं राजगुणैः सर्वैरादित्यमिव रश्मिभिः॥ ८॥

"He is about to proceed to the extensive forest. Pray, behold the prince, who is encompassed by kingly virtues even as the sun is encircled by rays." (8)

स सत्यवाक्यो धर्मात्मा गाम्भीर्यात् सागरोपमः।
आकाश इव निष्पङ्को नरेन्द्रः प्रत्युवाच तम्॥ ९॥

That pious monarch, who was truthful of speech and vied with the ocean in profundity, nay, who was stainless as the sky, replied to him as follows: (9)

सुमन्त्रानय मे दारान् ये केचिदिह मामकाः।
दारैः परिवृतः सर्वैर्द्रष्टुमिच्छामि राघवम्॥ १०॥

"Sumantra, bring all my consorts who are here in the gynaeceum. I wish to see Rāma, a scion of Raghu, when I am accompanied by my wives." (10)

सोऽन्तःपुरमतीत्यैव स्त्रियस्ता वाक्यमब्रवीत्।
आर्यो ह्वयति वो राजा गम्यतां तत्र मा चिरम्॥ ११॥

Directly on entering the apartments of the other queens, Sumantra addressed those ladies as follows: "His Majesty the king summons you all; pray, let yourselves proceed there without delay." (11)

एवमुक्ताः स्त्रियः सर्वाः सुमन्त्रेण नृपाज्ञया।
प्रचक्रमुस्तद् भवनं भर्तुराज्ञाय शासनम्॥ १२॥

Coming to know the command of their husband, when addressed as above by Sumantra under orders of His Majesty, all the royal ladies proceeded to Kaikeyī's apartments. (12)

अर्धसप्तशतास्तत्र प्रमदास्ताम्रलोचनाः।
कौसल्यां परिवार्याथ शनैर्जग्मुर्धृतव्रताः॥ १३॥

Encircling Kausalyā, the seniormost queen, three hundred and fifty young ladies, steadfast in their vow of devotion to their husband, forthwith repaired to the king's presence, their eyes reddened through grief over their impending separation from Śrī Rāma. (13)

आगतेषु च दारेषु समवेक्ष्य महीपतिः।
उवाच राजा तं सूतं सुमन्त्रानय मे सुतम्॥ १४॥

Observing his consorts when they had come, the King-Emperor said to the celebrated charioteer, "Sumantra, now bring my son before me." (14)

स सूतो राममादाय लक्ष्मणं मैथिलीं तथा।
जगामाभिमुखस्तूर्णं सकाशं जगतीपतेः॥ १५॥

Taking Śrī Rāma, Lakṣmaṇa and Sītā, princess of Mithilā, the said charioteer speedily returned to the Emperor's presence with his face turned towards the latter. (15)

स राजा पुत्रमायान्तं दृष्ट्वा चारात् कृताञ्जलिम्।
उत्पपातासनात् तूर्णमार्तः स्त्रीजनसंवृतः॥ १६॥

Beholding his son, Śrī Rāma, coming with folded hands from a distance, the illustrious king immediately rose from his seat alongwith the ladies, afflicted as he was. (16)

सोऽभिदुद्राव वेगेन रामं दृष्ट्वा विशाम्पतिः।
तमसम्प्राप्य दुःखार्तः पपात भुवि मूर्च्छितः॥ १७॥

Seeing Śrī Rāma, the said king ran with impetuosity towards the latter. Before reaching him, however, he dropped senseless to the ground, stricken as he was with sorrow. (17)

तं रामोऽभ्यपतत् क्षिप्रं लक्ष्मणश्च महारथः।
विसंज्ञमिव दुःखेन सशोकं नृपतिं तथा॥ १८॥

Śrī Rāma as well as Lakṣmaṇa, an eminent chariot-warrior, rushed at once to the king, who lay quite unconscious as aforesaid, full of grief as he was through agony. (18)

स्त्रीसहस्रनिनादश्च संजज्ञे राजवेश्मनि।
हा हा रामेति सहसा भूषणध्वनिमिश्रितः॥ १९॥

Nay, there burst forth all of a sudden in the palace a loud wail, mixed with the tinkling of ornaments, of thousands of women crying "Alas ! Alas !! O Rāma !!!" (19)

तं परिष्वज्य बाहुभ्यां तावुभौ रामलक्ष्मणौ।
पर्यङ्के सीतया सार्धं रुदन्तः समवेशयन्॥ २०॥

Supporting him in their arms and crying, both the princes, Śrī Rāma and Lakṣmaṇa alongwith Sītā laid him on the couch. (20)

अथ रामो मुहूर्तस्य लब्धसंज्ञं महीपतिम्।
उवाच प्राञ्जलिर्बाष्पशोकार्णवपरिप्लुतम्॥ २१॥

With folded hands Śrī Rāma then spoke as follows to the Emperor, who had soon regained his consciousness and was plunged in an ocean of grief, shedding tears : (21)

आपृच्छे त्वां महाराज सर्वेषामीश्वरोऽसि नः।
प्रस्थितं दण्डकारण्यं पश्य त्वं कुशलेन माम्॥ २२॥

"I take leave of you, O Emperor, since you are the master of us all. Pray, regard me, who am about to leave for the Daṇḍaka forest, with favour. (22)

लक्ष्मणं चानुजानीहि सीता चान्वेतु मां वनम्।
कारणैर्बहुभिस्तथ्यैर्वार्यमाणौ न चेच्छतः॥ २३॥

"Grant leave to Lakṣmaṇa and let Sītā too accompany me to the forest. Though being forbidden by me on numerous valid grounds, they do not wish to stay behind. (23)

अनुजानीहि सर्वान् नः शोकमुत्सृज्य मानद।
लक्ष्मणं मां च सीतां च प्रजापतिरिवात्मजान्॥ २४॥

"Giving up grief, O bestower of honour on all, grant leave to us all, viz., Lakṣmaṇa, Sītā and myself, even as Brahmā, the lord of created beings, did to his sons, Sanaka and his three brothers, who were intent on practising austerities in the forest." (24)

प्रतीक्षमाणमव्यग्रमनुज्ञां जगतीपतेः।
उवाच राजा सम्प्रेक्ष्य वनवासाय राघवम्॥ २५॥

Fixing his gaze on Śrī Rāma, a scion of Raghu, who was coolly awaiting His Majesty's permission to dwell in the forest, the king said : (25)

अहं राघव कैकेय्या वरदानेन मोहितः।
अयोध्यायां त्वमेवाद्य भव राजा निगृह्य माम्॥ २६॥

"I have been deprived of my senses by Kaikeyī through a boon granted by me in her favour, O scion of Raghu! Taking me captive, therefore, be you the king of Ayodhyā." (26)

एवमुक्तो नृपतिना रामो धर्मभृतां वरः।
प्रत्युवाचाञ्जलिं कृत्वा पितरं वाक्यकोविदः॥ २७॥

Joining his palms when told thus by the king, Śrī Rāma, the foremost of the champions of righteousness, who was a master of expression, replied as follows to his father : (27)

भवान् वर्षसहस्राय पृथिव्या नृपते पतिः।
अहं त्वरण्ये वत्स्यामि न मे राज्यस्य कांक्षिता॥ २८॥

"Be you the ruler of the globe for another thousand years, O king! I for my part shall live in the forest, since there is no ambition for sovereignty in me. (28)

नव पञ्च च वर्षाणि वनवासे विहृत्य ते।
पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिप॥ २९॥

"Having diverted myself in the course of my sojourn in the forest for nine years and five, I shall clasp your feet once more after redeeming my pledge, O ruler of men!" (29)

रुदन्नार्तः प्रियं पुत्रं सत्यपाशेन संयुतः।
कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत्॥ ३०॥

Being urged in secret by Kaikeyī, the afflicted monarch, who was held fast in the fetters of truth, then said weeping to his aforesaid beloved son : (30)

श्रेयसे वृद्धये तात पुनरागमनाय च।
गच्छस्वारिष्टमव्यग्रः पन्थानमकुतोभयम्॥ ३१॥

"Proceed, my darling, with an undisturbed mind on a happy and safe journey, which may bring you happiness hereafter and prosperity in this world and bring you back to Ayodhyā. (31)

न हि सत्यात्मनस्तात धर्माभिमनसस्तव।
संनिवर्तयितुं बुद्धिः शक्यते रघुनन्दन॥ ३२॥

"Your decision to dwell in the forest, O the delight of the Raghus, truthful as you

are by nature and your mind being given to piety, O darling, cannot be reversed. (32)

अद्य त्विदानीं रजनीं पुत्र मा गच्छ सर्वथा।
एकाहं दर्शनेनापि साधु तावच्चराम्यहम्॥ ३३॥

"Pray, do not leave in any case today and stay at least for this night with me, so that I may live happily by your sight at least for a day. (33)

मातरं मां च सम्पश्यन् वसेमामद्य शर्वरीम्।
तर्पितः सर्वकामैस्त्वं श्वः काल्ये साधयिष्यसि॥ ३४॥

"Looking at your mother and myself, stay on the coming night today. Having been gratified by me with all desired objects you may leave the very next morning. (34)

दुष्करं क्रियते पुत्र सर्वथा राघव प्रिय।
त्वया हि मत्प्रियार्थं तु वनमेवमुपाश्रितम्॥ ३५॥

"Something which is in every respect hard to accomplish for others is being done by you, my beloved son, since it is for my sake that the forest is thus being resorted to by you, O scion of Raghu! (35)

न चैतन्मे प्रियं पुत्र शपे सत्येन राघव।
छन्नया चलितस्त्वस्मि स्त्रिया भस्माग्निकल्पया॥ ३६॥

"But I swear by my faith, my son : your exile is not agreeable to me, O Rāma! On the other hand, I have been deflected from my course by Kaikeyī, who concealed her intentions and thus resembled a fire covered with ashes. (36)

वञ्चना या तु लब्धा मे तां त्वं निस्तर्तुमिच्छसि।
अनया वृत्तसादिन्या कैकेय्याभिप्रचोदितः॥ ३७॥

"How noble of you that egged on by Kaikeyī, who has cast to the winds the time-honoured family custom of a kingdom being inherited by the eldest son, you seek to redeem a pledge which was fraudulently extracted from me! (37)

न चैतदाश्चर्यतमं यत् त्वं ज्येष्ठः सुतो मम।
अपानृतकथं पुत्र पितरं कर्तुमिच्छसि॥ ३८॥

"It is no great wonder, my child, that you, my seniormost son, both in point of age and virtue, should seek to make your father free from mendacity." (38)

अथ रामस्तदा श्रुत्वा पितुरार्तस्य भाषितम्।
लक्ष्मणेन सह भ्रात्रा दीनो वचनमब्रवीत्॥ ३९॥

Distressed to hear on that occasion the request of his afflicted father, Śrī Rāma, alongwith his younger brother, Lakṣmaṇa, submitted as follows : (39)

प्राप्स्यामि यानद्य गुणान् को मे श्वस्तान् प्रदास्यति।
अपक्रमणमेवातः सर्वकामैरहं वृणे॥ ४०॥

"Tomorrow who will offer me the delicacies which I hope to get today? I should therefore only prefer to get away in lieu of all the enjoyments you can offer. (40)

इयं सराष्ट्रा सजना धनधान्यसमाकुला।
मया विसृष्टा वसुधा भरताय प्रदीयताम्॥ ४१॥

"Relinquished by me, this earth including the state of Kosala and its people and full of riches and foodgrains, may be made over to Bharata. (41)

वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति।
यस्तु युद्धे वरो दत्तः कैकेय्यै वरद त्वया॥ ४२॥
दीयतां निखिलेनैव सत्यस्त्वं भव पार्थिव।
अहं निदेशं भवतो यथोक्तमनुपालयन्॥ ४३॥
चतुर्दश समा वत्स्ये वने वनचरैः सह।
मा विमर्शो वसुमती भरताय प्रदीयताम्॥ ४४॥

"My resolution to dwell in the forest shall in no case be shaken. The boon which was granted by you on the battlefield in favour of Kaikeyī, O bestower of boons, may, therefore, be implemented *in toto* at all events, and thus vindicate you your truthfulness, O ruler of the earth! Carrying out your aforesaid command I shall dwell in the forest with ascetics for fourteen years. Let there be no demur on your part. The earth may be made over to Bharata. (42—44)

नहि मे कांक्षितं राज्यं सुखमात्मनि वा प्रियम्।
यथानिदेशं कर्तुं वै तवैव रघुनन्दन॥ ४५॥

"Indeed, neither sovereignty nor joy nor what is pleasing to the mind is coveted by me. On the other hand, to do as enjoined by you is solely desired by me, O the delight of the Raghus ! (45)

अपगच्छतु ते दुःखं मा भूर्बाष्पपरिप्लुतः।
नहि क्षुभ्यति दुर्धर्षः समुद्रः सरितां पतिः॥ ४६॥

"Let your sorrow disappear and let you not be bathed in tears. The ocean, the lord of the rivers, which it is so difficult to assail, does not overstep its bounds. (46)

नैवाहं राज्यमिच्छामि न सुखं न च मेदिनीम्।
नैव सर्वानिमान् कामान् न स्वर्गं न च जीवितुम्॥ ४७॥

"I do not at all hanker for sovereignty or joy, nor again for the earth, nor in any case for all these delights of sense, nor for heaven nor even for life. (47)

त्वामहं सत्यमिच्छामि नानृतं पुरुषर्षभ।
प्रत्यक्षं तव सत्येन सुकृतेन च ते शपे॥ ४८॥

"I swear by my veracity and virtue earned by me in my past lives as well as by you in your presence : I only wish you to prove true to your word and never to be false, O jewel among men ! (48)

न च शक्यं मया तात स्थातुं क्षणमपि प्रभो।
स शोकं धारयस्वेमं नहि मेऽस्ति विपर्ययः॥ ४९॥

"Nor is it possible for me, dear father, to stay on at home even for an instant longer. Therefore, restrain this grief, my lord; for there is no going back upon my word now. (49)

अर्थितो ह्यस्मि कैकेय्या वनं गच्छेति राघव।
मया चोक्तं व्रजामीति तत्सत्यमनुपालये॥ ५०॥

"Since I have been commanded by mother Kaikeyī in the words 'Proceed to the forest, O scion of Raghu' and the reply given by me was 'I am going', I must redeem that pledge of mine. (50)

मा चोत्कण्ठां कृथा देव वने रंस्यामहे वयम्।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते॥ ५१॥

"Nor should you feel anxious on our score, my lord ! We shall sport in the forest crowded with highly peaceful deer and rendered noisy by birds of various kinds. (51)

पिता हि दैवतं तात देवतानामपि स्मृतम्।
तस्माद् दैवतमित्येव करिष्यामि पितुर्वचः॥ ५२॥

"Indeed, a father has been declared to be a veritable deity even among gods. Hence I shall do the bidding of my father (yourself) as that of a god. (52)

चतुर्दशसु वर्षेषु गतेषु नृपसत्तम।
पुनर्द्रक्ष्यसि मां प्राप्तं संतापोऽयं विमुच्यताम्॥ ५३॥

"When fourteen years have elapsed, you will find me come back, O jewel among kings ! Hence let this agony be given up. (53)

येन संस्तम्भनीयोऽयं सर्वो बाष्पकलो जनः।
स त्वं पुरुषशार्दूल किमर्थं विक्रियां गतः॥ ५४॥

"Wherefore, O tiger among men, have you fallen a victim to grief—you, by whom all these other people, bathed in tears, ought to be consoled? (54)

पुरं च राष्ट्रं च मही च केवला
मया विसृष्टा भरताय दीयताम्।
अहं निदेशं भवतोऽनुपालयन्
वनं गमिष्यामि चिराय सेवितुम्॥ ५५॥

"Renounced by me, the city of Ayodhyā and the state of Kosala and the rest of the globe too may be given to Bharata. Obeying your command, I for myself shall proceed to the forest in order to dwell in it for long. (55)

मया विसृष्टां भरतो महीमिमां
सशैलखण्डां सपुरोपकाननाम्।
शिवासु सीमास्वनुशास्तु केवलं
त्वया यदुक्तं नृपते तथास्तु तत्॥ ५६॥

"Let Bharata rule over this globe, including the mountain ranges and cities with their gardens, relinquished by me. He

should neither enjoy the sovereignty nor feel proud of it but keep within the bounds of righteousness salutary for a king. Let the pledge which has been given by you to Kaikeyī come to be true, O protector of men ! (56)

न मे तथा पार्थिव धीयते मनो
महत्सु कामेषु न चात्मनः प्रिये।
यथा निदेशे तव शिष्टसम्मते
व्यपैतु दुःखं तव मत्कृतेऽनघ॥ ५७॥

"My heart is not given so much to the great delights of sense coveted by all, nor to that which is pleasing to the mind, as to the carrying out of your command, which is approved by the wise. Let your agony on my score, O sinless king, altogether disappear. (57)

तदद्य नैवानघ राज्यमव्ययं
न सर्वकामान् वसुधां न मैथिलीम्।
न चिन्तितं त्वामनृतेन योजयन्
वृणीय सत्यं व्रतमस्तु ते तथा॥ ५८॥

"Disfiguring you, who are full of anxiety on my score, with the stigma of mendacity, I do not on any account court eternal sovereignty nor all the delights of sense coveted by the world, nor the entire earth, nor even Sītā, princess of Mithilā, today, O sinless one ! Therefore, let your pledge given to Kaikeyī prove true. (58)

फलानि मूलानि च भक्षयन् वने
गिरींश्च पश्यन् सरितः सरांसि च।
वनं प्रविश्यैव विचित्रपादपं
सुखी भविष्यामि तवास्तु निर्वृतिः॥ ५९॥

"Living in the forest on fruits and roots and viewing the mountains, rivers and lakes, I shall be happy the moment I enter the forest consisting of various trees. Let peace come to you on this account." (59)

एवं स राजा व्यसनाभिपन्न-
स्तापेन दुःखेन च पीड्यमानः।
आलिङ्ग्य पुत्रं सुविनष्टसंज्ञो
भूमिं गतो नैव चिचेष्ट किंचित्॥ ६०॥

Embracing his son, Śrī Rāma, who had spoken as above, King Daśaratha, who had fallen on evil days and was being tormented with a burning sensation and agony, fell utterly unconscious to the ground and did not show any sign of life at all. (60)

देव्यः समस्ता रुरुदुः समेता-
स्तां वर्जयित्वा नरदेवपत्नीम्।
रुदन् सुमन्त्रोऽपि जगाम मूर्च्छां
हाहाकृतं तत्र बभूव सर्वम्॥ ६१॥

Barring that favourite consort of Daśaratha, Kaikeyī, all the queens assembled there began to cry. Weeping aloud Sumantra too fell into a swoon and everyone there began to lament loudly. (61)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Hoping that by being provoked to anger Kaikeyī might come round and relax her insistence on sending Śrī Rāma into exile, Sumantra harshly reproaches her, reminding her of her mother's misbehaviour towards her husband (Kaikeyī's father). Kaikeyī, however, remains adamant and does not budge even an inch from her purpose

ततो निधूय सहसा शिरो निःश्वस्य चासकृत्।
पाणिं पाणौ विनिष्पिष्य दन्तान् कटकटाय्य च॥ १॥
लोचने कोपसंरक्ते वर्णं पूर्वोचितं जहत्।
कोपाभिभूतः सहसा संतापमशुभं गतः॥ २॥
मनः समीक्षमाणश्च सूतो दशरथस्य च।
कम्पयन्निव कैकेय्या हृदयं वाक्शरैः शितैः॥ ३॥
वाक्यवज्रैरनुपमैर्निर्भिन्दन्निव चाशुभैः।
कैकेय्याः सर्वमर्माणि सुमन्त्रः प्रत्यभाषत॥ ४॥

Beating his head all of a sudden and sighing again and again, pressing his hand against the other and grinding his teeth, turning his eyes crimson with wrath, shedding his former (normal) colour, overwhelmed as he was with anger, and, suddenly falling a prey to bitter agony, nay, carefully reading the mind of Daśaratha, Sumantra spoke as follows, shaking Kaikeyī's heart, as it were, with sharp arrows in the form of words and as though piercing all her vitals with his acrimonious words resembling so many peerless thunderbolts : (1—4)

यस्यास्तव पतिस्त्यक्तो राजा दशरथः स्वयम्।
भर्ता सर्वस्य जगतः स्थावरस्य चरस्य च॥ ५॥
नह्यकार्यतमं किंचित्तव देवीह विद्यते।
पतिघ्नीं त्वामहं मन्ये कुलघ्नीमपि चान्ततः॥ ६॥
यन्महेन्द्रमिवाजय्यं दुष्प्रकम्प्यमिवाचलम्।
महोदधिमिवाक्षोभ्यं संतापयसि कर्मभिः॥ ७॥

"Surely there is nothing on earth most undesirable for you, by whom your husband, King Daśaratha himself, the supporter of the entire creation, both immobile and mobile, stands betrayed, O queen ! I consider you to be the murderess of your husband and ultimately the exterminator of your race too, in that you torment with your actions your husband, who is invincible as the great Indra, unshakable as a mountain and imperturbable as an ocean. (5—7).

मावमंस्था दशरथं भर्तारं वरदं पतिम्।
भर्तुरिच्छा हि नारीणां पुत्रकोट्या विशिष्यते॥ ८॥

"Do not despise Daśaratha, your husband and lord, the bestower of boons, as the will of a husband is superior to that of ten millions of sons. (8)

यथावयो हि राज्यानि प्राप्नुवन्ति नृपक्षये।
इक्ष्वाकुकुलनाथेऽस्मिंस्तं लोपयितुमिच्छसि॥ ९॥

"Indeed, on the death of a king his sons inherit the sovereign rights according to seniority of age. You seek to violate this time-honoured practice even in the presence (life-time) of this ruler of the Ikṣwākus ! (9)

राजा भवतु ते पुत्रो भरतः शास्तु मेदिनीम्।
वयं तत्र गमिष्यामो यत्र रामो गमिष्यति॥ १०॥

"Let your son, Bharata, be crowned king and rule over the earth. We, for our part, shall go wheresoever Rāma goes. (10)

न च ते विषये कश्चिद् ब्राह्मणो वस्तुमर्हति।
तादृशं त्वममर्यादमद्य कर्म करिष्यसि॥ ११॥
नूनं सर्वे गमिष्यामो मार्गं रामनिषेवितम्।
त्यक्ता या बान्धवैः सर्वैर्ब्राह्मणैः साधुभिः सदा॥ १२॥
का प्रीती राज्यलाभेन तव देवि भविष्यति।
तादृशं त्वममर्यादं कर्म कर्तुं चिकीर्षसि॥ १३॥

"Nor should any Brāhmaṇa dwell in your kingdom. If you perpetrate today such an act of impropriety (as you are intent on perpetrating), we shall all positively follow the path resorted to by Śrī Rāma. What joy, O royal lady, will be derived through attainment of sovereignty by you, who will thus be deserted for good by all your kith and kin, Brāhmaṇas and other pious souls? You seek to perpetrate such an act of impropriety. (11—13)

आश्चर्यमिव पश्यामि यस्यास्ते वृत्तमीदृशम्।
आचरन्त्या न विवृता सद्यो भवति मेदिनी॥ १४॥
महाब्रह्मर्षिसृष्टा वा ज्वलन्तो भीमदर्शनाः।
धिग्वाग्दण्डा न हिंसन्ति रामप्रव्राजने स्थिताम्॥ १५॥

"I reckon it a wonder that the earth is not immediately rent asunder as a sequel to your resorting to such improper conduct. Nor do rods of punishment in the form of fiery and obviously fearful reproach uttered by great Brāhmaṇa sages (Vasiṣṭha and others) kill you, who are bent on exiling Śrī Rāma! (14-15)

आम्रं छित्त्वा कुठारेण निम्बं परिचरेत् तु कः।
यश्चैनं पयसा सिञ्चेन्नैवास्य मधुरो भवेत्॥ १६॥

"Who on earth will nurture a Neem tree (with its proverbially bitter leaves and fruits etc.,) felling down a mango tree with an axe? And a Neem tree will not turn sweet for him who nourishes it with milk. (16)

आभिजात्यं हि ते मन्ये यथा मातुस्तथैव च।
न हि निम्बात् स्रवेत् क्षौद्रं लोके निगदितं वचः॥ १७॥

"Indeed, I account your innate disposition to be exactly similar to that of your mother. The proverb is often quoted in the world that surely honey does not flow from a Neem tree. (17)

तव मातुरसद्ग्राहं विद्म पूर्वं यथा श्रुतम्।
पितुस्ते वरदः कश्चिद् ददौ वरमनुत्तमम्॥ १८॥

"We know, as heard of in the past, the intentness of your mother on evil. Someone capable of granting boons bestowed a most excellent boon on your father. (18)

सर्वभूतरुतं तस्मात् संजज्ञे वसुधाधिपः।
तेन तिर्यग्गतानां च भूतानां विदितं वचः॥ १९॥

"By virtue of it the king, your father, could understand the language of all created beings. The talk of those belonging to the sub-human species was thereby understood by him. (19)

ततो जृम्भस्य शयने विरुताद् भूरिवर्चसः।
पितुस्ते विदितो भावः स तत्र बहुधाहसत्॥ २०॥

"From the shrill cry of a bird heard by him while in his bed the meaning of it was accordingly deciphered by your exceedingly glorious father and he laughed over it repeatedly. (20)

तत्र ते जननी क्रुद्धा मृत्युपाशमभीप्सती।
हासं ते नृपते सौम्य जिज्ञासामीति चाब्रवीत्॥ २१॥

"Your mother grew indignant at this and, seeking even to hang him in case he refused to disclose the reason of his laughter, spoke as follows: 'I wish to know the meaning of your laughter, O gentle monarch ! (21)

नृपश्चोवाच तां देवीं हासं शंसामि ते यदि।
ततो मे मरणं सद्यो भविष्यति न संशयः॥ २२॥

"The King too replied to that royal lady, 'If I tell you the reason of my laughter, my death will speedily follow from it: there is no doubt about it.' (22)

माता ते पितरं देवि पुनः केकयमब्रवीत्।
शंस मे जीव वा मा वा न मां त्वं प्रहसिष्यसि॥ २३॥

"Your mother then said to your father, the ruler of the Kekayas, 'Live or die as you will; in any case tell me the reason of your laughter. Then alone shall I be satisfied that you shall not laugh at me hereafter.' (23)

प्रियया च तथोक्तः स केकयः पृथिवीपतिः।
तस्मै तं वरदायार्थं कथयामास तत्त्वतः॥ २४॥

"Told thus by his beloved consort, the said king of the Kekayas for his part correctly

reported the matter to the sage who had bestowed the boon on him. (24)

ततः स वरदः साधू राजानं प्रत्यभाषत।
म्रियतां ध्वंसतां वेयं मा शंसीस्त्वं महीपते॥ २५॥

"Thereupon the holy man who had bestowed the boon on him replied to the king, 'Let her die or depart (from your house for her parents' home); reveal you not the secret to her, O ruler of the earth!' (25)

स तच्छ्रुत्वा वचस्तस्य प्रसन्नमनसो नृपः।
मातरं ते निरस्याशु विजहार कुबेरवत्॥ २६॥

"Hearing the aforesaid reply of the holy man, who was pleased at heart with him, and speedily repudiating your mother, the said king (your father) lived happily like Kubera (the god of riches). (26)

तथा त्वमपि राजानं दुर्जनाचरिते पथि।
असद्ग्राहमिमं मोहात् कुरुषे पापदर्शिनी॥ २७॥

"Treading on the path trodden by wicked men and seeing evil everywhere, you too likewise are urging this Emperor through infatuation to adopt an evil course. (27)

सत्यश्चात्र प्रवादोऽयं लौकिकः प्रतिभाति मा।
पितॄन् समनुजायन्ते नरा मातरमङ्गनाः॥ २८॥

"Nay, the popular saying on this subject that males take after their father and females after their mother appears to me as true. (28)

नैवं भव गृहाणेदं यदाह वसुधाधिपः।
भर्तुरिच्छामुपास्वेह जनस्यास्य गतिर्भव॥ २९॥

"Do not follow the ways of your mother, and accept that which the Emperor enjoins on you. Following the will of your husband, be a protectress to these people here. (29)

मा त्वं प्रोत्साहिता पापैर्देवराजसमप्रभम्।
भर्तारं लोकभर्तारमसद्धर्ममुपादध॥ ३०॥

"Do not, as incited by the wicked, constrain your husband—who is, at the same time, the protector of the world and vies in splendour with Indra—to adopt an improper course of conduct. (30)

नहि मिथ्या प्रतिज्ञातं करिष्यति तवानघः।
श्रीमान् दशरथो राजा देवि राजीवलोचनः॥ ३१॥

"The glorious and lotus-eyed King Daśaratha, who is free from sin, would not belie the promise made by him to you, O royal lady! (31)

ज्येष्ठो वदान्यः कर्मण्यः स्वधर्मस्यापि रक्षिता।
रक्षिता जीवलोकस्य बली रामोऽभिषिच्यताम्॥ ३२॥

"Let Rāma, the eldest of his sons—who is generous, strong and given to righteous acts and is capable not only of vindicating his own duty as a Kṣatriya but also of protecting the entire living creation, be installed on the throne of Ayodhyā. (32)

परिवादो हि ते देवि महाँल्लोके चरिष्यति।
यदि रामो वनं याति विहाय पितरं नृपम्॥ ३३॥

"A great calumny will surely spread about you, O royal lady, if Rāma goes to the forest, leaving his royal father. (33)

स्वराज्यं राघवः पातु भव त्वं विगतज्वरा।
नहि ते राघवादन्यः क्षमः पुरवरे वसन्॥ ३४॥

"Let Śrī Rāma, a scion of Raghu, protect his own kingdom and be you free from anxiety. Ruling over Ayodhyā, the foremost of cities, no king other than Śrī Rāma will be favourably disposed to you. (34)

रामे हि यौवराज्यस्थे राजा दशरथो वनम्।
प्रवेक्ष्यति महेष्वासः पूर्ववृत्तमनुस्मरन्॥ ३५॥

"Bearing in mind the conduct of his forbears, King Daśaratha, who wields a mighty bow, will surely retire to the forest in the event of Śrī Rāma being installed in the office of Prince Regent." (35)

इति सान्त्वैश्च तीक्ष्णैश्च कैकेयीं राजसंसदि।
भूयः संक्षोभयामास सुमन्त्रस्तु कृताञ्जलिः॥ ३६॥

In this way with folded hands Sumantra for his part violently shook Kaikeyī with pungent remarks as well as with kind words in the king's court. (36)

नैव सा क्षुभ्यते देवी न च स्म परिदूयते।
न चास्या मुखवर्णस्य लक्ष्यते विक्रिया तदा॥ ३७॥

The said queen, however, was neither excited nor agonized nor was any change observed at that time in the colour of her face. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चत्रिंश: सर्ग: ॥ ३५ ॥

Thus ends Canto Thirty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Daśaratha instructs Sumantra to take a detachment of the army and the exchequer alongwith Śrī Rāma, to which Kaikeyī objects and insists on his being sent into exile without any resources on the analogy of Asamañja, son of the king's forefather, Sagara. Another minister of the king, Siddhārtha by name, who was present there, opposes Kaikeyī and urges that the analogy of Asamañja, who was a perverse lad, could not be applied in the case of Śrī Rāma, who possessed an ideal character and deserved in every way to be installed in the office of Prince Regent. In the event of Kaikeyī vetoing the proposal, the king threatens to accompany the heir-apparent

ततः सुमन्त्रमैक्ष्वाकः पीडितोऽत्र प्रतिज्ञया।
सबाष्पमतिनिःश्वस्य जगादेदं पुनर्वचः॥ १॥

Sighing deeply with tears in his eyes, Daśaratha, a scion of Ikṣwāku, who was bound by the pledge given by him to Kaikeyī in the matter of sending Śrī Rāma into exile, then spoke to Sumantra again as follows : (1)

सूत रत्नसुसम्पूर्णा चतुर्विधबला चमूः।
राघवस्यानुयात्रार्थं क्षिप्रं प्रतिविधीयताम्॥ २॥

"Let a detachment consisting of all the four limbs of the army and richly provided with jewels be detailed at once to accompany Śrī Rāma, a scion of Raghu, O Sumantra ! (2)

रूपाजीवाश्च वादिन्यो वणिजश्च महाधनाः।
शोभयन्तु कुमारस्य वाहिनीः सुप्रसारिताः॥ ३॥

"Nay, let courtesans adept in speaking, as well as merchants possessing enormous wealth and clever in efficiently spreading a network of shops dealing in provisions and other goods lend charm to the forces accompanying the prince. (3)

ये चैनमुपजीवन्ति रमते यैश्च वीर्यतः।
तेषां बहुविधं दत्त्वा तानप्यत्र नियोजय॥ ४॥

"Further tell off in his service those wrestlers too who depend on him and in whom he takes delight by testing their comparative strength, bestowing various gifts on them. (4)

आयुधानि च मुख्यानि नागराः शकटानि च।
अनुगच्छन्तु काकुत्स्थं व्याधाश्चारण्यकोविदाः॥ ५॥

"Let the principal weapons, courteous and well-bred men and bullock-carts too as well as hunters knowing the secrets of forests accompany Rāma, a scion of Kakutstha. (5)

निघ्नन् मृगान् कुञ्जरांश्च पिबंश्चारण्यकं मधु।
नदीश्च विविधाः पश्यन् न राज्यं संस्मरिष्यति॥ ६॥

"Killing the deer and elephants and drinking wild honey and seeing various rivers he would not miss his sovereignty. (6)

धान्यकोशश्च यः कश्चिद् धनकोशश्च मामकः।
तौ राममनुगच्छेतां वसन्तं निर्जने वने॥ ७॥

"Let that which constitutes my granary and that which comprises my exchequer both accompany Rāma going to dwell in an uninhabited forest. (7)

यजन् पुण्येषु देशेषु विसृजंश्चाप्तदक्षिणाः।
ऋषिभिश्चापि संगम्य प्रवत्स्यति सुखं वने॥ ८॥

"Performing sacrifices in holy regions and bestowing adequate gifts on the officiating priests and meeting sages too he will live away happily in the forest. (8)

भरतश्च महाबाहुरयोध्यां पालयिष्यति।
सर्वकामैः पुनः श्रीमान् रामः संसाध्यतामिति॥ ९॥

"And the mighty-armed Bharata will rule over Ayodhyā. Let the glorious Rāma, therefore, be sent out with all objects of enjoyment." (9)

एवं ब्रुवति काकुत्स्थे कैकेय्या भयमागतम्।
मुखं चाप्यगमच्छोषं स्वरश्चापि व्यरुध्यत॥ १०॥

While Daśaratha, a scion of Kakutstha, was speaking as aforesaid, fear seized Kaikeyī. Nay, her mouth too got parched and voice as well got choked. (10)

सा विषण्णा च संत्रस्ता मुखेन परिशुष्यता।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत्॥ ११॥

Feeling dejected and dismayed, with her mouth getting parched, and her face turned exclusively towards the king, she replied as follows : (11)

राज्यं गतधनं साधो पीतमण्डां सुरामिव।
निरास्वाद्यतमं शून्यं भरतो नाभिपत्स्यते॥ १२॥

"Bharata will not accept a kingdom that has been stripped of its wealth and resembles wine divested of its spirituous part, and which is thus absolutely unenjoyable and unsubstantial, O pious soul !" (12)

कैकेय्यां मुक्तलज्जायां वदन्त्यामतिदारुणम्।
राजा दशरथो वाक्यमुवाचायतलोचनाम्॥ १३॥

When Kaikeyī, who was thus shamelessly uttering most cruel words, King Daśaratha spoke as follows to that lady with large eyes : (13)

वहन्तं किं तुदसि मां नियुज्य धुरि माहिते।
अनार्ये कृत्यमारब्धं किं न पूर्वमुपारुधः॥ १४॥

"Having charged me with a burden (viz., that of sending Rāma into exile, which is so hard to bear), O hostile and vulgar woman, why do you lash me while I am carrying it? Why did you not check before (while asking the two boons, by laying down that Rāma should not be allowed to take anything with him) the proceedings now taken in hand of sending troops etc., with Rāma?" (14)

तस्यैतत् क्रोधसंयुक्तमुक्तं श्रुत्वा वराङ्गना।
कैकेयी द्विगुणं क्रुद्धा राजानमिदमब्रवीत्॥ १५॥

Doubly incensed to hear the angry words of Daśaratha, Kaikeyī, the lovely women, replied to the king as follows : (15)

तवैव वंशे सगरो ज्येष्ठपुत्रमुपारुधत्।
असमञ्ज इति ख्यातं तथायं गन्तुमर्हति॥ १६॥

"In your very dynasty Emperor Sagara cast away his eldest son known by the name of Asamañja. Rāma too should depart likewise without anything to depend upon." (16)

एवमुक्तो धिगित्येव राजा दशरथोऽब्रवीत्।
व्रीडितश्च जनः सर्वः सा च तन्नावबुध्यत॥ १७॥

Spoken to as above, King Daśaratha simply said, "Shame !" Everyone present there too felt ashamed. She, however, did not mind it. (17)

तत्र वृद्धो महामात्रः सिद्धार्थो नाम नामतः।
शुचिर्बहुमतो राज्ञः कैकेयीमिदमब्रवीत्॥ १८॥

On that occasion the aged and upright chief minister, Siddhārtha by name, who was highly esteemed by the king, spoke

to Kaikeyī as follows: so the tradition goes : (18)

असमञ्जो गृहीत्वा तु क्रीडतः पथि दारकान्।
सरय्वां प्रक्षिपन्नप्सु रमते तेन दुर्मतिः॥ १९॥

"Catching hold of children playing in the street, Asamañja just used to throw them in the waters of the Sarayū and the evil-minded fellow took delight in it. (19)

तं दृष्ट्वा नागराः सर्वे क्रुद्धा राजानमब्रुवन्।
असमञ्जं वृणीष्वैकमस्मान् वा राष्ट्रवर्धन॥ २०॥

"Enraged to see that murderous prank of the Crown prince, all the citizens submitted to the king, 'Keep to yourself Asamañja alone allowing us to leave the city or preserve us, sending away the prince, O promoter of the State ! (20)

तानुवाच ततो राजा किंनिमित्तमिदं भयम्।
ताश्चापि राज्ञा सम्पृष्टा वाक्यं प्रकृतयोऽब्रुवन्॥ २१॥

"Thereupon the king said to them, 'What is the occasion for this fear?' Duly interrorgated by the king, those people too replied to the king. (21)

क्रीडतस्त्वेष नः पुत्रान् बालानुद्भ्रान्तचेतसः।
सरय्वां प्रक्षिपन्मौर्ख्यादतुलां प्रीतिमश्नुते॥ २२॥

" 'He experiences incomparable joy while throwing through folly in the Sarayū our juvenile sons playing in an excited state of mind !' (22)

स तासां वचनं श्रुत्वा प्रकृतीनां नराधिपः।
तं तत्याजाहितं पुत्रं तासां प्रियचिकीर्षया॥ २३॥

"Hearing the complaint of those people, the said king abandoned his son, malevolent to his subjects, with intent to oblige them. (23)

तं यानं शीघ्रमारोप्य सभार्यं सपरिच्छदम्।
यावज्जीवं विवास्योऽयमिति तानन्वशात् पिता॥ २४॥

"Quickly placing him alongwith his wife and accessories (viz., a spade, basket and so on, necessary adjuncts to a forest life), he instructed those in authority in the following words: 'He should be exiled for life.' (24)

स फालपिटकं गृह्य गिरिदुर्गाण्यलोकयत्।
दिशः सर्वास्त्वनुचरन् स यथा पापकर्मकृत्॥ २५॥
इत्येनमत्यजद् राजा सगरो वै सुधार्मिकः।
रामः किमकरोत् पापं येनैवमुपरुध्यते॥ २६॥

"Taking a basket and a spade and roaming about in all directions in search of roots and fruits etc., he ransacked mountain passes in quest of an abode. The highly pious King Sagara obviously abandoned Asamañja on the plea of his perpetrating sinful deeds as mentioned above. What sin has Śrī Rāma committed, for which he is being debarred from the throne in this way? (25-26)

नहि कंचन पश्यामो राघवस्यागुणं वयम्।
दुर्लभो ह्यस्य निरयः शशाङ्कस्येव कल्मषम्॥ २७॥

"Surely we do not detect any fault in Śrī Rāma, a scion of Raghu. It is as difficult to find a taint in him as in the new moon.(27)

अथवा देवि त्वं कंचिद् दोषं पश्यसि राघवे।
तमद्य ब्रूहि तत्त्वेन तदा रामो विवास्यते॥ २८॥

"Or, if you perceive any fault in Śrī Rāma, a scion of Raghu, O queen, please point it out correctly today. Then Śrī Rāma will be sent into exile. (28)

अदुष्टस्य हि संत्यागः सत्पथे निरतस्य च।
निर्दहेदपि शक्रस्य द्युतिं धर्मविरोधवान्॥ २९॥

"Indeed, it is repugnant to all canons of righteousness to abandon one who is not only not guilty but also devoted to the straight path. It would destroy the splendour even of Indra, the ruler of gods. (29)

तदलं देवि रामस्य श्रिया विहतया त्वया।
लोकतोऽपि हि ते रक्ष्यः परिवादः शुभानने॥ ३०॥

"Therefore, O queen, it is no use your withholding the royal fortune of Śrī Rāma. Censure coming from the public too should be guarded against by you, O lady with a charming countenance !" (30)

श्रुत्वा तु सिद्धार्थवचो राजा श्रान्ततरस्वरः।
शोकोपहतया वाचा कैकेयीमिदमब्रवीत्॥ ३१॥

Hearing the remonstrance of Siddhārtha, the king, for his part, whose voice had grown very feeble, spoke as follows to Kaikeyī in a tone overwhelmed with grief: (31)

एतद्वचो नेच्छसि पापरूपे
हितं न जानासि ममात्मनोऽथवा।
आस्थाय मार्गं कृपणं कुचेष्टा
चेष्टा हि ते साधुपथादपेता॥ ३२॥

"Do you not like this advice, O embodiment of sin? Having taken to a path leading to woe, are you not alive to my interests or your own? Indeed, your gesture is remote from the path of the righteous and as such an undesirable one. (32)

अनुव्रजिष्याम्यहमद्य रामं
राज्यं परित्यज्य सुखं धनं च।
सर्वे च राज्ञा भरतेन च त्वं
यथासुखं भुङ्क्ष्व चिराय राज्यम्॥ ३३॥

"Abandoning the kingly state, bodily comfort and wealth, I shall follow Rāma to the forest today as also all the people of Ayodhyā. Rule you the kingdom happily for long with Bharata." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Śrī Rāma urges his servants to fetch the bark of trees for being used as his wearing apparel. At this Kaikeyī herself brings them the desired dress, which both Śrī Rāma and Lakṣmaṇa cover themselves with, taking off their princely robes. Sītā, however, finds it difficult to wear the bark supplied to her and ultimately puts it on over her own dress with the help of Śrī Rāma despite the remonstrances of Vasiṣṭha, who severely castigates Kaikeyī for her cruelty in exiling them

महामात्रवचः श्रुत्वा रामो दशरथं तदा।
अभ्यभाषत वाक्यं तु विनयज्ञो विनीतवत्॥ १॥

Hearing the remonstrance of the chief minister, Śrī Rāma, for his part, who was an adept in courtesy, politely addressed on that occasion the following words to Daśaratha : (1)

त्यक्तभोगस्य मे राजन् वने वन्येन जीवतः।
किं कार्यमनुयात्रेण त्यक्तसङ्गस्य सर्वतः॥ २॥

"What purpose of mine, who have renounced all enjoyment and shaken off attachment for everything and am going to live on the products of the forest alone, will be served, O king, with an army following me? (2)

यो हि दत्त्वा द्विपश्रेष्ठं कक्ष्यायां कुरुते मनः।
रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम्॥ ३॥

"He who, having parted with an excellent elephant, seeks to retain the tether is indeed a fool. What is to be gained through attachment to a tether by him who has forgone an excellent elephant? (3)

तथा मम सतां श्रेष्ठ किं ध्वजिन्या जगत्पते।
सर्वाण्येवानुजानामि चीराण्येवानयन्तु मे॥ ४॥

"Similarly, O jewel among the virtuous, what purpose of mine will be served with an army, O ruler of the world? I, therefore, allow all things to be used by Bharata. Let the servant-maids of mother Kaikeyī bring me robes fit for a dweller in forests alone." (4)

खनित्रपिटके चोभे समानयत गच्छत।
चतुर्दश वने वासं वर्षाणि वसतो मम॥ ५॥

Addressing the maid-servants, he continues: "go and duly bring a spade and a basket both for me, who am going to take up my abode in a forest for fourteen years."(5)

अथ चीराणि कैकेयी स्वयमाहृत्य राघवम्।
उवाच परिधत्स्वेति जनौघे निरपत्रपा॥ ६॥

Personally bringing pieces of bark for being put on by Śrī Rāma and others, Kaikeyī, who was lost to all shame, forthwith said to Śrī Rāma in the midst of that concourse of men, "Put these on !" (6)

स चीरे पुरुषव्याघ्रः कैकेय्याः प्रतिगृह्य ते।
सूक्ष्मवस्त्रमवक्षिप्य मुनिवस्त्राण्यवस्त ह॥ ७॥

Receiving from Kaikeyī two pieces of bark for being used as a loin-cloth and a cover respectively and discarding his raiment of fine yarn, that tiger among men put on the garb of ascetics: so the tradition goes. (7)

लक्ष्मणश्चापि तत्रैव विहाय वसने शुभे।
तापसाच्छादने चैव जग्राह पितुरग्रतः॥ ८॥

Nay, leaving his exquisite robes on that very spot, Lakṣmaṇa too put on in the presence of his father two pieces of bark fit for ascetics. (8)

अथात्मपरिधानार्थं सीता कौशेयवासिनी।
सम्प्रेक्ष्य चीरं संत्रस्ता पृषती वागुरामिव॥ ९॥

Gazing with reverence on the piece of bark intended for being donned by her, Sītā, who was clad in silken robes, felt dismayed as a doe would on seeing a snare set for entrapping it. (9)

सा व्यपत्रपमाणेव प्रगृह्य च सुदुर्मनाः।
कैकेय्याः कुशचीरे ते जानकी शुभलक्षणा॥ १०॥
अश्रुसम्पूर्णनेत्रा च धर्मज्ञा धर्मदर्शिनी।
गन्धर्वराजप्रतिमं भर्तारमिदमब्रवीत्॥ ११॥

Feeling much abashed, as it were, while taking from the hand of Kaikeyī the two articles of wearing apparel made of Kuśa grass and greatly troubled in mind, Sītā (daughter of Janaka), who was endowed with auspicious bodily marks, knew what is right and served as an illustration of virtue, spoke as follows, her eyes overflowing with tears, to her husband, who vied with Citraratha, the ruler of the Gandharvas : (10-11)

कथं नु चीरं बध्नन्ति मुनयो वनवासिनः।
इति ह्यकुशला सीता सा मुमोह मुहुर्मुहुः॥ १२॥

"I wonder how ascetics dwelling in forests put on the bark of trees." Saying so, the celebrated Sītā, who was in no way adept in wearing the bark of trees, erred again and again in her attempt to do so. (12)

कृत्वा कण्ठे स्म सा चीरमेकमादाय पाणिना।
तस्थौ ह्यकुशला तत्र व्रीडिता जनकात्मजा॥ १३॥

Placing one piece about her neck and taking another in her hand, the said daughter of Janaka stood abashed, inapt as she was in wearing the bark. (13)

तस्यास्तत् क्षिप्रमागत्य रामो धर्मभृतां वरः।
चीरं बबन्ध सीतायाः कौशेयस्योपरि स्वयम्॥ १४॥

Quickly going near her, Śrī Rāma, the foremost of those upholding the cause of virtue, then personally fastened the bark over her silken garment. (14)

रामं प्रेक्ष्य तु सीताया बध्नन्तं चीरमुत्तमम्।
अन्तःपुरचरा नार्यो मुमुचुर्वारि नेत्रजम्॥ १५॥
ऊचुश्च परमायत्ता रामं ज्वलिततेजसम्।
वत्स नैवं नियुक्तेयं वनवासे मनस्विनी॥ १६॥

Perceiving Śrī Rāma fastening the excellent bark about Sītā, the female inmates of the gynaeceum began to shed tears and, sore distressed as they were, spoke as follows to Śrī Rāma of dazzling glory : "This

high-minded princess has not been so commanded to reside in the forest (as you), dear child ! (15-16)

पितुर्वाक्यानुरोधेन गतस्य विजनं वनम्।
तावद् दर्शनमस्या नः सफलं भवतु प्रभो॥ १७॥

"At least let her blessed sight continue to bring its reward to us during the interim period when you have departed to the lonely forest in obedience to your father's command, O lord ! (17)

लक्ष्मणेन सहायेन वनं गच्छस्व पुत्रक।
नेयमर्हति कल्याणि वस्तुं तापसवद् वने॥ १८॥

"Proceed to the forest, dear son, with Lakṣmaṇa alone as your companion. This blessed princess does not deserve to dwell in the forest like an ascetic. (18)

कुरु नो याचनां पुत्र सीता तिष्ठतु भामिनी।
धर्मनित्यः स्वयं स्थातुं न हीदानीं त्वमिच्छसि॥ १९॥

"Grant our solicitation, O darling ! Let Sītā, the pretty young lady, continue to stay in Ayodhyā though surely you are not personally inclined to stay any longer, righteousness being your eternal companion." (19)

तासामेवंविधा वाचः शृण्वन् दशरथात्मजः।
बबन्धैव तथा चीरं सीतया तुल्यशीलया॥ २०॥

Even though hearing such loving remonstrances of those women, Śrī Rāma, son of Daśaratha, persisted in fastening the bark over her silken garment as aforesaid (vide verse 14) as desired by Sītā, whose conduct came into line with his own. (20)

चीरे गृहीते तु तया सबाष्पो नृपतेर्गुरुः।
निवार्य सीतां कैकेयीं वसिष्ठो वाक्यमब्रवीत्॥ २१॥

Stopping Sītā when the bark was taken by her (from the hands of Kaikeyī), Sage Vasiṣṭha, the king's preceptor, for his part, spoke to Kaikeyī with tears in his eyes, as follows : (21)

अतिप्रवृत्ते दुर्मेधे कैकेयि कुलपांसनि।
वञ्चयित्वा तु राजानं न प्रमाणेऽवतिष्ठसि॥ २२॥

"Having hoodwinked the king, O evil-minded Kaikeyī, who have exceeded your limits and brought disgrace to your family, you do not keep within bounds yet ! (22)

न गन्तव्यं वनं देव्या सीतया शीलवर्जिते।
अनुष्ठास्यति रामस्य सीता प्रकृतमासनम्॥ २३॥

"O woman, dead to all decorum, Princess Sītā shall not proceed to the forest. She will occupy the throne which was offered to Rāma. (23)

आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम्।
आत्मेयमिति रामस्य पालयिष्यति मेदिनीम्॥ २४॥

"A wife is the very self to all householders. As the other self of Rāma, she will rule over the globe. (24)

अथ यास्यति वैदेही वनं रामेण संगता।
वयमत्रानुयास्यामः पुरं चेदं गमिष्यति॥ २५॥

"If Sītā, a princess of the Videha territory, retires to the forest alongwith Rāma, we, who are present here at this moment, shall follow suit and the people of this city too will go. (25)

अन्तपालाश्च यास्यन्ति सदारो यत्र राघवः।
सहोपजीव्यं राष्ट्रं च पुरं च सपरिच्छदम्॥ २६॥

"The soldiers guarding the gynaeceum too will go where Rāma, a scion of Raghu, stays with his wife. Nay, the entire state of Kosala including all its resources as well as the city of Ayodhyā with its goods and chattels will also go. (26)

भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः।
वने वसन्तं काकुत्स्थमनुवत्स्यति पूर्वजम्॥ २७॥

"Clad in the bark of trees and dwelling in a forest, Bharata too with Śatrughna will adopt the mode of life of his elder brother, Rāma, a scion of Kakutstha, living in the forest. (27)

ततः शून्यां गतजनां वसुधां पादपैः सह।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता॥ २८॥

"Rule you alone after that the desolate earth, deserted by men, with its trees because it will be reduced to a mere forest,

vile as you are and bent upon doing harm to the people. (28)

न हि तद् भविता राष्ट्रं यत्र रामो न भूपतिः।
तद् वनं भविता राष्ट्रं यत्र रामो निवत्स्यति॥ २९॥

"The state in which Rāma is no longer the king will not survive; while the forest which Rāma is going to inhabit is sure to develop into a flourishing state. (29)

न ह्यदत्तां महीं पित्रा भरतः शास्तुमिच्छति।
त्वयि वा पुत्रवद् वस्तुं यदि जातो महीपतेः॥ ३०॥

"Bharata surely would not rule over the earth which has not been voluntarily alienated by his father, nor would he live with you as a son, if he is sprung from the loins of the Emperor. (30)

यद्यपि त्वं क्षितितलाद् गगनं चोत्पतिष्यसि।
पितृवंशचरित्रज्ञः सोऽन्यथा न करिष्यति॥ ३१॥

"Even if you soar into the heavens leaving the earth's surface, he would not do anything contrary to the established usage, knowing as he does the practice of his forbears. (31)

तत् त्वया पुत्रगर्धिन्या पुत्रस्य कृतमप्रियम्।
लोके नहि स विद्येत यो न राममनुव्रतः॥ ३२॥

"Therefore an unfriendly act alone has been done by you to your son, even though you covet his well-being; for there is none in the world who is not devoted to Rāma. (32)

द्रक्ष्यस्यद्यैव कैकेयि पशुव्यालमृगद्विजान्।
गच्छतः सह रामेण पादपांश्च तदुन्मुखान्॥ ३३॥

"O Kaikeyī, you will see this very day beasts, snakes, deer and birds going with Rāma to the forest and trees too eager to accompany him. (33)

अथोत्तमान्याभरणानि देवि
देहि स्नुषायै व्यपनीय चीरम्।
न चीरमस्याः प्रविधीयतेति
न्यवारयत् तद् वसनं वसिष्ठः॥ ३४॥

"Therefore, laying aside the bark of trees, give your daughter-in-law excellent jewels, O queen! The bark of trees is not meant for her." Saying so, Vasiṣṭha forbade Sītā wearing it. (34)

एकस्य रामस्य वने निवास-
स्त्वया वृतः केकयराजपुत्रि।
विभूषितेयं प्रतिकर्मनित्या
वसत्वरण्ये सह राघवेण॥ ३५॥

The sage continued, "The sojourn in the forest of Rāma alone has been asked for by you, O princess of the Kekaya territory! Hence let Sītā, who deserves to be decorated daily, dwell in the forest with Rāma, a scion of Raghu, richly adorned. (35)

यानैश्च मुख्यैः परिचारकैश्च
सुसंवृता गच्छतु राजपुत्री।
वस्त्रैश्च सर्वैः सहितैर्विधानै-
र्नेयं वृता ते वरसम्प्रदाने॥ ३६॥

"Nay, let the princess proceed fully provided with excellent conveyances and attendants as well as with costumes of various kinds and all useful accessories; for, while asking for the boons her exile was not solicited by you." (36)

तस्मिंस्तथा जल्पति विप्रमुख्ये
गुरौ नृपस्याप्रतिमप्रभावे।
नैव स्म सीता विनिवृत्तभावा
प्रियस्य भर्तुः प्रतिकारकामा॥ ३७॥

Even though the said preceptor of the king, the foremost among the Brāhmaṇas, who wielded an influence which had no parallel, spoke as above, Sītā, who wished to follow the ways of her husband, did not desist from her purpose in the least. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Incensed to hear the loud wailing of those present at the scene, on Sītā being dressed as a hermitess, Daśaratha reproaches Kaikeyī. While departing, Śrī Rāma entreats his father to take care of his mother

तस्यां चीरं वसानायां नाथवत्यामनाथवत्।
प्रचुक्रोश जनः सर्वो धिक् त्वां दशरथं त्विति॥ १॥

On Sītā wearing the bark of trees like a helpless woman though protected by her husband, all the people present there loudly exclaimed, "Fie upon you, (the powerless) Daśaratha, who does not stop this flagrant injustice !" (1)

तेन तत्र प्रणादेन दुःखितः स महीपतिः।
चिच्छेद जीविते श्रद्धां धर्मे यशसि चात्मनः॥ २॥

Pained to hear that loud cry, the said Emperor lost all his interest in life, religious merit and renown. (2)

स निःश्वस्योष्णमैक्ष्वाकस्तां भार्यामिदमब्रवीत्।
कैकेयि कुशचीरेण न सीता गन्तुमर्हति॥ ३॥

Heaving a sigh of grief, that scion of Ikṣwāku spoke to his wife, Kaikeyī, as follows: "Sītā surely does not deserve to depart in a robe made of Kuśa grass, O Kaikeyī ! (3)

सुकुमारी च बाला च सततं च सुखोचिता।
नेयं वनस्य योग्येति सत्यमाह गुरुर्मम॥ ४॥

"My preceptor, Vasiṣṭha, truly says that delicate of body, young and ever used to amenities of life, as she is, she is not fit for residence in a forest. (4)

इयं हि कस्यापि करोति किंचित्
तपस्विनी राजवरस्य पुत्री।
या चीरमासाद्य जनस्य मध्ये
स्थिता विसंज्ञा श्रमणीव काचित्॥ ५॥

"Has this innocent daughter of Janaka, a jewel among kings, really done any injury to anyone whosoever, that having received a robe of bark she stands dumbfounded like an ordinary hermitess in the midst of men? (5)

चीराण्यपास्याज्जनकस्य कन्या
नेयं प्रतिज्ञा मम दत्तपूर्वा।
यथासुखं गच्छतु राजपुत्री
वनं समग्रा सह सर्वरत्नैः॥ ६॥

"Let Sītā, the daughter of Janaka, shed her robes of bark. No such pledge that she would accompany her husband in robes of bark was given by me in the past. Let the princess, therefore, proceed at pleasure to the forest fully equipped with clothes and ornaments and provided with all valuable possessions. (6)

अजीवनार्हेण मया नृशंसा
कृता प्रतिज्ञा नियमेन तावत्।
त्वया हि बाल्यात् प्रतिपन्नमेतत्
तन्मा दहेद् वेणुमिवात्मपुष्पम्॥ ७॥

"In the first place a cruel promise was made on oath by me, who no longer deserve to survive; on top of it, this unjust act of providing the robes of a hermitess to Sītā has been initiated by you through sheer childishness. That is sure to consume me even as the blossoming of a bamboo brings about its own destruction. (7)

रामेण यदि ते पापे किंचित्कृतमशोभनम्।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे॥ ८॥

"Even supposing some offence was given to you by Rāma, what wrong on earth was done to you by Sītā, a princess of the Videha territory, O vile woman? (8)

मृगीवोत्फुल्लनयना मृदुशीला मनस्विनी।
अपकारं कमिव ते करोति जनकात्मजा॥ ९॥

"What injury on earth could the lofty-minded Sītā, the daughter of Janaka, do to you—Sītā, who is distinguished by a pair of blooming eyes like a female gazelle and is possessed of a mild disposition? (9)

ननु पर्याप्तमेवं ते पापे रामविवासनम्।
किमेभिः कृपणैर्भूयः पातकैरपि ते कृतैः॥ १०॥

"Indeed, sending Rāma into exile in the robes of a hermit, as you are doing, O sinful woman, is enough for you. What more do you seek to gain through these further sins in the shape of exiling Sītā and that too in the robes of a hermitess which are going to be perpetrated by you and which are calculated to land you in untold suffering? (10)

प्रतिज्ञातं मया तावत् त्वयोक्तं देवि शृण्वता।
रामं यदभिषेकाय त्वमिहागतमब्रवीः॥ ११॥

"Hearing your command,* which you gave to Rāma, who called here (the other day) in connection with his installation as Prince Regent, O queen, that much was silently acquiesced in by me. (11)

तत्त्वेतत् समतिक्रम्य निरयं गन्तुमिच्छसि।
मैथिलीमपि या हि त्वमीक्षसे चीरवासिनीम्॥ १२॥

"Distinctly going beyond that, however, as you are doing now, you seek to go to hell in that you would have Sītā, a princess of Mithilā, too, clad in the bark of trees."(12)

एवं ब्रुवन्तं पितरं रामः सम्प्रस्थितो वनम्।
अवाक्शिरसमासीनमिदं वचनमब्रवीत्॥ १३॥

To his father, who sat with his head bent low, while speaking as aforesaid, Śrī Rāma, who was now actually on his way to the forest, submitted as follows: (13)

इयं धार्मिक कौसल्या मम माता यशस्विनी।
वृद्धा चाक्षुद्रशीला च न च त्वां देव गर्हते॥ १४॥

"This illustrious mother of mine, Kausalyā, has not only grown old, but is of a generous disposition too and never speaks ill of you, O pious monarch! (14)

मया विहीनां वरद प्रपन्नां शोकसागरम्।
अदृष्टपूर्वव्यसनां भूयः सम्मन्तुमर्हसि॥ १५॥
पुत्रशोकं यथा नर्च्छेत् त्वया पूज्येन पूजिता।
मां हि संचिन्तयन्ती सा त्वयि जीवेत् तपस्विनी॥ १६॥

"When she is bereft of me and consequently drowned in a sea of grief, although she has known no suffering before, O bestower of boons, you ought to show greater regard to her, so that the poor lady may not fall a prey to grief caused by separation from me (her son) and treated with respect by you, who are worthy of adoration to her, and contemplating on me, may survive under your care. (15-16)

इमां महेन्द्रोपम जातगर्धिनीं
तथा विधातुं जननीं ममार्हसि।
यथा वनस्थे मयि शोककर्शिता
न जीवितं न्यस्य यमक्षयं व्रजेत्॥ १७॥

"Kindly handle my mother, who is sure to pine for me (her son), in such a way, O compeer of the mighty Indra, the lord of paradise, as to ensure that, stricken with grief, when I am sojourning in the forest, she may not depart to the abode of Yama, the god of death, giving up the ghost." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* Vide II. Xviii. 37 on p. 362 above.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sent away by Daśaratha, Sumantra gets a chariot ready to take Śrī Rāma and his party to the forest and Sītā adorns herself with jewels brought by the Chancellor of the Exchequer. Kausalyā tenders opportune advice to her daughter-in-law and the latter bows to it. Śrī Rāma comforts Kausalyā and offers apology to his other mothers, who burst into a wail

रामस्य तु वचः श्रुत्वा मुनिवेषधरं च तम्।
समीक्ष्य सह भार्याभी राजा विगतचेतनः॥ १॥

Hearing the intercession of Śrī Rāma and perceiving him clad in the garb of a hermit, the king for his part with his consorts fell unconscious. (1)

नैनं दुःखेन संतप्तः प्रत्यवैक्षत राघवम्।
न चैनमभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः॥ २॥

Sore stricken with agony he could neither regale his eyes on Śrī Rāma (a scion of Raghu) nor could he accost him even on casting a look at him awhile, disconsolate as he was. (2)

स मुहूर्तमिवासंज्ञो दुःखितश्च महीपतिः।
विललाप महाबाहू राममेवानुचिन्तयन्॥ ३॥

Remaining senseless, as it were, for an hour or so and feeling distressed, the mighty-armed monarch repented in various ways, thinking all the time of Śrī Rāma alone: (3)

मन्ये खलु मया पूर्वं विवत्सा बहवः कृताः।
प्राणिनो हिंसिता वापि तन्मामिदमुपस्थितम्॥ ४॥

"I think in my past life many a cow indeed was robbed of its calf or in any case many living beings were destroyed by me. Hence this calamity has befallen me. (4)

न त्वेवानागते काले देहाच्च्यवति जीवितम्।
कैकेय्या क्लिश्यमानस्य मृत्युर्मम न विद्यते॥ ५॥
योऽहं पावकसंकाशं पश्यामि पुरतः स्थितम्।
विहाय वसने सूक्ष्मे तापसाच्छादमात्मजम्॥ ६॥

"Surely life does not depart from the body until the appointed hour has arrived. It is, therefore, that death does not claim me even though I am being tormented by Kaikeyī and even though I behold my son, effulgent as fire, standing before me clad in the robes of an ascetic, having shed garments of fine fabric. (5-6)

एकस्याः खलु कैकेय्याः कृतेऽयं खिद्यते जनः।
स्वार्थे प्रयतमानायाः संश्रित्य निकृतिं त्विमाम्॥ ७॥

"Indeed all these people have to suffer on account of Kaikeyī alone, who, having resorted to this roguery, is striving hard to gain her object." (7)

एवमुक्त्वा तु वचनं बाष्पेण विहतेन्द्रियः।
रामेति सकृदेवोक्त्वा व्याहर्तुं न शशाक सः॥ ८॥
संज्ञां तु प्रतिलभ्यैव मुहूर्तात् स महीपतिः।
नेत्राभ्यामश्रुपूर्णाभ्यां सुमन्त्रमिदमब्रवीत्॥ ९॥

Having uttered these words and saying "O Rāma !" only once, the Emperor, however, whose vocal organs had been choked by tears, could not speak any more. Just regaining his consciousness after an hour or so, the said Emperor for his part spoke to Sumantra with his eyes flooded with tears as follows : (8-9)

औपवाह्यं रथं युक्त्वा त्वमायाहि हयोत्तमैः।
प्रापयैनं महाभागमितो जनपदात् परम्॥ १०॥

"Fitting with the best of horses a chariot used for pleasure-drives, return you soon and take this highly blessed prince beyond this territory. (10)

एवं मन्ये गुणवतां गुणानां फलमुच्यते।
पित्रा मात्रा च यत्साधुर्वीरो निर्वास्यते वनम्॥ ११॥

"Since a pious and valiant son is being exiled to the forest by his very father and mother, such I believe is declared (by the scriptures) to be the reward of virtues of the virtuous." (11)

राज्ञो वचनमाज्ञाय सुमन्त्रः शीघ्रविक्रमः।
योजयित्वा ययौ तत्र रथमश्वैरलंकृतम्॥ १२॥

Bowing to the king's command and fitting with horses a chariot decked with ornaments, Sumantra, who was swift of pace, returned quickly to that very spot where Śrī Rāma stood ready with Sītā and Lakṣmaṇa to depart for the forest. (12)

तं रथं राजपुत्राय सूतः कनकभूषितम्।
आचचक्षेऽञ्जलिं कृत्वा युक्तं परमवाजिभिः॥ १३॥

Joining his palms as a token of submission, the charioteer announced to the Crown prince, Śrī Rāma, the arrival of the chariot, decked with gold and fitted with excellent horses. (13)

राजा सत्वरमाहूय व्यापृतं वित्तसंचये।
उवाच देशकालज्ञो निश्चितं सर्वतः शुचिः॥ १४॥

Promptly summoning to his presence the officer placed in charge of the treasury, the king, who knew what should be done at a particular place and time and was free from all impurities in the shape of duplicity etc., spoke in a decisive tone as follows : (14)

वासांसि च वरार्हाणि भूषणानि महान्ति च।
वर्षाण्येतानि संख्याय वैदेह्याः क्षिप्रमानय॥ १५॥

"Taking into consideration all the years that Sītā has to spend in exile, pray, speedily bring for Sītā, a princess of the Videha kingdom, costly robes and valuable ornaments." (15)

नरेन्द्रेणैवमुक्तस्तु गत्वा कोशगृहं ततः।
प्रायच्छत् सर्वमाहृत्य सीतायै क्षिप्रमेव तत्॥ १६॥

Proceeding to the treasury when commanded thus by the king, and bringing everything that he was instructed to fetch, the officer for his part immediately delivered the whole lot to Sītā. (16)

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम्।
भूषयामास गात्राणि तैर्विचित्रैर्विभूषणैः॥ १७॥

Bound as she was for the forest, Sītā, a princess of the Videha kingdom, of noble (uncommon) birth (in that she was not born of a womb), adorned her limbs, which were endowed with propitious marks, with those marvellous jewels. (17)

व्यराजयत वैदेही वेश्म तत् सुविभूषिता।
उद्यतोंऽशुमतः काले खं प्रभेव विवस्वतः॥ १८॥

Splendidly and profusely decked with ornaments, Sītā, a princess of the Videha kingdom, illumined that palace (where she stood) in the same way as the radiance of the rising sun with its bright rays illumines the sky in the morning, particularly when there is no mist or cloud. (18)

तां भुजाभ्यां परिष्वज्य श्वश्रूर्वचनमब्रवीत्।
अनाचरन्तीं कृपणं मूर्ध्न्युपाघ्राय मैथिलीम्॥ १९॥

Folding in her arms that princess of Mithilā, who never behaved in an unseemly way, and smelling her head as a token of affection, her mother-in-law, Kausalyā, spoke in the following words : (19)

असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः।
भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः॥ २०॥

"Women who, though constantly adored by their beloved consorts, cease to esteem their husband, who has fallen on evil days, are dubbed as wicked throughout this world. (20)

एष स्वभावो नारीणामनुभूय पुरा सुखम्।
अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि॥ २१॥

"Having enjoyed happiness in the past they malign and even desert their husband on meeting with the least misfortune : such is the nature of wicked women. (21)

असत्यशीला विकृता दुर्गा अहृदयाः सदा।
असत्यः पापसंकल्पाः क्षणमात्रविरागिणः॥ २२॥

"Wicked are those women who are ever untruthful by nature and swayed by passion, are difficult to comprehend, heartless and of sinful resolve and who get estranged in a moment. (22)

न कुलं न कृतं विद्या न दत्तं नापि संग्रहः।
स्त्रीणां गृह्णाति हृदयमनित्यहृदया हि ताः॥ २३॥

"Neither noble birth nor good turn, nor learning, nor gift nor even marriage ties capture the heart of such women, fickle of heart as they are. (23)

साध्वीनां तु स्थितानां तु शीले सत्ये श्रुते स्थिते।
स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते॥ २४॥

"In the case, however, of virtuous women, who are, in fact, devoted to good conduct, truthfulness and the precepts of their elders and keep within the bounds of decorum laid down for their family, their husband is the most sacred object and he alone excels all. (24)

स त्वया नावमन्तव्यः पुत्रः प्रव्राजितो वनम्।
तव देवसमस्त्वेष निर्धनः सधनोऽपि वा॥ २५॥

"Though being sent into exile to the forest, my son, Śrī Rāma, should not be despised by you. Endowed with means or resourceless, he is surely as good as a deity to you." (25)

विज्ञाय वचनं सीता तस्या धर्मार्थसंहितम्।
कृत्वाञ्जलिमुवाचेदं श्वश्रूमभिमुखे स्थिता॥ २६॥

Perceiving her advice to be in consonance with righteousness, which constituted her aim in life, and joining her palms, Sītā replied to her mother-in-law as follows, standing in front of her : (26)

करिष्ये सर्वमेवाहमार्या यदनुशास्ति माम्।
अभिज्ञास्मि यथा भर्तुर्वर्तितव्यं श्रुतं च मे॥ २७॥

"I shall surely do all that your worthy self instructs me to do. I know how I should behave towards my husband and I have also heard about it from my elders. (27)

न मामसज्जनेनार्या समानयितुमर्हति।
धर्माद् विचलितुं नाहमलं चन्द्रादिव प्रभा॥ २८॥

"Your noble self ought not to equate me with wicked women. I am unable to deviate from virtue even as moonlight is incapable of parting from the moon. (28)

नातन्त्री वाद्यते वीणा नाचक्रो विद्यते रथः।
नापतिः सुखमेधेत या स्यादपि शतात्मजा॥ २९॥

"A 'Vina' is of no use without chords and a chariot is of no use without wheels. Nor can a wife, who is bereft of her husband, prosper in a happy state even though she may have a hundred sons. (29)

मितं ददाति हि पिता मितं भ्राता मितं सुतः।
अमितस्य तु दातारं भर्तारं का न पूजयेत्॥ ३०॥

"Indeed, a father bestows limited joy, a brother too bestows limited joy and a son as well bestows limited happiness. What woman, then, would not adore her husband, the bestower of unlimited joy? (30)

साहमेवंगता श्रेष्ठा श्रुतधर्मपरावरा।
आर्ये किमवमन्येयं स्त्रिया भर्ता हि दैवतम्॥ ३१॥

"Having heard about the special and ordinary duties of a wife from my superiors and thus convinced that the husband is a veritable deity to a married woman, how can I, such as I am, despise my husband, O venerable lady?" (31)

सीताया वचनं श्रुत्वा कौसल्या हृदयङ्गमम्।
शुद्धसत्त्वा मुमोचाश्रु सहसा दुःखहर्षजम्॥ ३२॥

Hearing Sītā's reply, which touched the chords of her heart, Kausalyā of pure mind suddenly began to shed tears born of agony at the thought of the impending separation from her sons and daughter-in-law and delight over the pious sentiments expressed by Sītā. (32)

तां प्राञ्जलिरभिप्रेक्ष्य मातृमध्येऽतिसत्कृताम्।
रामः परमधर्मात्मा मातरं वाक्यमब्रवीत्॥ ३३॥

Gazing at Kausalyā, his own mother,

who was highly respected among his mothers, Śrī Rāma, who had a supremely pious mind, spoke to her with folded hands as follows : (33)"

अम्ब मा दुःखिता भूत्वा पश्येस्त्वं पितरं मम।
क्षयोऽपि वनवासस्य क्षिप्रमेव भविष्यति॥ ३४॥

"Pray, don't you regard my father with a doleful countenance. The end of exile too will come rather soon. (34)

सुप्तायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च।
समग्रमिह सम्प्राप्तं मां द्रक्ष्यसि सुहृद्वृतम्॥ ३५॥

"Nine years and five will slip past you even while you are asleep. One fine morning you will find me duly arrived back here in Ayodhyā in my entire being alongwith Sītā and Lakṣmaṇa, surrounded by my friends and relations." (35)

एतावदभिनीतार्थमुक्त्वा स जननीं वचः।
त्रयः शतशतार्धा हि ददर्शावेक्ष्य मातरः॥ ३६॥
ताश्चापि स तथैवार्ता मातॄर्दशरथात्मजः।
धर्मयुक्तमिदं वाक्यं निजगाद कृताञ्जलिः॥ ३७॥

Having made the aforesaid comprehensive submission to his mother, and gazing on his three hundred and fifty stepmothers, he actually found those mothers too distressed in the same way as his own mother was. Nay, folding his hands the said son of Daśaratha once more made the following submission, which was in consonance with the spirit of righteousness : (36-37)

संवासात् परुषं किंचिदज्ञानादपि यत् कृतम्।
तन्मे समुपजानीत सर्वाश्चामन्त्रयामि वः॥ ३८॥

"Pray, forgive whatever unkind word or even act may have been uttered or done by me through ignorance because we lived together. Now I take leave of you all." (38)

वचनं राघवस्यैतद् धर्मयुक्तं समाहितम्।
शुश्रुवुस्ताः स्त्रियः सर्वाः शोकोपहतचेतसः॥ ३९॥

All those royal ladies whose mind was agitated through grief, heard the aforesaid cool submission of Śrī Rāma, a scion of Raghu, which conformed to the principles of righteousness. (39)

जज्ञेऽथ तासां संनादः क्रौञ्चीनामिव निःस्वनः।
मानवेन्द्रस्य भार्याणामेवं वदति राघवे॥ ४०॥

While Śrī Rāma, a scion of Raghu, was speaking thus, an outcry resembling the wail of female cranes rose from the mouth of those consorts of Daśaratha (a ruler of men). (40)

मुरजपणवमेघघोषवद्
दशरथवेश्म बभूव यत् पुरा।
विलपितपरिदेवनाकुलं
व्यसनगतं तदभूत् सुदुःखितम्॥ ४१॥

The same palace of Daśaratha, which was formerly marked with the sound of tomtoms, large drums and Meghas (a musical instrument the sound of which resembled the rumbling of clouds), was now filled with extreme agony, agitated as it was through wails and cries and fallen on evil days. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Going clockwise round Daśaratha (as a token of respect), Sītā, Rāma and Lakṣmaṇa greet him. Accompanied by Sītā, Śrī Rāma salutes Kausalyā. Lakṣmaṇa too hails Kausalyā first and then his own mother, Sumitrā. Sumitrā for her part tenders salutary advice to her son. The princes and the princess having mounted the chariot, Sumantra flicks the horses. The citizens that had assembled, closely follow the chariot; but unable to keep pace with its swift movement, they return desolate. Daśaratha too runs after the chariot alongwith Kausalyā and others, but being unable to walk begins to totter and stops short on the road yielding to the remonstrances of his wise ministers

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः।
उपसंगृह्य राजानं चक्रुर्दीनाः प्रदक्षिणम्॥ १॥

Clasping the feet of and bowing to the king, Śrī Rāma and Sītā as well as Lakṣmaṇa, who felt miserable (because of their inability to be of any service to their aged parents) forthwith went round him clockwise with folded hands. (1)

तं चापि समनुज्ञाप्य धर्मज्ञः सह सीतया।
राघवः शोकसम्मूढो जननीमभ्यवादयत्॥ २॥

Duly obtaining leave of him and accompanied by Sītā, Śrī Rāma (a scion of Raghu), who knew what is right and stood through desolate grief of his mother, bowed to Kausalyā. (2)

अन्वक्षं लक्ष्मणो भ्रातुः कौसल्यामभ्यवादयत्।
अपि मातुः सुमित्राया जग्राह चरणौ पुनः॥ ३॥

Following at the heels of his brother, Lakṣmaṇa too greeted Kausalyā; then he clasped the feet of his own mother, Sumitrā. (3)

तं वन्दमानं रुदती माता सौमित्रिमब्रवीत्।
हितकामा महाबाहुं मूर्ध्न्युपाघ्राय लक्ष्मणम्॥ ४॥

Smelling as a token of affection the head of the mighty-armed Lakṣmaṇa, who was saluting her, the mother, who wished well of him, spoke weeping to that son of hers as follows : (4)

सृष्टस्त्वं वनवासाय स्वनुरक्तः सुहृज्जने।
रामे प्रमादं मा कार्षीः पुत्र भ्रातरि गच्छति॥ ५॥

"Excessively fond as you are of your kinsman, Rāma, you have been permitted by me to dwell in the forest with your eldest brother. But do not neglect, my son, the service of your brother, Rāma, who is going with you. (5)

व्यसनी वा समृद्धो वा गतिरेष तवानघ।
एष लोके सतां धर्मो यज्ज्येष्ठवशगो भवेत्॥ ६॥

"He alone is your refuge, whether in adversity or in affluent circumstances, O sinless one! Such is the rule of conduct followed by the virtuous in the world that a younger brother should be subject to the control of his elder brother. (6)

इदं हि वृत्तमुचितं कुलस्यास्य सनातनम्।
दानं दीक्षा च यज्ञेषु तनुत्यागो मृधेषु हि॥ ७॥

"To practise charity, to consecrate oneself for sacrificial performances and to drop one's body on the field of battle alone—these indeed constitute the conduct appropriate to this race of the Raghus for all time." (7)

लक्ष्मणं त्वेवमुक्त्वासौ संसिद्धं प्रियराघवम्।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम्॥ ८॥

"Having exhorted Lakṣmaṇa as aforesaid, the said Sumitrā repeatedly said to the celebrated Śrī Rāma, a scion of Raghu, who was loved by all and was bent on leaving for the forest, "Fare forth ! Fare forth !! May all be well with you." (8)

रामं दशरथं विद्धि मां विद्धि जनकात्मजाम्।
अयोध्यामटवीं विद्धि गच्छ तात यथासुखम्॥ ९॥

She said to Lakṣmaṇa again, "Know Rāma to be Daśaratha as your father, look upon Sītā (the daughter of Janaka) as myself (your mother) and esteem the forest as Ayodhyā (your home) and depart, dear son, happily." (9)

ततः सुमन्त्रः काकुत्स्थं प्राञ्जलिर्वाक्यमब्रवीत्।
विनीतो विनयज्ञश्च मातलिर्वासवं यथा॥ १०॥

Then Sumantra, who was meek and knew how to behave politely, submitted with folded hands as follows to Śrī Rāma (a scion of Kakutstha) even as Mātali (the charioteer of Indra) would to Indra (the ruler of gods) : (10)

रथमारोह भद्रं ते राजपुत्र महायशः।
क्षिप्रं त्वां प्रापयिष्यामि यत्र मां राम वक्ष्यसे॥ ११॥

"Mount the chariot, O highly illustrious prince; may all be well with you. I shall speedily take you to whatever place you will direct me to go. (11)

चतुर्दश हि वर्षाणि वस्तव्यानि वने त्वया।
तान्युपक्रमितव्यानि यानि देव्या प्रचोदितः॥ १२॥

"Indeed those fourteen years that have to be spent by you in the forest as directed by the queen (Kaikeyī) are to be considered as having commenced this very day." (12)

तं रथं सूर्यसंकाशं सीता हृष्टेन चेतसा।
आरुरोह वरारोहा कृत्वालंकारमात्मनः॥ १३॥

Having decked herself with the articles of wearing apparel and ornaments bestowed on her by her father-in-law, Sītā, who had comely limbs, mounted with a delighted mind that chariot, which was resplendent like the sun. (13)

वनवासं हि संख्याय वासांस्याभरणानि च।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ॥ १४॥
तथैवायुधजातानि भ्रातृभ्यां कवचानि च।
रथोपस्थे प्रविन्यस्य सचर्म कठिनं च यत्॥ १५॥
अथो ज्वलनसंकाशं चामीकरविभूषितम्।
तमारुरुहतुस्तूर्णं भ्रातरौ रामलक्ष्मणौ॥ १६॥

Having carefully arranged in the hinder part of the chariot the raiments and jewels which her father-in-law, duly taking into account the period of her exile in the forest, had bestowed on Sītā, while she was ready to accompany her husband to the forest, and even so the sets of weapons and the pieces of armour he had given to the two brothers, as well as the basket, covered with leather, and the spade, the two brothers, Śrī Rāma and Lakṣmaṇa, then quickly mounted the aforesaid chariot, which was decked in gold and shone like fire. (14—16)

सीतातृतीयानारूढान् दृष्ट्वा रथमचोदयत्।
सुमन्त्रः सम्मतानश्वान् वायुवेगसमाञ्जवे॥ १७॥

Seeing the three exiles, of whom Sītā constituted the third, mounted on the chariot, Sumantra drove the horses, which were thought highly of and wied in speed with the velocity of the wind. (17)

प्रयाते तु महारण्यं चिररात्राय राघवे।
बभूव नगरे मूर्च्छा बलमूर्च्छा जनस्य च॥ १८॥

Śrī Rāma, a scion of Raghu, having departed for the great forest of Daṇḍaka for a long term, unconsciousness, however, prevailed among the people in the city; there

was unconsciousness in the army including even horses and elephants as well as among the people visiting Ayodhyā from the districts. (18)

तत् समाकुलसम्भ्रान्तं मत्तसंकुपितद्विपम्।
हयसिञ्जितनिर्घोषं पुरमासीन्महास्वनम्॥ १९॥

Confounded and flurried with its elephants in rut highly excited, and resonant with the tinkling of the ornaments of its horses, the aforesaid city of Ayodhyā was filled with great noise. (19)

ततः सबालवृद्धा सा पुरी परमपीडिता।
राममेवाभिदुद्राव घर्मार्तः सलिलं यथा॥ २०॥

Sore stricken with agony, that city including the youngsters as well as the old people rushed towards Śrī Rāma in the same way as one oppressed with the sun would rush towards water. (20)

पार्श्वतः पृष्ठतश्चापि लम्बमानास्तदुन्मुखाः।
बाष्पपूर्णमुखाः सर्वे तमूचुर्भृशनिःस्वनाः॥ २१॥

Clinging to the sides and back of the chariot with their faces turned towards him and bathed with tears, all submitted to Sumantra in a loud voice: (21)

संयच्छ वाजिनां रश्मीन् सूत याहि शनैः शनैः।
मुखं द्रक्ष्याम रामस्य दुर्दर्शं नो भविष्यति॥ २२॥

"Hold in the reins of the horses, O charioteer, and drive slowly and slowly. We would behold the countenance of Śrī Rāma, which would henceforth be difficult to behold. (22)

आयसं हृदयं नूनं राममातुरसंशयम्।
यद् देवगर्भप्रतिमे वनं याति न भिद्यते॥ २३॥

"The heart of Kausalyā (Śrī Rāma's mother) is surely and undoubtedly made of steel in that it does not get riven even when her son, who resembles an offspring of gods, is departing for the forest! (23)

कृतकृत्या हि वैदेही छायेवानुगता पतिम्।
न जहाति रता धर्मे मेरुमर्कप्रभा यथा॥ २४॥

"Sītā, a princess of the Videha kingdom, has done what ought to be done inasmuch as she follows her husband like a shadow and, devoted to her duty, does not leave him any more than the light of the sun forsakes Mount Meru. (24)

अहो लक्ष्मण सिद्धार्थः सततं प्रियवादिनम्।
भ्रातरं देवसंकाशं यस्त्वं परिचरिष्यसि॥ २५॥

"O Lakṣmaṇa, you are accomplished of purpose in that you are going to serve your godlike brother, who is ever disposed to speak kind words to all. (25)

महत्येषा हि ते बुद्धिरेष चाभ्युदयो महान्।
एष स्वर्गस्य मार्गश्च यदेनमनुगच्छसि॥ २६॥

"Indeed this constitutes your great wisdom; nay, this is your great good fortune and this is the way to heaven for you that you are following Śrī Rāma!" (26)

एवं वदन्तस्ते सोढुं न शेकुर्बाष्पमागतम्।
नरास्तमनुगच्छन्ति प्रियमिक्ष्वाकुनन्दनम्॥ २७॥

Saying so, those men could not restrain their tears, that had already welled up in their eyes, and followed their beloved Śrī Rāma, the delight of the Ikṣwākus. (27)

अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः।
निर्जगाम प्रियं पुत्रं द्रक्ष्यामीति ब्रुवन् गृहात्॥ २८॥

Meanwhile, surrounded by his consorts—who were all feeling miserable—and distressed in mind, the king sallied forth from his palace, saying "I shall see my beloved son." (28)

शुश्रुवे चाग्रतः स्त्रीणां रुदतीनां महास्वनः।
यथा नादः करेणूनां बद्धे महति कुञ्जरे॥ २९॥

In front of him was heard the great noise of crying women, resembling the trumpeting of she-elephants on a lordly elephant, the leader of their herd, having been bound with chains. (29)

पिता हि राजा काकुत्स्थः श्रीमान् सन्नस्तदा बभौ।
परिपूर्णः शशी काले ग्रहेणोपप्लुतो यथा॥ ३०॥

At that time, the father of Śrī Rāma, the glorious King Daśaratha, a scion of Kakutstha, looked lustreless indeed like the full moon overshadowed by Rāhu during a lunar eclipse. (30)

स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः।
सूतं संचोदयामास त्वरितं वाह्यतामिति॥ ३१॥

The illustrious son of Daśaratha, Śrī Rāma, on the other hand, of inconceivable firmness, commanded the charioteer in the words "Let the chariot be driven fast." (31)

रामो याहीति तं सूतं तिष्ठेति च जनस्तथा।
उभयं नाशकत् सूतः कर्तुमध्वनि चोदितः॥ ३२॥

Śrī Rāma commanded the celebrated charioteer in the words "Move on !" And the people following the chariot likewise said to him, "Stop !" Urged both ways on the road, the charioteer, however, could do neither. (32)

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः।
पतितैरभ्यवहितं प्रणनाश महीरजः॥ ३३॥

The dust raised on the road even as the mighty-armed Śrī Rāma drove out of the city for the forest settled down due to the tears that fell from the eyes of the citizens following at his heels. (33)

रुदिताश्रुपरिद्यूनं हाहाकृतमचेतनम्।
प्रयाणे राघवस्यासीत् पुरं परमपीडितम्॥ ३४॥

Full of lamentation and tears and, therefore, doleful in appearance at the departure of Śrī Rāma, the citizens of Ayodhyā, who were stricken with deep agony and commenced wailing loudly, became unconscious. (34)

सुस्राव नयनैः स्त्रीणामस्त्रमायाससम्भवम्।
मीनसंक्षोभचलितैः सलिलं पङ्कजैरिव॥ ३५॥

Tears born of agony, caused by separation from Śrī Rāma, flowed from the eyes of women like drops of water from lotuses shaken by the commotion of fish. (35)

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतं पुरम्।
निपपातैव दुःखेन कृत्तमूल इव द्रुमः॥ ३६॥

Seeing the city reduced to singleness of mind, the glorious king for his part fell down precipitately like a tree cut at the root. (36)

ततो हलहलाशब्दो जज्ञे रामस्य पृष्ठतः।
नराणां प्रेक्ष्य राजानं सीदन्तं भृशदुःखितम्॥ ३७॥

Perceiving the king sore distressed and suffering agony, an outcry thereupon rose from the mouths of men in the rear of Śrī Rāma. (37)

हा रामेति जनाः केचिद् राममातेति चापरे।
अन्तःपुरसमृद्धं च क्रोशन्तं पर्यदेवयन्॥ ३८॥

Seeing him wailing with the inmates of his gynaeceum some people cried out, "Oh Rāma", while others exclaimed, "Oh Rāma's mother !" (38)

अन्वीक्षमाणो रामस्तु विषण्णं भ्रान्तचेतसम्।
राजानं मातरं चैव ददर्शानुगतौ पथि॥ ३९॥

Looking back, Śrī Rāma forthwith beheld the king, dejected and perplexed in mind, as well as his own mother, Kausalyā, following him on the road. (39)

स बद्ध इव पाशेन किशोरो मातरं यथा।
धर्मपाशेन संयुक्तः प्रकाशं नाभ्युदैक्षत॥ ४०॥

Bound by the cord of duty, he did not openly gaze on them any more than a foal, caught in a snare would look at its dam. (40)

पदातिनौ च यानार्हावदुःखार्हौ सुखोचितौ।
दृष्ट्वा संचोदयामास शीघ्रं याहीति सारथिम्॥ ४१॥

Seeing them walking, though worthy of a chariot, unworthy of suffering and deserving of comfort, he commanded the charioteer in the words "Drive fast !" (41)

नहि तत् पुरुषव्याघ्रो दुःखजं दर्शनं पितुः।
मातुश्च सहितुं शक्तस्तोत्त्रैर्नुन्न इव द्विपः॥ ४२॥

Even as an elephant urged on with

goads is unable to look behind, Śrī Rāma, a tiger among men, too was unable to bear the distressing sight of his father and mother (following him on foot). (42)

प्रत्यगारमिवायान्ती सवत्सा वत्सकारणात्।
बद्धवत्सा यथा धेनू राममाताभ्यधावत॥ ४३॥

Kausalyā, Śrī Rāma's mother, rushed forth after Śrī Rāma as a cow that has given birth to a calf and whose calf stands tied at the stall, would run to meet it while returning to its stall from the pasture. (43)

तथा रुदन्तीं कौसल्यां रथं तमनुधावतीम्।
क्रोशन्तीं राम रामेति हा सीते लक्ष्मणेति च॥ ४४॥
रामलक्ष्मणसीतार्थं स्रवन्तीं वारि नेत्रजम्।
असकृत् प्रैक्षत स तां नृत्यन्तीमिव मातरम्॥ ४५॥

Śrī Rāma repeatedly gazed on his aforesaid mother, Kausalyā, who was weeping as above and following that chariot as though dancing, crying "Rāma, O Rāma, O Sītā, O Lakṣmaṇa !" and shedding tears for the sake of Śrī Rāma, Lakṣmaṇa and Sītā. (44-45)

तिष्ठेति राजा चुक्रोश याहि याहीति राघवः।
सुमन्त्रस्य बभूवात्मा चक्रयोरिव चान्तरा॥ ४६॥

The king, on the one hand, exclaimed saying "Stop !", while Śrī Rāma, a scion of Raghu, called out "Go on ! Proceed !!" In this way Sumantra's mind was placed in a dilemma as one would feel while standing between two revolving wheels. (46)

नाश्रौषमिति राजानमुपालब्धोऽपि वक्ष्यसि।
चिरं दुःखस्य पापिष्ठमिति रामस्तमब्रवीत्॥ ४७॥

Śrī Rāma said to him, "Even when twitted by the king on going back to Ayodhyā, for not carrying out his orders, you will say, 'I did not hear your call.' Prolongation of this agony caused by witnessing the sad plight of my aged and feeble parents would prove most calamitous." (47)

स रामस्य वचः कुर्वन्ननुज्ञाप्य च तं जनम्।
व्रजतोऽपि हयान् शीघ्रं चोदयामास सारथिः॥ ४८॥

Carrying out the behest of Śrī Rāma and taking leave of that crowd which was following at his heels, the aforesaid charioteer urged on the horses, that were already moving ahead, to go fast. (48)

न्यवर्तत जनो राज्ञो रामं कृत्वा प्रदक्षिणम्।
मनसाप्याशुवेगेन न न्यवर्तत मानुषम्॥ ४९॥

Mentally going round Śrī Rāma clockwise, the king's men returned to the king's presence with their body, which could not keep pace with the chariot, though they accompanied Śrī Rāma with their mind to the forest; the commonalty, however, did not return even with their body as they did not return with their mind, which was possessed of a quick speed. (49)

यमिच्छेत् पुनरायातं नैनं दूरमनुव्रजेत्।
इत्यमात्या महाराजमूचुर्दशरथं वचः॥ ५०॥

On returning to the king's presence, the ministers submitted to Emperor Daśaratha as follows : "One should not follow to a long distance him whom one wishes to see come back." (50)

तेषां वचः सर्वगुणोपपन्नः
प्रस्विन्नगात्रः प्रविषण्णरूपः।
निशम्य राजा कृपणः सभार्यो
व्यवस्थितस्तं सुतमीक्षमाणः॥ ५१॥

Hearing their submission, the king, who was endowed with all virtues and felt miserable, stopped short, gazing with his consorts, on his celebrated son, Śrī Rāma, nay, perspiring all over his body and wearing a most dejected appearance. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

The ladies of the royal gynaeceum bewail the exile of Śrī Rāma and others and the citizens of Ayodhyā too are reduced to a miserable plight

तस्मिंस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ।
आर्तशब्दो हि संजज्ञे स्त्रीणामन्तःपुरे महान्॥ १॥

Even as Śrī Rāma, that tiger among men, was driving out of Ayodhyā with folded hands, a loud plaintive cry actually burst forth from the mouths of the ladies in the gynaeceum. (1)

अनाथस्य जनस्यास्य दुर्बलस्य तपस्विनः।
यो गतिः शरणं चासीत् स नाथः क्व नु गच्छति॥ २॥

They exclaimed : "Oh, where goes that lord, who was the refuge and protector of us, helpless, weak and forlorn people? (2)

न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन्।
क्रुद्धान् प्रसादयन् सर्वान् समदुःखः क्व गच्छति॥ ३॥

"Oh, where goes the prince to whom joy and sorrow made no difference, nay who did not lose temper even when slandered, avoided provoking words and pacified all who were angry? (3)

कौसल्यायां महातेजा यथा मातरि वर्तते।
तथा यो वर्ततेऽस्मासु महात्मा क्व नु गच्छति॥ ४॥

"Where goes the high-souled Śrī Rāma, who is endowed with exceptional glory and who behaved with us in the same way as he did with his own mother, Kausalyā? (4)

कैकेय्या क्लिश्यमानेन राज्ञा संचोदितो वनम्।
परित्राता जनस्यास्य जगतः क्व नु गच्छति॥ ५॥

"Oh, where goes Śrī Rāma, the protector not only of us all but even of the world, enjoined to proceed to the forest by the king, who was being tormented by Kaikeyī? (5)

अहो निश्चेतनो राजा जीवलोकस्य संक्षयम्।
धर्म्यं सत्यव्रतं रामं वनवासे प्रवत्स्यति॥ ६॥

"How insensible is the king, who has sent into exile to the forest the virtuous Prince Rāma, who is the support of the entire living creation and is vowed to truthfulness !" (6)

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः।
रुरुदुश्चैव दुःखार्ताः सस्वरं च विचुक्रुशुः॥ ७॥

Stricken with agony all the aforesaid queens lamented in this way and cried at the top of their voice like so many cows bereft of their calf. (7)

स तमन्तःपुरे घोरमार्तशब्दं महीपतिः।
पुत्रशोकाभिसंतप्तः श्रुत्वा चासीत् सुदुःखितः॥ ८॥

Hearing that frightful plaintive cry in the gynaeceum, King Daśaratha, who was already tormented with grief caused by separation from his son, felt sore distressed. (8)

नाग्निहोत्राण्यहूयन्त नापचन् गृहमेधिनः।
अकुर्वन् न प्रजाः कार्यं सूर्यश्चान्तरधीयत॥ ९॥

No oblations were poured into the sacred fire by those maintaining the sacred fire; no householders cooked food; people did not carry on their business and the sun went out of sight even before sunset due to untimely clouds. (9)

व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन्।
पुत्रं प्रथमजं लब्ध्वा जननी नाभ्यनन्दत॥ १०॥

Elephants dropped grass etc., from their mouths; cows refused to give suck to their calves; mothers did not rejoice to meet their first-born son. (10)

त्रिशङ्कुर्लोहिताङ्गश्च बृहस्पतिबुधावपि।
दारुणाः सोममभ्येत्य ग्रहाः सर्वे व्यवस्थिताः॥ ११॥

Getting conjoined through a retrogade movement with the moon, Triśaṅku and Mars, even Jupiter and Mercury and all

other luminaries assumed a stern aspect. (11)

नक्षत्राणि गतार्चींषि ग्रहाश्च गततेजसः।
विशाखाश्च सधूमाश्च नभसि प्रचकाशिरे॥ १२॥

The lunar mansions lost their brilliance and the planets their splendour. Proceeding on a wrong course they cast a hazy lustre in the heavens. (12)

कालिकानिलवेगेन महोदधिरिवोत्थितः।
रामे वनं प्रव्रजिते नगरं प्रचचाल तत्॥ १३॥

Driven by a blast of wind, a mass of clouds rose in the sky like a turbulent ocean. Nay, Śrī Rāma having departed for the forest, the city of Ayodhyā rocked to and fro. (13)

दिशः पर्याकुलाः सर्वास्तिमिरेणेव संवृताः।
न ग्रहो नापि नक्षत्रं प्रचकाशे न किंचन॥ १४॥

All the four quarters became obscure as though enveloped in darkness. No planet nor any lunar mansion emitted the faintest light. (14)

अकस्मान्नागरः सर्वो जनो दैन्यमुपागमत्।
आहारे वा विहारे वा न कश्चिदकरोन्मनः॥ १५॥

All of a sudden all the people of Ayodhyā were reduced to a wretched plight. None could give his or her mind to food or recreation. (15)

शोकपर्यायसंतप्तः सततं दीर्घमुच्छ्‌वसन्।
अयोध्यायां जनः सर्वश्चुक्रोश जगतीपतिम्॥ १६॥

Tormented with recurrence of grief and sighing heavily all the time, all the people of Ayodhyā cursed the Emperor. (16)

बाष्पपर्याकुलमुखो राजमार्गगतो जनः।
न हृष्टो लभ्यते कश्चित् सर्वः शोकपरायणः॥ १७॥

Men walking on the public road had their face soiled with tears. None was found merry, all were plunged in grief. (17)

न वाति पवनः शीतो न शशी सौम्यदर्शनः।
न सूर्यस्तपते लोकं सर्वं पर्याकुलं जगत्॥ १८॥

No cool breeze blew nor did the moon present a placid appearance, nor again did the sun warm the people with its rays. The whole world was disturbed in mind. (18)

अनर्थिनः सुताः स्त्रीणां भर्तारो भ्रातरस्तथा।
सर्वे सर्वं परित्यज्य राममेवान्वचिन्तयन्॥ १९॥

Sons were indifferent to their mothers, husbands were of no use to their wives and brothers had no use for their brothers. Abandoning everything else, all focussed their thought on Śrī Rāma alone. (19)

ये तु रामस्य सुहृदः सर्वे ते मूढचेतसः।
शोकभारेण चाक्रान्ताः शयनं नैव भेजिरे॥ २०॥

All those, however, who were friends of Śrī Rāma were perplexed in mind and had no sleep, overwhelmed as they were with excess of grief. (20)

ततस्त्वयोध्या रहिता महात्मना
पुरन्दरेणेव मही सपर्वता।
चचाल घोरं भयशोकदीपिता
सनागयोधाश्वगणा ननाद च॥ २१॥

Agitated through fear and grief, the city of Ayodhyā, bereft of Śrī Rāma, the high-souled prince, was thereupon violently disturbed—even as the earth alongwith its mountains rocks to and fro when bereft of Indra (the destroyer of strongholds)—and cried with its elephants, warriors and horses. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Śrī Rāma having departed for the forest in an exceptionally swift-going chariot, Daśaratha vainly seeks to cover the intervening distance on foot. The very dust raised by the chariot having disappeared after a while, the Emperor feels doubly disconsolate and drops to the ground. When Kaikeyī comes forward to support him, he scolds her and asks her not to touch his person. Kausalyā then lifts him up and persuades him to return. His personal attendants take him to the latter's apartments and, seeing him plunged in grief, Kausalyā seats herself beside him and begins to lament in various ways

यावत् तु निर्यतस्तस्य रजोरूपमदृश्यत।
नैवेक्ष्वाकुवरस्तावत् संजहारात्मचक्षुषी॥ १॥

So long, however, as the clouds of the dust that followed Śrī Rāma even as he was going out to the forest could be seen, Daśaratha, the foremost of the Ikṣwākus, did not turn his eyes away from them. (1)

यावद् राजा प्रियं पुत्रं पश्यत्यत्यन्तधार्मिकम्।
तावद् व्यवर्धतेवास्य धरण्यां पुत्रदर्शने॥ २॥

So long as the king saw his beloved and most virtuous son (in the form of the dust raised by his chariot) his body stood on the ground growing in size as it were to be able to catch a glimpse of his gradually receding son. (2)

न पश्यति रजोऽप्यस्य यदा रामस्य भूमिपः।
तदाऽऽर्तश्च निषण्णश्च पपात धरणीतले॥ ३॥

The moment, however, the king ceased to behold even the dust of the chariot of the said Śrī Rāma, he dropped to the ground afflicted and dejected. (3)

तस्य दक्षिणमन्वागात् कौसल्या बाहुमङ्गना।
परं चास्यान्वगात् पार्श्वं कैकेयी सा सुमध्यमा॥ ४॥

His seniormost wife, Kausalyā, approached his right arm in order to lift him up by that arm, while the notorious Kaikeyī of charming limbs went up to his other (left) side. (4)

तां नयेन च सम्पन्नो धर्मेण विनयेन च।
उवाच राजा कैकेयीं समीक्ष्य व्यथितेन्द्रियः॥ ५॥

Distressed in mind to behold Kaikeyī, the king, who was richly endowed with prudence, as well as with piety and culture, spoke to her as follows : (5)

कैकेयि मामकाङ्गानि मा स्प्राक्षीः पापनिश्चये।
नहि त्वां द्रष्टुमिच्छामि न भार्या न च बान्धवी॥ ६॥

"O Kaikeyī of sinful resolve, pray, do not touch my limbs, really I do not wish to see you; you are neither my wedded wife nor my relation. (6)

ये च त्वामनुजीवन्ति नाहं तेषां न ते मम।
केवलार्थपरां हि त्वां त्यक्तधर्मां त्यजाम्यहम्॥ ७॥

"Nay, I am no longer the master of those who depend for their subsistence on you nor are they my servants any more. I disown you, who are solely devoted to your selfish ends and have forsaken virtue. (7)

अगृह्णां यच्च ते पाणिमग्निं पर्यणयं च यत्।
अनुजानामि तत् सर्वमस्मिंल्लोके परत्र च॥ ८॥

"I hereby disclaim all the benefits that will accrue to me hereafter in this world and the next from the fact that I clasped your hand in marriage and took you round the fire with me. (8)

भरतश्चेत् प्रतीतः स्याद् राज्यं प्राप्यैतदव्ययम्।
यन्मे स दद्यात् पित्रर्थं मा मां तद्दत्तमागमत्॥ ९॥

"If Bharata gets delighted to receive this sovereignty free from hindrance, let not that which he offers to me after my death by way of obsequial oblations intended for his departed ancestors reach me in the other world." (9)

अथ रेणुसमुद्ध्वस्तं समुत्थाप्य नराधिपम्।
न्यवर्तत तदा देवी कौसल्या शोककर्शिता॥ १०॥

Forthwith lifting up the king, who was soiled with dust due to his having toppled down, Queen Kausalyā, who had been emaciated through grief, then returned to the palace with the king. (10)

हत्वेव ब्राह्मणं कामात् स्पृष्ट्वाग्निमिव पाणिना।
अन्वतप्यत धर्मात्मा पुत्रं संचिन्त्य राघवम्॥ ११॥

Thinking deeply of his son, Śrī Rāma, a scion of Raghu, Daśaratha (of pious mind) gave way to repentance for having sent him into exile under pressure from Kaikeyī, even as one is stung with remorse on having voluntarily killed a Brāhmaṇa or on touching a blazing fire with one's own hand. (11)

निवृत्यैव निवृत्यैव सीदतो रथवर्त्मसु।
राज्ञो नातिबभौ रूपं ग्रस्तस्यांशुमतो यथा॥ १२॥

The appearance of the king, who, turning back again and again, exerted himself to gaze on the path which the chariot of Śrī Rāma had taken, did not look charming any more than the orb of the sun in eclipse. (12)

विललाप स दुःखार्तः प्रियं पुत्रमनुस्मरन्।
नगरान्तमनुप्राप्तं बुद्ध्वा पुत्रमथाब्रवीत्॥ १३॥

Thinking all the time of his beloved son, Śrī Rāma, he lamented, stricken with agony as he was. Coming to know of his son having reached the outskirts of the city, he then spoke as follows: (13)

वाहनानां च मुख्यानां वहतां तं ममात्मजम्।
पदानि पथि दृश्यन्ते स महात्मा न दृश्यते॥ १४॥

"The marks of the hoofs of the excellent horses drawing the chariot of my celebrated son are no doubt seen on the road, but that high-souled prince is no longer seen. (14)

यः सुखेनोपधानेषु शेते चन्दनरूषितः।
वीज्यमानो महार्हाभिः स्त्रीभिर्मम सुतोत्तमः॥ १५॥
स नूनं क्वचिदेवाद्य वृक्षमूलमुपाश्रितः।
काष्ठं वा यदि वाश्मानमुपधाय शयिष्यते॥ १६॥

"That jewel among my sons, who, having been smeared all over with sandal-paste, used to repose comfortably on cushions and pillows, while being fanned by women possessed of great comeliness and adorned with costly jewels, will surely lie down today at some unknown place at the foot of a tree resting his head on a block of wood or stone! (15-16)

उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः।
विनिःश्वसन् प्रस्रवणात् करेणूनामिवर्षभः॥ १७॥

"Nay, at the close of night he will rise from the bare ground in a wretched condition, enveloped in dust and exhaling audibly like a leader of elephants rising from beside a spring. (17)

द्रक्ष्यन्ति नूनं पुरुषा दीर्घबाहुं वनेचराः।
राममुत्थाय गच्छन्तं लोकनाथमनाथवत्॥ १८॥

"Undoubtedly people living in the forest will behold Rāma, the protector of the world, who is possessed of long arms, rising from sleep in the forest and going forth like one forlorn. (18)

सा नूनं जनकस्येष्टा सुता सुखसदोचिता।
कण्टकाक्रमणक्लान्ता वनमद्य गमिष्यति॥ १९॥

"That beloved daughter of Janaka, who is ever worthy of all kinds of amenities, will surely walk today to the forest barefooted and, therefore, injured by treading on thorns. (19)

अनभिज्ञा वनानां सा नूनं भयमुपैष्यति।
श्वपदानर्दितं श्रुत्वा गम्भीरं रोमहर्षणम्॥ २०॥

"Unacquainted as she is with the woods, she will doubtless be struck with fear to

hear the deep and thrilling roar of beasts of prey. (20)

सकामा भव कैकेयि विधवा राज्यमावस।
नहि तं पुरुषव्याघ्रं विना जीवितुमुत्सहे॥ २१॥

"Having your wishes fulfilled, O Kaikeyī, enjoy the kingdom as a widow. I am unable to live without that tiger among men." (21)

इत्येवं विलपन् राजा जनौघेनाभिसंवृतः।
अपस्नात इवारिष्टं प्रविवेश गृहोत्तमम्॥ २२॥

Lamenting as aforesaid, and surrounded on all sides by a multitude of men, the king entered his excellent abode, which was full of sorrow, like one who has bathed on the death of a relation. (22)

शून्यचत्वरवेश्मान्तां संवृतापणवेदिकाम्।
क्लान्तदुर्बलदुःखार्तां नात्याकीर्णमहापथाम्॥ २३॥
तामवेक्ष्य पुरीं सर्वां राममेवानुचिन्तयन्।
विलपन् प्राविशद् राजा गृहं सूर्य इवाम्बुदम्॥ २४॥

Perceiving the entire city of Ayodhyā with its cross roads and portals deserted and the sheds in front of shops, where merchandise was spread, closed, its people depressed in spirits, feeble and afflicted and its highways not very crowded, the king entered his palace wailing and thinking all the time of Śrī Rāma alone, even as the sun enters a cloud. (23-24)

महाह्रदमिवाक्षोभ्यं सुपर्णेन हृतोरगम्।
रामेण रहितं वेश्म वैदेह्या लक्ष्मणेन च॥ २५॥

Bereft of Śrī Rāma, Sītā and Lakṣmaṇa, the palace looked like a big pool rendered imperturbable due to its snakes having been carried away by Garuḍa. (25)

अथ गद्‌गदशब्दस्तु विलपन् वसुधाधिपः।
उवाच मृदु मन्दार्थं वचनं दीनमस्वरम्॥ २६॥

The lamenting Emperor then spoke to the porters in faltering, soft, pitiful and indistinct words, which were also not clearly intelligible as follows : (26)

कौसल्याया गृहं शीघ्रं राममातुर्नयन्तु माम्।
नह्यन्यत्र ममाश्वासो हृदयस्य भविष्यति॥ २७॥

"Take me speedily to the apartments of Kausalyā, the mother of Rāma; for nowhere else will my heart find solace." (27)

इति ब्रुवन्तं राजानमनयन् द्वारदर्शिनः।
कौसल्याया गृहं तत्र न्यवेश्यत विनीतवत्॥ २८॥

The porters took the king, who was speaking as aforesaid, to the apartments of Kausalyā and there he was gently laid by them on a couch. (28)

ततस्तत्र प्रविष्टस्य कौसल्याया निवेशनम्।
अधिरुह्यापि शयनं बभूव लुलितं मनः॥ २९॥

The mind of the king, even though he had entered Kausalyā's apartments and had been laid on a couch, continued to be restless. (29)

पुत्रद्वयविहीनं च स्नुषया च विवर्जितम्।
अपश्यद् भवनं राजा नष्टचन्द्रमिवाम्बरम्॥ ३०॥

The king found the palace, which was bereft of his two sons and destitute of his daughter-in-law, devoid of charm as the sky without the moon and the stars. (30)

तच्च दृष्ट्वा महाराजो भुजमुद्यम्य वीर्यवान्।
उच्चैःस्वरेण प्राक्रोशद्धा राम विजहासि नौ॥ ३१॥

Looking at the palace and lifting up his arm, the powerful Emperor cried in a loud voice: "Oh Rāma, are you really deserting us both, your mother as well as myself? (31)

सुखिता बत तं कालं जीविष्यन्ति नरोत्तमाः।
परिष्वजन्तो ये रामं द्रक्ष्यन्ति पुनरागतम्॥ ३२॥

"Alas, those jewels among men alone who will survive the term of Rāma's exile and are eventually able to see him come back, clasping him to their bosom, will be really happy !" (32)

अथ रात्र्यां प्रपन्नायां कालरात्र्यामिवात्मनः।
अर्धरात्रे दशरथः कौसल्यामिदमब्रवीत्॥ ३३॥

Now when the night arrived—the night which was, as it were, the night of Dissolution for him—King Daśaratha spoke at midnight to Kausalyā as follows: (33)

न त्वां पश्यामि कौसल्ये साधु मां पाणिना स्पृश।
रामं मेऽनुगता दृष्टिरद्यापि न निवर्तते॥ ३४॥

"Kausalyā, I am unable to see you. Please touch me with your hand well. Having followed Rāma, my sight has not yet returned." (34)

तं राममेवानुविचिन्तयन्तं
समीक्ष्य देवी शयने नरेन्द्रम्।
उपोपविश्याधिकमार्तरूपा
विनिश्वसन्तं विललाप कृच्छ्रम्॥ ३५॥

Perceiving the aforesaid monarch on the couch—who was thinking deeply all the time of Śrī Rāma alone and breathing hard with difficulty—and sitting by his side, the queen (Kausalyā), who wore a distressed look about her, began to wail. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

The Lament of Kausalyā

ततः समीक्ष्य शयने सन्नं शोकेन पार्थिवम्।
कौसल्या पुत्रशोकार्ता तमुवाच महीपतिम्॥ १॥

Perceiving the king lying on the couch stricken with grief, Kausalyā, who was feeling distressed due to grief on account of separation from her son, Śrī Rāma, spoke to the said king as follows : (1)

राघवे नरशार्दूले विषं मुक्त्वाहिजिह्मगा।
विचरिष्यति कैकेयी निर्मुक्तेव हि पन्नगी॥ २॥

"Having discharged her poison on Rāma (a scion of Raghu), a tiger among men, indeed, Kaikeyī of crooked ways will surely wander about freely like a female serpent that has cast off its slough. (2)

विवास्य रामं सुभगा लब्धकामा समाहिता।
त्रासयिष्यति मां भूयो दुष्टाहिरिव वेश्मनि॥ ३॥

"Having exiled Rāma and thereby achieving her desired end, Kaikeyī, whose stars are propitious and whose mind is at rest now, will further cause fear to me, undisturbed like a wicked serpent dwelling in one's own house. (3)

अथास्मिन् नगरे रामश्चरन् भैक्षं गृहे वसेत्।
कामकारो वरं दातुमपि दासं ममात्मजम्॥ ४॥

"Even if Rāma were allowed to remain at his home in Ayodhyā living on alms, it would be preferable to me in comparison to his exile. Nay, it would be better even to consign my son to her as a slave. (4)

पातयित्वा तु कैकेय्या रामं स्थानाद् यथेष्टतः।
प्रविद्धो रक्षसां भागः पर्वणीवाहिताग्निना॥ ५॥

"Having wantonly thrown Rāma out of his position, Kaikeyī has acted in the same way as an oblation intended for the gods may be consigned to ogres on a new or full moon by one who tends the sacred fire. (5)

नागराजगतिर्वीरो महाबाहुर्धनुर्धरः।
वनमाविशते नूनं सभार्यः सहलक्ष्मणः॥ ६॥

"Accompanied by his wife and Lakṣmaṇa and walking like a king of elephants, bow in hand, the mighty-armed hero will have surely entered the forest by now. (6)

वने त्वदृष्टदुःखानां कैकेय्यनुमते त्वया।
त्यक्तानां वनवासाय कान्यावस्था भविष्यति॥ ७॥

"In a forest what other fate than the hardships of forest life can befall the youths, who had never known suffering before and who have been consigned by you to a forest life following the wishes of Kaikeyī? (7)

ते रत्नहीनास्तरुणाः फलकाले विवासिताः।
कथं वत्स्यन्ति कृपणाः फलमूलैः कृताशनाः॥ ८॥

"Exiled at a time when they should have in the ordinary circumstances enjoyed the fruits (amenities) of life, how shall the poor youths, who have been deprived of all precious things, drag their existence living on fruits and roots? (8)

अपीदानीं स कालः स्यान्मम शोकक्षयः शिवः।
सहभार्यं सह भ्रात्रा पश्येयमिह राघवम्॥ ९॥

"Will that happy time, marked with the end of my grief, ever come, when I shall be able to see Rāma (a scion of Raghu) accompanied by his wife and younger brother back in Ayodhyā? (9)

श्रुत्वैवोपस्थितौ वीरौ कदायोध्या भविष्यति।
यशस्विनी हृष्टजना सूच्छ्रितध्वजमालिनी॥ १०॥

"When will Ayodhyā regain her pristine glory, throb with joyous crowds and be adorned once more with rows of towering banners the moment it hears of the two heroic princes, Śrī Rāma and Lakṣmaṇa, being present? (10)

कदा प्रेक्ष्य नरव्याघ्रावरण्यात् पुनरागतौ।
भविष्यति पुरी हृष्टा समुद्र इव पर्वणि॥ ११॥

"When will the city wax jubilant again like an ocean on a full moon night to perceive the two princes, who are really tigers among men, come back from the forest? (11)

कदायोध्यां महाबाहुः पुरीं वीरः प्रवेक्ष्यति।
पुरस्कृत्य रथे सीतां वृषभो गोवधूमिव॥ १२॥

"When will the mighty-armed hero, Śrī Rāma, enter again the city of Ayodhyā placing Sītā at his head in the chariot, even as a bull would follow a cow? (12)

कदा प्राणिसहस्राणि राजमार्गे ममात्मजौ।
लाजैरवकरिष्यन्ति प्रविशन्तावरिंदमौ॥ १३॥

"When will thousands of men cover with parched grains of paddy on the public road my two sons, Rāma and Lakṣmaṇa, the subduers of their enemy, entering the city? (13)

प्रविशन्तौ कदायोध्यां द्रक्ष्यामि शुभकुण्डलौ।
उदग्रायुधनिस्त्रिंशौ सशृङ्गाविव पर्वतौ॥ १४॥

"When shall I be able to see the two princes, adorned with splendid earrings and armed with excellent bows and swords, entering Ayodhyā like a pair of mountains crowned with peaks? (14)

कदा सुमनसःकन्या द्विजातीनां फलानि च।
प्रदिशन्त्यः पुरीं हृष्टाः करिष्यन्ति प्रदक्षिणम्॥ १५॥

"When will the three darlings merrily go round the city clockwise, receiving on the way flowers from the hands of virgins and fruits from those of Brāhmaṇas? (15)

कदा परिणतो बुद्ध्या वयसा चामरप्रभाः।
अभ्युपैष्यति धर्मात्मा सुवर्ष इव लालयन्॥ १६॥

"When will the pious Rāma, grown ripe in intellect and shining like a god in point of age (eternal youth), return, fostering the world like a good (timely) shower? (16)

निःसंशयं मया मन्ये पुरा वीर कदर्यया।
पातुकामेषु वत्सेषु मातॄणां शातिताः स्तनाः॥ १७॥

"Undoubtedly in some past life, I believe, O valiant king, the teats of cows were cut off by me, mean-minded as I was, while their calves stood waiting to suck them. (17)

साहं गौरिव सिंहेन विवत्सा वत्सला कृता।
कैकेय्या पुरुषव्याघ्र बालवत्सेव गौर्बलात्॥ १८॥

"Fond of my child like a cow, O tiger among men, I have for this very reason been forcibly deprived of my child by Kaikeyī in the same way as a cow, having a calf of tender age, may be deprived of her calf by a lion. (18)

नहि तावद्गुणैर्जुष्टं सर्वशास्त्रविशारदम्।
एकपुत्रा विना पुत्रमहं जीवितुमुत्सहे॥ १९॥

"Having only one son, I am surely unable to survive without that son, who is endowed with all virtues and is well-versed in all the scriptures. (19)

न हि मे जीविते किंचित् सामर्थ्यमिह कल्प्यते।
अपश्यन्त्याः प्रियं पुत्रं लक्ष्मणं च महाबलम्॥ २०॥

"There is not the least capacity in me to sustain my life here so long as I fail to perceive my beloved son, Rāma, and the valorous Lakṣmaṇa. (20)

अयं हि मां दीपयतेऽद्य वह्नि-
स्तनूजशोकप्रभवो महाहितः।
महीमिमां रश्मिभिरुत्तमप्रभो
यथा निदाघे भगवान् दिवाकरः॥ २१॥

"This fire, born of grief occasioned by separation from my son, which is exceedingly harmful to me sure enough, is torturing me today in the same way as the glorious sun, possessed of greatest splendour, scorches this earth with its rays in summer." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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चतुश्चत्वारिंशः सर्गः

Canto XLIV

Establishing the greatness of Śrī Rāma, Sumitrā, who is a pastmaster in eloquence, assuages Kausalyā's grief

विलपन्तीं तथा तां तु कौसल्यां प्रमदोत्तमाम्।
इदं धर्मे स्थिता धर्म्यं सुमित्रा वाक्यमब्रवीत्॥ १॥

Sumitrā, who was devoted to righteousness, addressed for her part the following words, which were in consonance with the spirit of righteousness, to the celebrated Kausalyā, the foremost of women, who had been wailing as aforesaid : (1)

तवार्ये सद्गुणैर्युक्तः स पुत्रः पुरुषोत्तमः।
किं ते विलपितेनैवं कृपणं रुदितेन वा॥ २॥

"That son of yours, O noble lady, is adorned with excellent virtues and is the foremost among men. What purpose will be served by your wailing in this way or by weeping piteously? (2)

यस्तवार्ये गतः पुत्रस्त्यक्त्वा राज्यं महाबलः।
साधु कुर्वन् महात्मानं पितरं सत्यवादिनम्॥ ३॥
शिष्टैराचरिते सम्यक्शश्वत् प्रेत्य फलोदये।
रामो धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन॥ ४॥

"Your noblest son, Rāma, who is possessed of great strength, O noble lady, and who, having renounced the throne, has proceeded to the forest, thereby proving his high-souled father to be perfectly truthful, is devoted to the path of virtue, which has been eternally and duly followed by the cultured and which brings its reward in the other world. As such he never deserves to be pitied. (3-4)

वर्तते चोत्तमां वृत्तिं लक्ष्मणोऽस्मिन् सदानघः।
दयावान् सर्वभूतेषु लाभस्तस्य महात्मनः॥ ५॥

"The sinless Lakṣmaṇa, who is full of compassion to all created beings, always renders the best form of service to Rāma. Thus there is gain alone to that high-souled prince. (5)

अरण्यवासे यद् दुःखं जानन्त्येव सुखोचिता।
अनुगच्छति वैदेही धर्मात्मानं तवात्मजम्॥ ६॥

"The daughter of the ruler of the Videhas

too, who is worthy of all comfort, is following your pious-minded son, even though aware of the suffering attendant upon forest life. (6)

कीर्तिभूतां पताकां यो लोके भ्रमयति प्रभुः।
धर्मः सत्यव्रतपरः किं न प्राप्तस्तवात्मजः॥ ७॥

"What blessing has not been secured by your powerful son, who is all virtue and is pledged to the vow of truthfulness, and the banner of whose fame flutters throughout the world? (7)

व्यक्तं रामस्य विज्ञाय शौचं माहात्म्यमुत्तमम्।
न गात्रमंशुभिः सूर्यः संतापयितुमर्हति॥ ८॥

"Fully aware of the purity, which is so well-known, as well as of the great magnanimity of Rāma, the sun ought not to scorch his person by its rays. (8)

शिवः सर्वेषु कालेषु काननेभ्यो विनिःसृतः।
राघवं युक्तशीतोष्णः सेविष्यति सुखोऽनिलः॥ ९॥

"A favourable and delightful breeze of moderate heat and cold, blowing from the woods at all times, will render service to Rāma. (9)

शयानमनघं रात्रौ पितेवाभिपरिष्वजन्।
घर्मघ्नः संस्पृशन् शीतश्चन्द्रमा ह्लादयिष्यति॥ १०॥

"Gently stroking him with its rays when he is reposing at night, and hugging him like a father, and driving away the heat of the day, the cool moon will exhilarate the sinless Rāma. (10)

ददौ चास्त्राणि दिव्यानि यस्मै ब्रह्मा महौजसे।
दानवेन्द्रं हतं दृष्ट्वा तिमिध्वजसुतं रणे॥ ११॥
स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः।
असंत्रस्तो ह्यरण्येऽसौ वेश्मनीव निवत्स्यते॥ १२॥

"Relying solely on the might of his arms, that heroic prince, a veritable tiger among men—on whom, endowed with great strength, Sage Viśwāmitra, a Brāhmaṇa who vied with Brahmā in creating a world of his own, bestowed celestial missiles on seeing the demon Subāhu, son of Śambara, whose banner bore the device of a large fish, the chief of demons, killed on the battlefield by Rāma—will surely dwell undaunted in the forest as in his own palace. (11-12)

यस्येषुपथमासाद्य विनाशं यान्ति शत्रवः।
कथं न पृथिवी तस्य शासने स्थातुमर्हति॥ १३॥

"How can the earth fail to obey the command of Rāma, to whose shafts the enemies fall an easy prey? (13)

या श्रीः शौर्यं च रामस्य या च कल्याणसत्त्वता।
निवृत्तारण्यवासः स्वं क्षिप्रं राज्यमवाप्स्यति॥ १४॥

"The splendour that invests Śrī Rāma, the valour that is natural to him and the beneficent strength that resides in him, lead one to believe that when the term of his exile in the forest has concluded, he will speedily regain his throne. (14)

सूर्यस्यापि भवेत् सूर्यो ह्यग्नेरग्निः प्रभोः प्रभुः।
श्रियाः श्रीश्च भवेदग्र्या कीर्त्याः कीर्तिः क्षमाक्षमा॥ १५॥

"Indeed he is the illuminator of the sun, which illumines the whole universe, the fire, revealer of fire, the ruler of rules, the foremost splendour of splendour, the glory, essence of glory and the forbearance, the sustaining power of forbearance. (15)

दैवतं देवतानां च भूतानां भूतसत्तमः।
तस्य के ह्यगुणा देवि वने वाप्यथवा पुरे॥ १६॥

"Nay, he is the god, adored of gods, the foremost being of all beings. Indeed what handicaps can there be for him in the forest or in Ayodhyā, O queen? (16)

पृथिव्या सह वैदेह्या श्रिया च पुरुषर्षभः।
क्षिप्रं तिसृभिरेताभिः सह रामोऽभिषेक्ष्यते॥ १७॥

"Assuredly the aforesaid Rāma, a jewel among men, will soon be installed on the throne alongwith the following three, viz, Mother Earth (a Consort of Lord Viṣṇu), Sītā (a princess of the Videha kingdom) and Śrī (the Goddess of Fortune, another Consort of Lord Viṣṇu, whom Rāma represents). (17)

दुःखजं विसृजत्यश्रु निष्क्रामन्तमुदीक्ष्य यम्।
अयोध्यायां जनः सर्वः शोकवेगसमाहतः॥ १८॥

"Perceiving him departing (from Ayodhyā), all the people in Ayodhyā shed tears of agony, smitten as they were with an upsurge of grief. (18)

कुशचीरधरं वीरं गच्छन्तमपराजितम्।
सीतेवानुगता लक्ष्मीस्तस्य किं नाम दुर्लभम्॥ १९॥

"Nay, Sītā, who is a compeer of Lakṣmī, followed the invincible hero even as he departed for the forest clad in a garment of the sacred Kuśa grass. Indeed what can be difficult to obtain for him? (19)

धनुर्ग्रहवरो यस्य बाणखड्गास्त्रभृत् स्वयम्।
लक्ष्मणो व्रजति ह्यग्रे तस्य किं नाम दुर्लभम्॥ २०॥

"In fact, what can be hard to obtain for him ahead of home indeed walks Lakṣmaṇa himself, the foremost of bowmen, wielding a sword, arrows and other missiles? (20)

निवृत्तवनवासं तं द्रष्टासि पुनरागतम्।
जहि शोकं च मोहं च देवि सत्यं ब्रवीमि ते॥ २१॥

"O queen, I tell you the truth: you will be able to see Rāma come back (to Ayodhyā) on having concluded the term of his exile in the forest. Pray, abandon grief and infatuation. (21)

शिरसा चरणावेतौ वन्दमानमनिन्दिते।
पुनर्द्रक्ष्यसि कल्याणि पुत्रं चन्द्रमिवोदितम्॥ २२॥

"You will again see your son—as one sees the rising moon, saluting these feet of yours with his head bent low, O blessed and irreproachable lady ! (22)

पुनः प्रविष्टं दृष्ट्वा तमभिषिक्तं महाश्रियम्।
समुत्स्रक्ष्यसि नेत्राभ्यां शीघ्रमानन्दजं जलम्॥ २३॥

"Seeing him returned to the palace and installed on the throne and invested with extraordinary splendour, you will soon begin to shed tears of joy in profusion. (23)

मा शोको देवि दुःखं वा न रामे दृष्यतेऽशिवम्।
क्षिप्रं द्रक्ष्यसि पुत्रं त्वं ससीतं सहलक्ष्मणम्॥ २४॥

"Let there be no grief or sorrow with regard to Rāma, O queen; for no ill-luck is seen in Rāma. Nay, you will soon behold your son accompanied by Sītā and by Lakṣmaṇa. (24)

त्वयाऽशेषो जनश्चायं समाश्वास्यो यतोऽनघे।
किमिदानीमिदं देवि करोषि हृदि विक्लवम्॥ २५॥

"Since all these people stricken with agony caused by separation from Rāma too deserve to be comforted by you, O sinless one, why do you harbour such grief in your heart at this moment, O godly lady? (25)

नार्हा त्वं शोचितुं देवि यस्यास्ते राघवः सुतः।
नहि रामात् परो लोके विद्यते सत्पथे स्थितः॥ २६॥

"You, O queen, whose son is Rāma, a scion of Raghu, ought not to grieve; for none is more devoted to the right path in the world than Rāma. (26)

अभिवादयमानं तं दृष्ट्वा ससुहृदं सुतम्।
मुदाश्रु मोक्ष्यसे क्षिप्रं मेघरेखेव वार्षिकी॥ २७॥

"Seeing your aforesaid son greeting you with his friends, you will at once begin to shed tears through joy in the same way as a mass of monsoon clouds would pour rain. (27)

पुत्रस्ते वरदः क्षिप्रमयोध्यां पुनरागतः।
कराभ्यां मृदुपीनाभ्यां चरणौ पीडयिष्यति॥ २८॥

"Returned soon to Ayodhyā, your son, who is capable of bestowing boons, will press your feet with his tender and fleshy hands. (28)

अभिवाद्य नमस्यन्तं शूरं ससुहृदं सुतम्।
मुदास्रैः प्रोक्षसे पुत्रं मेघराजिरिवाचलम्॥ २९॥

"Seeing your valiant son saluting you with his friends after accosting you with reverence, you will bathe him in tears shed through joy even as a mass of clouds would drench a mountain." (29)

आश्वासयन्ती विविधैश्च वाक्यै-
र्वाक्योपचारे कुशलानवद्या।
रामस्य तां मातरमेवमुक्त्वा
देवी सुमित्रा विरराम रामा॥ ३०॥

Having spoken to Śrī Rāma's celebrated mother as aforesaid, the charming and faultless Queen Sumitrā, who was a pastmaster in eloquence and was busy consoling her through various modes of expression, became silent. (30)

निशम्य तल्लक्ष्मणमातृवाक्यं
रामस्य मातुर्नरदेवपत्न्याः।
सद्यः शरीरे विननाश शोकः
शरद्गतो मेघ इवाल्पतोयः॥ ३१॥

On hearing that speech of Sumitrā, Lakṣmaṇa's mother, the grief that had emaciated the body of Queen Kausalyā, the mother of Śrī Rāma, quickly disappeared like an autumnal cloud containing meagre water. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

When the citizens that followed Śrī Rāma in his journey to the forest refuse to return even when pleaded by Śrī Rāma in many ways, unable as they were to bear separation from him, Śrī Rāma, with Sītā and Lakṣmaṇa, gets down from his chariot and begins to walk. The citizens try to deflect him from his course and persuade him to return, but in vain. At the close of the day they all reach the bank of the Tamasā

अनुरक्ता महात्मानं रामं सत्यपराक्रमम्।
अनुजग्मुः प्रयान्तं तं वनवासाय मानवाः॥ १॥

People devoted to the high-souled Śrī Rāma of unfailing prowess followed him on his way to the forest for exile. (1)

निवर्तितेऽतीव बलात् सुहृद्धर्मेण राजनि।
नैव ते संन्यवर्तन्त रामस्यानुगता रथम्॥ २॥
अयोध्यानिलयानां हि पुरुषाणां महायशाः।
बभूव गुणसम्पन्नः पूर्णचन्द्र इव प्रियः॥ ३॥

Even when the king was made to return much against his will, governed as he was by the code of conduct prescribed for friends and relations (accompanying a departing friend to some distance only), they would not return on any account and continued to follow the chariot; for Śrī Rāma, who enjoyed great celebrity and was richly endowed with excellences, had become the favourite like the full moon of the people residing in Ayodhyā. (2-3)

स याच्यमानः काकुत्स्थस्ताभिः प्रकृतिभिस्तदा।
कुर्वाणः पितरं सत्यं वनमेवान्वपद्यत॥ ४॥

Even though being implored by those devoted people to return, the said Śrī Rāma, a scion of Kakutstha, pressed on to the forest only, thereby proving his father to be true to his word. (4)

अवेक्षमाणः सस्नेहं चक्षुषा प्रपिबन्निव।
उवाच रामः सस्नेहं ताः प्रजाः स्वाः प्रजा इव॥ ५॥

Fondly gazing on those people as though drinking them with his eyes, Śrī Rāma lovingly spoke to them as follows as though they were his own children : (5)

या प्रीतिर्बहुमानश्च मय्ययोध्यानिवासिनाम्।
मत्प्रियार्थं विशेषेण भरते सा विधीयताम्॥ ६॥

"The love and high esteem that has been bestowed upon me by you (the inhabitants of Ayodhyā) may, for my pleasure, be bestowed in a special measure on Bharata. (6)

स हि कल्याणचारित्रः कैकेय्यानन्दवर्धनः।
करिष्यति यथावद् वः प्रियाणि च हितानि च॥ ७॥

"For, Bharata, who enhances the delight of Kaikeyī and who is possessed of an excellent conduct, will properly do things which are not only pleasing but conducive to your best interests, too. (7)

ज्ञानवृद्धो वयोबालो मृदुर्वीर्यगुणान्वितः।
अनुरूपः स वो भर्ता भविष्यति भयापहः॥ ८॥

"Elderly in wisdom, though juvenile in age, tender though adorned with heroic qualities, he will prove to be a worthy master and will dispel your fears. (8)

स हि राजगुणैर्युक्तो युवराजः समीक्षितः।
अपि चापि मया शिष्टैः कार्यं वो भर्तृशासनम्॥ ९॥

"Endowed as he is with kingly virtues, he has been thought fit to be the Prince Regent. For this reason too the behest of your master must be carried out by you and also because you are enjoined by me. (9)

न संतप्येद् यथा चासौ वनवासं गते मयि।
महाराजस्तथा कार्यो मम प्रियचिकीर्षया॥ १०॥

"Moreover, with intent to oblige me, the said Emperor should be treated by you in such a way that he may not suffer agony when I have gone in exile to the forest." (10)

यथा यथा दाशरथिर्धर्ममेवाश्रितो भवेत्।
तथा तथा प्रकृतयो रामं पतिमकामयन्॥ ११॥

The more did Śrī Rāma (son of Daśaratha) hold fast to righteousness in the form of obedience to his father's wishes, the more did the people desire him to be their ruler. (11)

बाष्पेण पिहितं दीनं रामः सौमित्रिणा सह।
चकर्षेव गुणैर्बद्धं जनं पुरनिवासिनम्॥ १२॥

Śrī Rāma with Lakṣmaṇa (son of Sumitrā) drew, as it were, by their virtues the residents of Ayodhyā—who were afflicted and covered with tears—as though bound with cords. (12)

ते द्विजास्त्रिविधं वृद्धा ज्ञानेन वयसौजसा।
वयःप्रकम्पशिरसो दूरादूचुरिदं वचः॥ १३॥

Of them such Brāhmaṇas as were senior in three ways, viz., in point of wisdom, age and power acquired through asceticism, and whose heads were shaking under the weight of senility, spoke from a distance as follows, unable as they were to keep pace with the chariot of Śrī Rāma: (13)

वहन्तो जवना रामं भो भो जात्यास्तुरंगमाः।
निवर्तध्वं न गन्तव्यं हिता भवत भर्तरि॥ १४॥

"Return, O swift steeds of excellent breed drawing the chariot conveying Śrī Rāma, and be friendly to your master, since by taking Śrī Rāma against our wishes you will be doing a disservice to him; you ought not to proceed further. (14)

कर्णवन्ति हि भूतानि विशेषेण तुरङ्गमाः।
यूयं तस्मान्निवर्तध्वं याचनां प्रतिवेदिताः॥ १५॥

"Indeed all created beings which are endowed with ears, more so horses, stand apprised of our entreaty. Therefore, please return. (15)

धर्मतः स विशुद्धात्मा वीरः शुभदृढव्रतः।
उपवाह्यस्तु वो भर्ता नापवाह्यः पुराद् वनम्॥ १६॥

"The said master of yours is exceedingly pure-minded, heroic and a man of virtuous and firm resolve. As such he justly deserves to be conveyed by you nearer the city and not to be carried away from the city to the forest." (16)

एवमार्तप्रलापांस्तान् वृद्धान् प्रलपतो द्विजान्।
अवेक्ष्य सहसा रामो रथादवततार ह॥ १७॥

Perceiving those aged Brāhmaṇas uttering such plaintive words, Śrī Rāma precipitately got down from the chariot: so the tradition goes. (17)

पद्भ्यामेव जगामाथ ससीतः सहलक्ष्मणः।
संनिकृष्टपदन्यासो रामो वनपरायणः॥ १८॥

Taking close strides in order to enable the aged Brāhmaṇas to overtake him, Śrī Rāma now proceeded on foot with Sītā and Lakṣmaṇa in the direction of the forest, which constituted his final destination (without stopping or receding to meet and console the Brāhmaṇas since that would amount to a breach of the vow undertaken by him to depart for the forest). (18)

द्विजातीन् हि पदातींस्तान् रामश्चारित्रवत्सलः।
न शशाक घृणाचक्षुः परिमोक्तुं रथेन सः॥ १९॥

For, the said Śrī Rāma, who was affectionate by disposition and had compassion in his eyes, could not send back those Brāhmaṇas walking on foot while continuing to be in the chariot himself. (19)

गच्छन्तमेव तं दृष्ट्वा रामं सम्भ्रान्तमानसाः।
ऊचुः परमसंतप्ता रामं वाक्यमिदं द्विजाः॥ २०॥

Perplexed in mind, nay, sore distressed to see the celebrated Śrī Rāma still pressing on, the Brāhmaṇas spoke to him as follows : (20)

ब्राह्मण्यं कृत्स्नमेतत् त्वां ब्रह्मण्यमनुगच्छति।
द्विजस्कन्धाधिरूढास्त्वामग्नयोऽप्यनुयान्त्वमी ॥ २१॥

"The whole of this Brāhmaṇa community is following you, devoted as you are to the Brahmaṇas. Nay, borne on the shoulders of the Brāhmaṇs through the medium of the two pieces of wood used for kindling the fire by attrition and the vessel intended for holding it, these sacred fires too are following them. (21)

वाजपेयसमुत्थानि च्छत्राण्येतानि पश्य नः।
पृष्ठतोऽनुप्रयातानि मेघानिव जलात्यये॥ २२॥

"Pray, look at these canopies* obtained by us during the performance of a Vājapeya sacrifice and following at your heels like white clouds appearing in autumn, marking the end of the monsoon. (22)

अनवाप्तातपत्रस्य रश्मिसंतापितस्य ते।
एभिश्छायां करिष्यामः स्वैश्छत्रैर्वाजपेयकैः॥ २३॥

"With these canopies of ours, obtained during a Vājapeya sacrifice, we shall give shade to you, who have got no canopy and as such are being scorched with rays of the sun. (23)

या हि नः सततं बुद्धिर्वेदमन्त्रानुसारिणी।
त्वत्कृते सा कृता वत्स वनवासानुसारिणी॥ २४॥

"Indeed that mind of ours, which was heretofore engaged in pursuing the study of Vedic texts, has now been made to follow the course of exile to the forest for your sake, O darling ! (24)

हृदयेष्ववतिष्ठन्ते वेदा ये नः परं धनम्।
वत्स्यन्त्यपि गृहेष्वेव दाराश्चारित्ररक्षिताः॥ २५॥

"The Vedas, which constitute our supreme riches, stand preserved in our hearts (memory); and protected by their character, our consorts too will continue to stay in our homes alone. We need not, therefore, be deterred by any anxiety on their score. (25)

पुनर्न निश्चयः कार्यस्त्वद्गतौ सुकृता मतिः।
त्वयि धर्मव्यपेक्षे तु किं स्याद् धर्मपथे स्थितम्॥ २६॥

"No decision need be taken by us on the matter afresh, since our mind is fully determined to follow you to the forest. Yet we should like to tell you that in the event of your turning indifferent to piety (in the form of listening to the advice of Brāhmaṇas), what being will remain devoted to the path of virtue? (26)

* It is laid down in the Vedas that he who performs a Vājapeya sacrifice must be supplied with a white canopy : श्वेतच्छत्री भवति।

याचितो नो निवर्तस्व हंसशुक्लशिरोरुहैः।
शिरोभिर्निभृताचार महीपतनपांसुलैः॥ २७॥

"Solicited by us with our heads bent low, heads which are covered with hair white as the down of swans and are soiled with dust as a result of their falling on the ground (in the course of our prostration to you, whom we know to be none other than Lord Viṣṇu)—pray, turn back, O prince resolute of conduct! (27)

बहूनां वितता यज्ञा द्विजानां य इहागताः।
तेषां समाप्तिरायत्ता तव वत्स निवर्तने॥ २८॥

"Sacrifices have been started by many of those Brāhmaṇas that have come here, to follow you. Their conclusion, O darling, depends on your return. (28)

भक्तिमन्तीह भूतानि जङ्गमाजङ्गमानि च।
याचमानेषु तेषु त्वं भक्तिं भक्तेषु दर्शय॥ २९॥

"Nay, all created beings—both inanimate and animate—here are full of devotion to you. Pray, show your affection to such devotees, who are imploring you to return by acceding to their request. (29)

अनुगन्तुमशक्तास्त्वां मूलैरुद्धतवेगिनः।
उन्नता वायुवेगेन विक्रोशन्तीव पादपाः॥ ३०॥

"Tall trees, whose power of locomotion stands completely hampered by their roots penetrating deep into the earth and which are, therefore, unable to follow you, are crying, as it were, through the creaking sound produced by the force of wind, and thus asking you to return. (30)

निश्चेष्टाहारसंचारा वृक्षैकस्थाननिश्चिताः।
पक्षिणोऽपि प्रयाचन्ते सर्वभूतानुकम्पिनम्॥ ३१॥

"Birds too, which sit motionless and are unable to go out in search of food and which remain fixed to one spot on the boughs of trees, solicit you to return, compassionate as you are to all created beings." (31)

एवं विक्रोशतां तेषां द्विजातीनां निवर्तने।
ददृशे तमसा तत्र वारयन्तीव राघवम्॥ ३२॥

While the aforesaid Brāhmaṇas were crying thus with a view to persuading Śrī Rāma to return, the river Tamasā came to view as though retarding the progress of Śrī Rāma, a scion of Raghu. (32)

ततः सुमन्त्रोऽपि रथाद् विमुच्य
श्रान्तान् हयान् सम्परिवर्त्य शीघ्रम्।
पीतोदकांस्तोयपरिप्लुताङ्ग-
नचारयद् वै तमसाविदूरे॥ ३३॥

Releasing the horses, fatigued as they were, from the chariot and quickly making them roll afterwards, Sumantra too allowed them to graze not very far from the bank of the Tamasā once they had drunk water and had their body washed in the river. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Having reached the bank of the Tamasā and thinking of the plight of the people of Ayodhyā, Śrī Rāma lays himself down on a bed of leaves bewailing the lot of his parents and feeling reassured by the thought of Bharata's noble qualities; while Lakṣmaṇa opens his dialogue with Sumantra on the divine excellences of Śrī Rāma. Waking up in the meantime, Śrī Rāma urges the charioteer-minister to drive the chariot in such a way as to put the citizens, that had accompanied them, off the scent and lead them to think that the chariot had turned back towards Ayodhyā instead of proceeding towards the forest. He then mounts the chariot alongwith Sītā and Lakṣmaṇa and presses on to the forest

ततस्तु तमसातीरं रम्यमाश्रित्य राघवः।
सीतामुद्वीक्ष्य सौमित्रिमिदं वचनमब्रवीत्॥ १॥

Then, taking his stand on the delightful bank of the Tamasā and gazing on Sītā, Śrī Rāma (a scion of Raghu) spoke to Lakṣmaṇa, son of Sumitrā, as follows : (1)

इयमद्य निशा पूर्वा सौमित्रे प्रहिता वनम्।
वनवासस्य भद्रं ते न चोत्कण्ठितुमर्हसि॥ २॥

"Today, O Lakṣmaṇa, is the very first night of our exile in the forest. And since it is to the forest that we have been sent away, you ought not to feel anxious for those that have been left behind; may all be well with you ! (2)

पश्य शून्यान्यरण्यानि रुदन्तीव समन्ततः।
यथानिलयमायद्भिर्निलीनानि मृगद्विजैः॥ ३॥

"Look here: sought for shelter by beasts and birds retiring to their respective abode, the desolate woods are crying, as it were, on all sides. (3)

अद्यायोध्या तु नगरी राजधानी पितुर्मम।
सस्त्रीपुंसा गतानस्मान् शोचिष्यति न संशयः॥ ४॥

"The city of Ayodhyā, the capital of my father, King Daśaratha, with its men and women will for its part lament today for us three, that have departed for the forest: there is no doubt about it. (4)

अनुरक्ता हि मनुजा राजानं बहुभिर्गुणैः।
त्वां च मां च नरव्याघ्र शत्रुघ्नभरतौ तथा॥ ५॥

"For, the people of Ayodhyā are devoted to the king no less than to you and myself, as also to Bharata and Śatrughna, for our manifold virtues, O tiger among men ! (5)

पितरं चानुशोचामि मातरं च यशस्विनीम्।
अपि नान्धौ भवेतां नौ रुदन्तौ तावभीक्ष्णशः॥ ६॥

"I bewail the lot of my father as well as my illustrious mother, Kausalyā. I fear lest those parents of ours, who must be incessantly weeping, should be deprived of their eyesight. (6)

भरतः खलु धर्मात्मा पितरं मातरं च मे।
धर्मार्थकामसहितैर्वाक्यैराश्वासयिष्यति॥ ७॥

"I am sure that the pious-minded Bharata will console my father and mother by means of words assuring them of religious merit, material welfare and sense-gratification. (7)

भरतस्यानृशंसत्वं संचिन्त्याहं पुनः पुनः।
नानुशोचामि पितरं मातरं च महाभुज॥ ८॥

"Reflecting again and again on the

tender-heartedness of Bharata, O mighty-armed prince, I do not lament for my father and mother. (8)

त्वया कार्यं नरव्याघ्र मामनुव्रजता कृतम्।
अन्वेष्टव्या हि वैदेह्या रक्षणार्थं सहायता॥ ९॥

"By following me to the forest, O tiger among men, a great purpose of mine has been served by you; for, otherwise aid would have to be sought for by me for looking after Sītā (a princess of the Videha kingdom). (9)

अद्भिरेव हि सौमित्रे वत्स्याम्यद्य निशामिमाम्।
एतद्धि रोचते मह्यं वन्येऽपि विविधे सति॥ १०॥

"I shall certainly live on water alone tonight, O son of Sumitrā ! Although there are various kinds of wild fruits and roots, this alone pleases me." (10)

एवमुक्त्वा तु सौमित्रिं सुमन्त्रमपि राघवः।
अप्रमत्तस्त्वमश्वेषु भव सौम्येत्युवाच ह॥ ११॥

Having told Lakṣmaṇa (son of Sumitrā) as above, Śrī Rāma, a scion of Raghu, so the tradition goes, spoke to Sumantra too as follows : "Attend you to the horses now, O good sir !" (11)

सोऽश्वान् सुमन्त्रः संयम्य सूर्येऽस्तं समुपागते।
प्रभूतयवसान् कृत्वा बभूव प्रत्यनन्तरः॥ १२॥

Fastening the horses tightly, the sun having completely set, and supplying them with abundant grass, the said Sumantra returned to the presence of Śrī Rāma. (12)

उपास्य तु शिवां संध्यां दृष्ट्वा रात्रिमुपागताम्।
रामस्य शयनं चक्रे सूतः सौमित्रिणा सह॥ १३॥

Having worshipped the goddess presiding over the benign evening twilight (according to his grade in society) and seeing the night fallen, the charioteer alongwith Lakṣmaṇa, son of Sumitrā, prepared a ground suitable for Śrī Rāma to sleep on (by brushing aside gravel and particles of dust etc.) as well as a bed of leaves. (13)

तां शय्यां तमसातीरे वीक्ष्य वृक्षदलैर्वृताम्।
रामः सौमित्रिणा सार्धं सभार्यः संविवेश ह॥ १४॥

Perceiving the aforesaid bed overspread by Sumantra with fresh leaves of trees on the bank of the Tamasā with the help of Lakṣmaṇa (son of Sumitrā), Śrī Rāma with his consort lay down on it: so they say. (14)

सभार्यं सम्प्रसुप्तं तु श्रान्तं सम्प्रेक्ष्य लक्ष्मणः।
कथयामास सूताय रामस्य विविधान् गुणान्॥ १५॥

Observing Śrī Rāma buried in deep sleep with his spouse, fatigued as he was, Lakṣmaṇa for his part began to recount the various virtues of Śrī Rāma before the charioteer. (15)

जाग्रतोरेव तां रात्रिं सौमित्रेरुदितो रविः।
सूतस्य तमसातीरे रामस्य ब्रुवतो गुणान्॥ १६॥

The sun rose past Lakṣmaṇa (son of Sumitrā) even as he was recounting to the charioteer on the bank of the Tamasā the excellences of Śrī Rāma, both Lakṣmaṇa and Sumantra keeping awake the whole of that night. (16)

गोकुलाकुलतीरायास्तमसाया विदूरतः।
अवसत् तत्र तां रात्रिं रामः प्रकृतिभिः सह॥ १७॥

At a respectable distance from the Tamasā, whose bank was crowded with herds of cows, Śrī Rāma spent that night with the citizens on the aforesaid stretch of land. (17)

उत्थाय च महातेजाः प्रकृतीस्ता निशाम्य च।
अब्रवीद् भ्रातरं रामो लक्ष्मणं पुण्यलक्षणम्॥ १८॥

Getting up from the bed and seeing those people lying at some distance, Śrī Rāma, who was possessed of extraordinary splendour, spoke as follows to his younger brother, Lakṣmaṇa, who was endowed with auspicious bodily marks : (18)

अस्मद्व्यपेक्षान् सौमित्रे निर्व्यपेक्षान् गृहेष्वपि।
वृक्षमूलेषु संसक्तान् पश्य लक्ष्मण साम्प्रतम्॥ १९॥

"Behold, O Lakṣmaṇa, the citizens, full of great longing for us and absolutely

unmindful of their homes as also of their near and dear ones, lying close to the roots of trees till this late hour, O son of Sumitrā ! (19)

यथैते नियमं पौराः कुर्वन्त्यस्मन्निवर्तने।
अपि प्राणान् न्यसिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम्॥ २०॥

"From the way in which these citizens are taking pains to take us back to Ayodhyā, it seems they will even lay down their lives but would in no case give up their resolve. (20)

यावदेव तु संसुप्तास्तावदेव वयं लघु।
रथमारुह्य गच्छामः पन्थानमकुतोभयम्॥ २१॥
अतो भूयोऽपि नेदानीमिक्ष्वाकुपुरवासिनः।
स्वपेयुरनुरक्ता मा वृक्षमूलेषु संश्रिताः॥ २२॥

"Therefore, while they are fast asleep let us in the meantime quickly mount the chariot and take a route which has no fear of molestation from any quarter, so that the citizens of Ayodhyā, the ancient capital of Ikṣwāku, who are so keenly devoted to me, may not henceforth have to repose leaning against the roots of trees as now. (21-22)

पौरा ह्यात्मकृताद् दुःखाद् विप्रमोच्या नृपात्मजैः।
न तु खल्वात्मना योज्या दुःखेन पुरवासिनः॥ २३॥

"The residents of a city ruled over by a king should indeed be completely and finally rid by the sons of their rulers of suffering brought about by the citizens themselves. The citizens should on no account be burdened with affliction caused by the princes themselves, as in our case." (23)

अब्रवील्लक्ष्मणो रामं साक्षाद् धर्ममिव स्थितम्।
रोचते मे तथा प्राज्ञ क्षिप्रमारुह्यतामिति॥ २४॥

"Lakṣmaṇa replied as follows to Śrī Rāma, who was firm as virtue incarnate: "What you say appeals to me, O wise brother; pray, ascend the chariot quickly." (24)

अथ रामोऽब्रवीत् सूतं शीघ्रं संयुज्यतां रथः।
गमिष्यामि ततोऽरण्यं गच्छ शीघ्रमितः प्रभो॥ २५॥

Śrī Rāma then said to the charioteer, "Please get the chariot ready soon. On it I shall proceed to the forest. Depart from this place at once, my Revered !" (25)

सूतस्ततः संत्वरितः स्यन्दनं तैर्हयोत्तमैः।
योजयित्वा तु रामस्य प्राञ्जलिः प्रत्यवेदयत्॥ २६॥

Having got the chariot ready with those excellent horses yoked to it with great expedition, the charioteer for his part thereupon submitted as follows with folded hands to Śrī Rāma: (26)

अयं युक्तो महाबाहो रथस्ते रथिनां वर।
त्वरयाऽऽरोह भद्रं ते ससीतः सहलक्ष्मणः॥ २७॥

"Here is your chariot ready, O mighty-armed prince ! Pray, ascend it quickly with Sītā and Lakṣmaṇa, O jewel among chariot-warriors; may prosperity attend you !" (27)

तं स्यन्दनमधिष्ठाय राघवः सपरिच्छदः।
शीघ्रगामाकुलावर्तां तमसामतरन्नदीम्॥ २८॥

Mounting the aforesaid chariot with all necessaries for travelling (viz., his bow, armour, quiver, spade, basket and so on), Śrī Rāma, a scion of Raghu, speedily crossed thereby the swift-flowing Tamasā, thickly set with eddies. (28)

स संतीर्य महाबाहुः श्रीमान् शिवमकण्टकम्।
प्रापद्यत महामार्गमभयं भयदर्शिनाम्॥ २९॥

Having duly crossed the stream, the glorious Śrī Rāma (who was possessed of mighty arms) reached a smooth road, free from obstacles and safe even for those who are apprehensive of danger. (29)

मोहनार्थं तु पौराणां सूतं रामोऽब्रवीद् वचः।
उदङ्मुखः प्रयाहि त्वं रथमारुह्य सारथे॥ ३०॥
मुहूर्तं त्वरितं गत्वा निवर्तय रथं पुनः।
यथा न विद्युः पौरा मां तथा कुरु समाहितः॥ ३१॥

With a view to putting the citizens off the scent, Śrī Rāma for his part spoke to the charioteer as follows: "Mounting the chariot alone, O charioteer, proceed you

northward and, going apace awhile, bring the chariot back again. Remaining careful, drive the chariot in such a way that the citizens may not be able to locate me." (30-31)

रामस्य तु वचः श्रुत्वा तथा चक्रे च सारथिः।
प्रत्यागम्य च रामस्य स्यन्दनं प्रत्यवेदयत्॥ ३२॥

Hearing the command of Śrī Rāma, the said charioteer for his part did as he was told and, returning by a different route reported to Śrī Rāma the arrival of the chariot. (32)

तौ सम्प्रयुक्तं तु रथं समास्थितौ
तदा ससीतौ रघुवंशवर्धनौ।
प्रचोदयामास ततस्तुरंगमान्
स सारथिर्येन पथा तपोवनम्॥ ३३॥

Then Śrī Rāma and Lakṣmaṇa (the promoters of the race of Raghu) for their part alongwith Sītā comfortably took their seats in the chariot, which was duly kept ready by the charioteer for their use. The said charioteer thereupon urged the horses along the route by which they could reach a forest suited to the practice of austerities. (33)

ततः समास्थाय रथं महारथः
ससारथिर्दाशरथिर्वनं ययौ।
उदङ्मुखं तं तु रथं चकार
प्रयाणमाङ्गल्यनिमित्तदर्शनात् ॥ ३४॥

At the outset, however, the charioteer placed the chariot facing the north; for he saw omens auspicious for journey in that quarter. Having duly occupied the chariot, Śrī Rāma, son of Daśaratha, who was a great car-warrior, thereupon proceeded to the forest alongwith the charioteer. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

The citizens that had followed Śrī Rāma in his journey to the forest woke to find Śrī Rāma and his party gone and begin to reproach themselves. Overcome with grief they hunt up the tracks of his chariot; but unable to find them, they helplessly return to Ayodhyā in utter despondency

प्रभातायां तु शर्वर्यां पौरास्ते राघवं विना।
शोकोपहतनिश्चेष्टा बभूवुर्हतचेतसः॥ १॥

The night having ended in dawn, the aforesaid citizens, who were stunned with grief, became unconscious, as it were. (1)

शोकजाश्रुपरिद्यूना वीक्षमाणास्ततस्ततः।
आलोकमपि रामस्य न पश्यन्ति स्म दुःखिताः॥ २॥

Made miserable by tears born of grief and full of agony, they could not catch even a glimpse of Śrī Rāma, though casting their eyes all round. (2)

ते विषादार्तवदना रहितास्तेन धीमता।
कृपणाः करुणा वाचो वदन्ति स्म मनीषिणः॥ ३॥

Their faces withered through despondency, deprived as they were of Śrī Rāma who was full of wisdom, and, therefore, non-plussed, the citizens, even

though they were wise, uttered plaintive words as follows: (3)

धिगस्तु खलु निद्रां तां ययापहतचेतसः।
नाद्य पश्यामहे रामं पृथूरस्कं महाभुजम्॥ ४॥

"Woe indeed be to that slumber, rendered unconscious by which we could not perceive today Śrī Rāma, who is distinguished by a broad chest and mighty arms! (4)

कथं रामो महाबाहुः स तथावितथक्रियः।
भक्तं जनमभित्यज्य प्रवासं तापसो गतः॥ ५॥

"How did that mighty-armed Śrī Rāma, whose actions, as is well known, are never ineffectual, leave for other lands in the garb of an ascetic, abandoning us, his devoted subjects? (5)

यो नः सदा पालयति पिता पुत्रानिवौरसान्।
कथं रघूणां स श्रेष्ठस्त्यक्त्वा नो विपिनं गतः॥ ६॥

"How did that jewel among the Raghus, who ever protected us as a father does his own children, proceed to the forest abandoning us? (6)

इहैव निधनं याम महाप्रस्थानमेव वा।
रामेण रहितानां नो किमर्थं जीवितं हितम्॥ ७॥

"Let us meet our end at this very place by fasting or definitely set out on the grand journey to the north with a resolve to die. For what purpose can life be good for us, deprived as we are of Śrī Rāma? (7)

सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च।
तैः प्रज्वाल्य चितां सर्वे प्रविशामोऽथवा वयम्॥ ८॥

"Or, there are any number of big logs of dry wood here. Lighting a funeral pile, let us all enter the fire together. (8)

किं वक्ष्यामो महाबाहुरनसूयः प्रियंवदः।
नीतः स राघवोऽस्माभिरिति वक्तुं कथं क्षमम्॥ ९॥

"Shall we break the news when asked by those left behind in Ayodhyā that Śrī Rāma (a scion of Raghu) of mighty arms, who is free from jealousy and speaks kindly to all, has been conveyed to the forest by us? How can such words be uttered by us? (9)

सा नूनं नगरी दीना दृष्ट्वास्मान् राघवं विना।
भविष्यति निरानन्दा सस्त्रीबालवयोऽधिका॥ १०॥

"Seeing us back without Śrī Rāma, that city of Ayodhyā will surely assume a wretched and cheerless aspect with its womenfolk, children and elderly people. (10)

निर्यातास्तेन वीरेण सह नित्यं महात्मना।
विहीनास्तेन च पुनः कथं द्रक्ष्याम तां पुरीम्॥ ११॥

"How shall we, who went out with that high-souled hero for good, can behold that city again without him?" (11)

इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः।
विलपन्ति स्म दुःखार्ता ह्रतवत्सा इवाग्र्यगाः॥ १२॥

Holding up their arms, the above-mentioned men, who were stricken with agony like cows of excellent breed, bereft of their calf, lamented in various ways as above. (12)

ततो मार्गानुसारेण गत्वा किंचित् ततः क्षणम्।
मार्गनाशाद् विषादेन महता समभिप्लुताः॥ १३॥

Then proceeding to some distance along the tracks, left by Śrī Rāma's chariot for some moments, they were overwhelmed with great despondency, the tracks having disappeared immediately afterwards due to the chariot having returned by another route. (13)

रथमार्गानुसारेण न्यवर्तन्त मनस्विनः।
किमिदं किं करिष्यामो दैवेनोपहता इति॥ १४॥

The high-minded citizens eventually returned to Ayodhyā along the tracks left by the chariot while leaving Ayodhyā, saying "How is it that the tracks have disappeared so soon? What shall we do? We are doomed by Providence." (14)

तदा यथागतेनैव मार्गेण क्लान्तचेतसः।
अयोध्यामगमन् सर्वे पुरीं व्यथितसज्जनाम्॥ १५॥

Depressed in spirits, they all then returned by the same route along which

they had come, to the city of Ayodhyā, where all good people were feeling distressed. (15)

आलोक्य नगरीं तां च क्षयव्याकुलमानसाः।
आवर्तयन्त तेऽश्रूणि नयनैः शोकपीडितैः॥ १६॥

Nay, seeing the city which presented a sorry spectacle, they shed tears in profusion through their eyes tormented with grief, their mind distracted through cheerlessness. (16)

एषा रामेण नगरी रहिता नातिशोभते।
आपगा गरुडेनेव ह्रदादुद्धृतपन्नगा॥ १७॥

Bereft of Śrī Rāma, the aforesaid city of Ayodhyā did not look any more charming than a river whose snakes have been uprooted from its deep pool by Garuḍa. (17)

चन्द्रहीनमिवाकाशं तोयहीनमिवार्णवम्।
अपश्यन् निहतानन्दं नगरं ते विचेतसः॥ १८॥

Those bewildered men beheld the city joyless like the firmament bereft of the moon and an ocean without water. (18)

ते तानि वेश्मानि महाधनानि
दुःखेन दुःखोपहता विशन्तः।
नैव प्रजग्मुः स्वजनं परं वा
निरीक्ष्यमाणाः प्रविनष्टहर्षाः॥ १९॥

Entering their dwellings full of abundant riches with difficulty, the citizens could not distinguish between their own people and others, though casting their eyes all round, stricken as they were with sorrow, their joy having altogether disappeared for good. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Told of Śrī Rāma's departure for the forest by the citizens, who had gone out with Śrī Rāma and returned, unable as they were to find out the tracks of his chariot, their wives reproach Kaikeyī and break into lamentation

तेषामेवं विषण्णानां पीडितानामतीव च।
बाष्पविप्लुतनेत्राणां सशोकानां मुमूर्षया॥ १॥
अभिगम्य निवृत्तानां रामं नगरवासिनाम्।
उद्गतानीव सत्त्वानि बभूवुरमनस्विनाम्॥ २॥

The life of those citizens who had returned dejected and dispirited in this way even after meeting Śrī Rāma, and felt sore afflicted—full of grief as they were and seized with a longing to give up the ghost, their eyes overflowing with tears—became extinct, as it were. (1-2)

स्वं स्वं निलयमागम्य पुत्रदारैः समावृताः।
अश्रूणि मुमुचुः सर्वे बाष्पेण पिहिताननाः॥ ३॥

Reaching each his own abode and surrounded by their sons and wife, all shed tears, their face being covered with them. (3)

न चाहृष्यन् न चामोदन् वणिजो न प्रसारयन्।
न चाशोभन्त पण्यानि नापचन् गृहमेधिनः॥ ४॥

People neither made merry nor did they rejoice. Merchants did not spread their merchandise, nor did the saleable goods

(spread by them) look charming. Nor, again, did the householders cook their food at their home. (4)

नष्टं दृष्ट्वा नाभ्यनन्दन् विपुलं वा धनागमम्।
पुत्रं प्रथमजं लब्ध्वा जननी नाभ्यनन्दत॥ ५॥

The people of Ayodhyā did not rejoice to recover their lost property or to receive a large (additional) fortune. Nor did a mother rejoice to meet her first-born male issue. (5)

गृहे गृहे रुदत्यश्च भर्तारं गृहमागतम्।
व्यगर्हयन्त दुःखार्ता वाग्भिस्तोत्त्रैरिव द्विपान्॥ ६॥

Stricken with sorrow not to find Śrī Rāma back in Ayodhyā and shedding tears, women in every house sharply reproached (in the following words) their husband returned home without Śrī Rāma even as the drivers of elephants would prick them with goads : (6)

किं नु तेषां गृहैः कार्यं किं दारैः किं धनेन वा।
पुत्रैर्वापि सुखैर्वापि ये न पश्यन्ति राघवम्॥ ७॥

"What purpose of theirs who do not behold Śrī Rāma will be served by their dwellings, wife or even riches or even sons or even pleasures? (7)

एकः सत्पुरुषो लोके लक्ष्मणः सह सीतया।
योऽनुगच्छति काकुत्स्थं रामं परिचरन् वने॥ ८॥

"The only virtuous man in this world is Lakṣmaṇa, who with Sītā has followed Śrī Rāma, rendering service to him in the forest. (8)

आपगाः कृतपुण्यास्ताः पद्मिन्यश्च सरांसि च।
येषु यास्यति काकुत्स्थो विगाह्य सलिलं शुचि॥ ९॥

"Fortunate too are those rivers, lotus-ponds and lakes, bathing in whose sacred waters Śrī Rāma, a scion of Kakutstha, will proceed further ! (9)

शोभयिष्यन्ति काकुत्स्थमटव्यो रम्यकाननाः।
आपगाश्च महानूपाः सानुमन्तश्च पर्वताः॥ १०॥

"Forests with delightful rows of trees, as well as rivers, tracts of land abounding in water and mountains with beautiful peaks will adorn the presence of Śrī Rāma. (10)

काननं वापि शैलं वा यं रामोऽनुगमिष्यति।
प्रियातिथिमिव प्राप्तं नैनं शक्ष्यन्त्यनर्चितुम्॥ ११॥

"The forest or mountain which Śrī Rāma will visit will not fail to honour him like a beloved guest arrived near. (11)

विचित्रकुसुमापीडा बहुमञ्जरिधारिणः।
राघवं दर्शयिष्यन्ति नगा भ्रमरशालिनः॥ १२॥

"Trees crowned with flowers of various kinds and bearing numerous bunches of flowers and adorned with black bees will appear before Śrī Rāma (a scion of Raghu). (12)

अकाले चापि मुख्यानि पुष्पाणि च फलानि च।
दर्शयिष्यन्त्यनुक्रोशाद् गिरयो राममागतम्॥ १३॥

"Out of regard mountains will display before Śrī Rāma as he visits them excellent blossoms and fruits, too, even out of season. (13)

प्रस्त्रविष्यन्ति तोयानि विमलानि महीधराः।
विदर्शयन्तो विविधान् भूयश्चित्रांश्च निर्झरान्॥ १४॥

"Bringing to light picturesque cascades of various kinds, mountains will further release crystal clear waters. (14)

पादपाः पर्वताग्रेषु रमयिष्यन्ति राघवम्।
यत्र रामो भयं नात्र नास्ति तत्र पराभवः॥ १५॥

"Trees standing on mountain-tops will afford delight to Śrī Rāma. And there is no cause for fear where Śrī Rāma is, nor is there any occasion for humiliation. (15)

स हि शूरो महाबाहुः पुत्रो दशरथस्य च।
पुरा भवति नोऽदूरादनुगच्छाम राघवम्॥ १६॥

"That heroic and mighty-armed son of Daśaratha will surely come to our view not far from this place. Let us once more follow Śrī Rāma, a scion of Raghu. (16)

पादच्छाया सुखं भर्तुस्तादृशस्य महात्मनः।
स हि नाथो जनस्यास्य स गतिः स परायणम्॥ १७॥

"The shelter of the feet of such a high-souled master, as Śrī Rāma is, is our only

joy; in fact he is the protector of us all; he is our goal, he is our supreme asylum. (17)

वयं परिचरिष्यामः सीतां यूयं च राघवम्।
इति पौरस्त्रियोभर्तॄन् दुःखार्तास्तत्तदब्रुवन्॥ १८॥

"We shall attend on Sītā, while you shall serve Śrī Rāma (a scion of Raghu)." In so many words did the citizens' wives, stricken with agony, address their husbands. (18)

युष्माकं राघवोऽरण्ये योगक्षेमं विधास्यति।
सीता नारीजनस्यास्य योगक्षेमं करिष्यति॥ १९॥

"Śrī Rāma (a scion of Raghu)," (they continued,) will satisfy your needs and safeguard your interests in the forest, while Sītā will do the same thing with regard to us, the womenfolk. (19)

को न्वनेनाप्रतीतेन सोत्कण्ठितजनेन च।
सम्प्रीयेतामनोज्ञेन वासेन हृतचेतसा॥ २०॥

"Who can possibly remain highly pleased with residence in this city, which is not commendable in any way—much less agreeable to the mind, the people here being full of longing for the return of Śrī Rāma—and by which the mind gets unsettled? (20)

कैकेय्या यदि चेद् राज्यं स्यादधर्म्यमनाथवत्।
न हि नो जीवितेनार्थः कुतः पुत्रैः कुतो धनैः॥ २१॥

"If there comes to be the rule of Kaikeyī, which will not be in consonance with righteousness and which will be as good as without a protector, surely no use will be left for our life, much less for our sons and riches. (21)

यया पुत्रश्च भर्ता च त्यक्तावैश्वर्यकारणात्।
कं सा परिहरेदन्यं कैकेयी कुलपांसनी॥ २२॥

"Whom else would that Kaikeyī—who has brought disgrace to her family and by whom her (step-) son and husband too have been forsaken for the sake of power—not abandon? (22)

कैकेय्या न वयं राज्ये भृतका हि वसेमहि।
जीवन्त्या जातु जीवन्त्यः पुत्रैरपि शपामहे॥ २३॥

"We swear by our sons that so long as we breathe we can under no circumstances live in the kingdom of Kaikeyī, till she is alive, even though we may be supported by her. (23)

या पुत्रं पार्थिवेन्द्रस्य प्रवासयति निर्घृणा।
कस्तां प्राप्य सुखं जीवेदधर्म्यां दुष्टचारिणीम्॥ २४॥

"Who can live happily on having obtained as one's sovereign that impious woman of wicked conduct who has sent into exile Prince Rāma (son of Daśaratha, a ruler of rulers), merciless as she is? (24)

उपद्रुतमिदं सर्वमनालम्भमनायकम्।
कैकेय्यास्तु कृते सर्वं विनाशमुपयास्यति॥ २५॥

"The whole of this kingdom is soon going to be deprived of its ruler; it will no longer have any sacrificial performances and will be visited by calamities. Nay, thanks to Kaikeyī, everything will meet with ruination. (25)

नहि प्रव्रजिते रामे जीविष्यति महीपतिः।
मृते दशरथे व्यक्तं विलोपस्तदनन्तरम्॥ २६॥

"For, Śrī Rāma having gone into exile, the Emperor will not survive and when Daśaratha is dead, destruction will be the fate of the distinguished kingdom which has run an uninterrupted course ever since the time of Ikṣwāku. (26)

ते विषं पिबतालोड्य क्षीणपुण्याः सुदुःखिताः।
राघवं वानुगच्छध्वमश्रुतिं वापि गच्छत॥ २७॥

"Therefore drink poison mixing it with water, sore distressed as you are, the stock of your merit having been exhausted; or follow Śrī Rāma (a scion of Raghu) to the forest or leave for some land where even the name of Kaikeyī may not reach your ears. (27)

मिथ्याप्रव्राजितो रामः सभार्यः सहलक्ष्मणः।
भरते संनिबद्धाः स्मः सौनिके पशवो यथा॥ २८॥

"Śrī Rāma, alongwith his consort, Sītā, and with Lakṣmaṇa, his younger brother, has been deceitfully sent into exile and we have been tied firm to the apron-strings of Bharata in the same way as animals are

bound tightly together (for being slaughtered) in a shambles. (28)

पूर्णचन्द्राननः श्यामो गूढजत्रुररिंदमः।
आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्वजः॥ २९॥
पूर्वाभिभाषी मधुरः सत्यवादी महाबलः।
सौम्यश्च सर्वलोकस्य चन्द्रवत् प्रियदर्शनः॥ ३०॥
नूनं पुरुषशार्दूलो मत्तमातङ्गविक्रमः।
शोभयिष्यत्यरण्यानि विचरन् स महारथः॥ ३१॥

That lotus-eyed great chariot-warrior, Śrī Rāma, elder brother of Lakṣmaṇa—a tiger among men and a subduer of foes—who is dark-brown of complexion and has a countenance resembling the full moon, nay whose collar-bone is invisible (because of its being covered with flesh), whose arms extend up to the knees, who takes the initiative in speaking, is sweet of expression, truthful of speech and possessed of extraordinary might, is easy of address to all people and is delightful of aspect as the moon, and whose gait resembles that of an elephant in rut, will surely adorn the woods while roaming through them." (29—31)

तास्तथा विलपन्त्यस्तु नगरे नागरस्त्रियः।
चुक्रुशुर्दुःखसंतप्ता मृत्योरिव भयागमे॥ ३२॥

Lamenting thus in the city of Ayodhyā, the aforesaid wives of citizens, for their part, cried as one would do at the approach of some danger foreboding death, tormented as they were with agony. (32)

इत्येवं विलपन्तीनां स्त्रीणां वेश्मसु राघवम्।
जगामास्तं दिनकरो रजनी चाभ्यवर्तत॥ ३३॥

The sun sank below the horizon past these women,who had been mourning as aforesaid in their homes for Śrī Rāma (a scion of Raghu), and the night fell. (33)

नष्टज्वलनसंतापा प्रशान्ताध्यायसत्कथा।
तिमिरेणानुलिप्तेव तदा सा नगरी बभौ॥ ३४॥

The city of Ayodhyā in which the kindling of fires even for the purposes of Agnihotra had ceased and the chanting of the Vedas and the narration of sacred stories relating to the Purāṇas died out, looked as though coated with darkness at that time. (34)

उपशान्तवणिक्पण्या नष्टहर्षा निराश्रया।
अयोध्या नगरी चासीन्नष्टतारमिवाम्बरम्॥ ३५॥

The city of Ayodhyā—in which the business of the trading class had been brought to a standstill and whose joy had gone, nay, which had now become supportless, looked dark as the sky in which the stars had disappeared. (35)

तदा स्त्रियो रामनिमित्तमातुरा
यथा सुते भ्रातरि वा विवासिते।
विलप्य दीना रुरुदुर्विचेतसः
सुतैर्हि तासामधिकोऽपि सोऽभवत्॥ ३६॥

Giving expression to their grief in various ways on that occasion, the women of Ayodhyā, who were sick of mind on account of Śrī Rāma, as one would feel on one's own son or brother having been sent into exile, cried miserably and fell unconscious; for Śrī Rāma was dearer to them than their very sons. (36)

प्रशान्तगीतोत्सवनृत्यवादना
विभ्रष्टहर्षा पिहितापणोदया।
तदा ह्ययोध्या नगरी बभूव सा
महार्णवः संक्षपितोदको यथा॥ ३७॥

The celebrated city of Ayodhyā—in which all singing, rejoicing, dancing and instrumental music had been completely set at rest, whose delight had fled forever and the steady rise of whose trade had been hampered—looked at that time like an ocean whose waters had dried up. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Having covered a long distance in the meantime, Śrī Rāma finishes his morning bath and devotions and, having crossed the Vedaśruti, Gomatī and Syandikā rivers, presses forward talking with Sumantra

रामोऽपि रात्रिशेषेण तेनैव महदन्तरम्।
जगाम पुरुषव्याघ्रः पितुराज्ञामनुस्मरन्॥ १॥

Revolving in his mind the command of his father, Śrī Rāma too, a tiger among men, covered a long distance in the course of the remaining hours of the night itself. (1)

तथैव गच्छतस्तस्य व्यपायाद् रजनी शिवा।
उपास्य तु शिवां संध्यां विषयानत्यगाहत॥ २॥

Even as he drove along with the same alacrity, the delightful night passed. Having worshipped the blissful morning twilight, he passed beyond a number of territories. (2)

ग्रामान् विकृष्टसीमान्तान् पुष्पितानि वनानि च।
पश्यन्नतिययौ शीघ्रं शनैरिव हयोत्तमैः॥ ३॥
शृण्वन् वाचो मनुष्याणां ग्रामसंवासवासिनाम्।
राजानं धिग् दशरथं कामस्य वशमास्थितम्॥ ४॥

Seeing villages whose outskirts had been carefully tilled, and woodlands laden with blossoms, and led by excellent horses, he proceeded apace as though slowly, engrossed as he was in enjoying the sights, hearing (as under) the words of those residing in villages and hamlets close by: "Woe unto King Daśaratha, who has fallen into the clutches of concupiscence. (3-4)

हा नृशंसाद्य कैकेयी पापा पापानुबन्धिनी।
तीक्ष्णा सम्भिन्नमर्यादा तीक्ष्णकर्मणि वर्तते॥ ५॥
या पुत्रमीदृशं राज्ञः प्रवासयति धार्मिकम्।
वनवासे महाप्राज्ञं सानुक्रोशं जितेन्द्रियम्॥ ६॥

"Ah, the cruel and sinful Kaikeyī, who is hot-tempered and of sinful designs and has transgressed the bounds of propriety, is herself engaged at present in a cruel game in that she has been instrumental in sending into exile in the forest such a pious, highly enlightened, compassionate and self-controlled son of the Emperor. (5-6)

कथं नाम महाभागा सीता जनकनन्दिनी।
सदा सुखेष्वभिरता दुःखान्यनुभविष्यति॥ ७॥

"How will the highly blessed Sītā, daughter of King Janaka, who is ever given to comforts, actually suffer hardships? (7)

अहो दशरथो राजा निःस्नेहः स्वसुतं प्रति।
प्रजानामनघं रामं परित्यक्तुमिहेच्छति॥ ८॥

"What a pity that King Daśaratha has grown so devoid of affection on this occasion that he seeks to abandon Śrī Rāma, who is sinless towards the people !" (8)

एता वाचो मनुष्याणां ग्रामसंवासवासिनाम्।
शृण्वन्नतिययौ वीरः कोसलान् कोसलेश्वरः॥ ९॥

Hearing these remarks of men residing in the adjoining villages and hamlets, the heroic prince of Kosala, Śrī Rāma, passed beyond the limits of Kosala. (9)

ततो वेदश्रुतिं नाम शिववारिवहां नदीम्।
उत्तीर्याभिमुखः प्रायादगस्त्याध्युषितां दिशम्॥ १०॥

Having crossed the river named Vedaśruti, which carries auspicious waters, he then pressed forward facing the south, the quarter occupied by Sage Agastya. (10)

गत्वा तु सुचिरं कालं ततः शीतवहां नदीम्।
गोमतीं गोयुतानूपामतरत् सागरङ्गमाम्॥ ११॥

Journeying for his part in that direction for a pretty long time, he next crossed the

river Gomatī, which carried cool waters and heads towards the sea through the medium of the holy Gaṅgā and whose banks are adorned with cows. (11)

गोमतीं चाप्यतिक्रम्य राघवः शीघ्रगैर्हयैः।
मयूरहंसाभिरुतां ततार स्यन्दिकां नदीम्॥ १२॥

Having reached the other bank of the Gomatī too, Śrī Rāma, a scion of Raghu, crossed with the help of swift-going horses the river Syandikā as well, made resonant by peacocks and swans. (12)

स महीं मनुना राज्ञा दत्तामिक्ष्वाकवे पुरा।
स्फीतां राष्ट्रवृतां रामो वैदेहीमन्वदर्शयत्॥ १३॥

The said Śrī Rāma now showed to Sītā (a princess of the Videha kingdom) the prosperous land of Kosala, the southern boundary of which was defined by the Syandikā, which was given of yore by Manu, the king of kings, to his eldest son, Ikṣwāku, and which was bounded on all sides by other adjoining territories. (13)

सूत इत्येव चाभाष्य सारथिं तमभीक्ष्णशः।
हंसमत्तस्वरः श्रीमानुवाच पुरुषोत्तमः॥ १४॥
कदाहं पुनरागम्य सरय्वाः पुष्पिते वने।
मृगयां पर्यटिष्यामि मात्रा पित्रा च संगतः॥ १५॥

Repeatedly addressing the aforesaid charioteer in the words "O charioteer," the glorious Rāma, the foremost of men, whose voice resembled the cackling of a swan in rut, said, "When, returning back to Ayodhyā and united once more with my parents, shall I roam hunting in the woodland bordering on the Sarayū and laden with blossoms? (14-15)

नात्यर्थमभिकांक्षामि मृगयां सरयूवने।
रतिर्ह्येषातुला लोके राजर्षिगणसम्मता॥ १६॥

"I do not hanker much after sport in the woodland bordering on the Sarayū. In fact it is a unique enjoyment made much of in the world by hosts of royal sages. (16)

राजर्षीणां हि लोकेऽस्मिन् रत्यर्थं मृगया वने।
काले कृतां तां मनुजैर्धन्विनामभिकांक्षिताम्॥ १७॥

"Truly speaking, hunting in a forest was resorted to in this world for the gratification of royal sages. Even though it was adopted at times by the sons of Manu and was sought after by other bowmen, I do not long for it excessively." (17)

स तमध्वानमैक्ष्वाकः सूतं मधुरया गिरा।
तं तमर्थमभिप्रेत्य ययौ वाक्यमुदीरयन्॥ १८॥

Conversing thus with the charioteer on various topics in sweet words, the said Śrī Rāma, a scion of Ikṣwāku, advanced along that route. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Standing with his face turned towards Ayodhyā, Śrī Rāma bids farewell to his birth-place and, sending back the people hailing from the countryside, who had come to see him, and crossing the frontiers of Kosala, Śrī Rāma reaches the bank of the holy Gaṅgā. Alighting from the chariot under an Iṅgudī tree standing on the bank, he goes forward to meet Guha, the chief of the Niṣādas, who had come to meet him. Nay, worshipping the evening twilight and taking water only (for food and drink), the prince lies down on the ground to repose for the night; while Sumantra, Guha and Lakṣmaṇa spend the night talking together

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मणपूर्वजः।
अयोध्यामुन्मुखो धीमान् प्राञ्जलिर्वाक्यमब्रवीत्॥ १॥

Having travelled across the extensive and beautiful territory of Kosala and standing with his face turned towards Ayodhyā, the wise Śrī Rāma, elder brother of Lakṣmaṇa, with folded hands addressed the following words to Ayodhyā : (1)

आपृच्छे त्वां पुरिश्रेष्ठे काकुत्स्थपरिपालिते।
दैवतानि च यानि त्वां पालयन्त्यावसन्ति च॥ २॥

"I take leave of you, O pre-eminent city, carefully protected by King Daśaratha, a scion of Kakutstha, as well as of the deities that protect you and dwell in you. (2)

निवृत्तवनवासस्त्वामनृणो जगतीपतेः।
पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह संगतः॥ ३॥

"When the period of my exile in the forest has expired and I have got square with the Emperor (by executing his command and implementing the promise made by him to Kaikeyī), I shall see you again, united once more with my mother and father." (3)

ततो रुचिरताम्राक्षो भुजमुद्यम्य दक्षिणम्।
अश्रुपूर्णमुखो दीनोऽब्रवीज्जानपदं जनम्॥ ४॥

Lifting up His right arm and wearing a wretched look, his face covered with tears, Śrī Rāma (who was possessed of lovely reddish eyes) then spoke to the people hailing from the countryside as follows : (4)

अनुक्रोशो दया चैव यथार्हं मयि वः कृतः।
चिरं दुःखस्य पापीयो गम्यतामर्थसिद्धये॥ ५॥

"Respect and compassion according to my worth in your eyes have been shown to me by you all. Prolongation of the agony which is being experienced by you due to your presence by my side is most undesirable. Therefore, pray, let you be gone for accomplishing your desired chores (viz., attending to your household work) !" (5)

तेऽभिवाद्य महात्मानं कृत्वा चापि प्रदक्षिणम्।
विलपन्तो नरा घोरं व्यतिष्ठंश्च क्वचित् क्वचित्॥ ६॥

Greeting the high-souled prince and going round him clockwise as a mark of respect, those men stood rooted here and there, not minding where they stood, wailing frightfully. (6)

तथा विलपतां तेषामतृप्तानां च राघवः।
अचक्षुर्विषयं प्रायाद् यथार्कः क्षणदामुखे॥ ७॥

Even while they were lamenting as

aforesaid, unsated as they were with the sight of Śrī Rāma, Śrī Rāma, a scion of Raghu, passed beyond their sight just as the sun goes out of sight at the commencement of night. (7)

ततो धान्यधनोपेतान् दानशीलजनान् शिवान्।
अकुतश्चिद्भयान् रम्यांश्चैत्ययूपसमावृतान्॥ ८ ॥
उद्यानाम्रवणोपेतान् सम्पन्नसलिलाशयान्।
तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान्॥ ९ ॥
रक्षणीयान् नरेन्द्राणां ब्रह्मघोषाभिनादितान्।
रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत॥ १० ॥

Śrī Rāma, a tiger among men, then crossed in His chariot the blessed and lovely territory of Kosala, which was full of foodgrains and other riches and was peopled by men given to charity, which had no fear from any quarter and was covered all over with temples and sacrificial posts, which was rich in gardens and mango groves and strewn with ponds full of water, which was thickly populated with contented and well-fed people and abounded in herds of cows, nay, each village of which deserved to be protected by kings and which was made resonant with the chanting of the Vedas. (8—10)

मध्येन मुदितं स्फीतं रम्योद्यानसमाकुलम्।
राज्यं भोज्यं नरेन्द्राणां ययौ धृतिमतां वरः॥ ११ ॥

Thence Śrī Rāma, the foremost of those possessed of firmness drove at a moderate speed to a happy and prosperous territory ruled over by a number of feudatory chiefs and abounding in lovely gardens. (11)

तत्र त्रिपथगां दिव्यां शीततोयामशैवलाम्।
ददर्श राघवो गङ्गां रम्यामृषिनिषेविताम्॥ १२ ॥

There in the confines of that kingdom Śrī Rāma, a scion of Raghu, saw the celestial and lovely river Gaṅgā, which takes a threefold course flowing as it does through heaven, earth and the subterranean regions, carries cool waters, is free from duck-weed sand and is frequented by Ṛṣis. (12)

आश्रमैरविदूरस्थैः श्रीमद्भिः समलंकृताम्।
कालेऽप्सरोभिर्हृष्टाभिः सेविताम्भोह्लदां शिवाम्॥ १३ ॥

The blessed river was adorned with splendid hermitages standing not very far from one another; and its pools, overflowing with water, were resorted to at suitable hours by merry celestial nymphs. (13)

देवदानवगन्धर्वैः किंनरैरुपशोभिताम्।
नागगन्धर्वपत्नीभिः सेवितां सततं शिवाम्॥ १४ ॥

Nay, the blessed river was graced with the presence of gods and demons, Gandharvas (celestial musicians) and Kinnaras and was constantly* visited by the consorts of Nāgas and Gandharvas. (14)

देवाक्रीडशताकीर्णां देवोद्यानयुतां नदीम्।
देवार्थमाकाशगतां विख्यातां देवपद्मिनीम्॥ १५ ॥

The well-known river was hemmed in by hundreds of pleasure-hills forming part of the Himalayan range and adorned with celestial gardens; it coursed through the heavens for the benefit of gods and contained celestial lotuses. (15)

जलाघाताट्टहासोग्रां फेननिर्मलहासिनीम्।
क्वचिद् वेणीकृतजलां क्वचिदावर्तशोभिताम्॥ १६ ॥

It assumed a severe aspect while indulging in a horse-laugh in the form of a noise produced by the striking of its waters against rocks, and seemed to shed a bright smile when covered with white foam. At some places its water was reduced to the

* We read in the Mahābhārata :

भुक्त्वा वा यदि वाभुक्त्वा रात्रौ वा यदि वा दिवा।
न कालनियमः कश्चिद् गङ्गां प्राप्य सरिद्वराम्॥

"One can bathe in the Gaṅgā after taking one's meals or without taking meals and as well by day as by night. There is no restriction about time once you reach the Gaṅgā, the foremost of all rivers."

shape of plaited locks because of its flowing in a curved line, while at other places it was adorned with eddies. (16)

क्वचित् स्तिमितगम्भीरां क्वचिद् वेगसमाकुलाम्।
क्वचिद् गम्भीरनिर्घोषां क्वचिद् भैरवनिःस्वनाम्॥ १७॥

Somewhere its waters were still and deep, and at other places they were disturbed with violent agitation. Here it made a deep roaring sound and there it produced a terrific noise. (17)

देवसंघाप्लुतजलां निर्मलोत्पलसंकुलाम्।
क्वचिदाभोगपुलिनां क्वचिन्निर्मलवालुकाम्॥ १८॥

Hosts of gods took a dip into its water, covered all over with white lotuses. Here it was hemmed in with spacious banks and there it was lined with white sands. (18)

हंससारससंघुष्टां चक्रवाकोपशोभिताम्।
सदामत्तैश्च विहगैरभिपन्नामनिन्दिताम्॥ १९॥

The river, which is free from reproach in everyway was rendered noisy by swans and cranes, was graced with Cakrawākas (a species of bird which gets disunited with its mate by night); and other birds which are in rut all the year round, kept hovering on its waters. (19)

क्वचित् तीररुहैर्वृक्षैर्मालाभिरिव शोभिताम्।
क्वचित् फुल्लोत्पलच्छन्नां क्वचित् पद्मवनाकुलाम्॥ २०॥

Here it was decked with trees growing on its banks, which encircled it like garlands. Here it was covered with full-blown lotuses, while there it was carpeted with a bed of lotuses. (20)

क्वचित् कुमुदखण्डैश्च कुड्मलैरुपशोभिताम्।
नानापुष्परजोध्वस्तां समदामिव च क्वचित्॥ २१॥

Here it was graced with beds of water-lilies in the form of buds, while there it was reddened with the pollen of numerous flowers and looked like a woman excited with passion. (21)

व्यपेतमलसंघातां मणिनिर्मलदर्शनाम्।
दिशागजैर्वनगजैर्मत्तैश्च वरवारणैः॥ २२॥
देवराजोपवाह्यैश्च संनादितवनान्तराम्।
प्रमदामिव यत्नेन भूषितां भूषणोत्तमैः॥ २३॥
फलपुष्पैः किसलयैर्वृतां गुल्मैर्द्विजैस्तथा।
विष्णुपादच्युतां दिव्यामपापां पापनाशिनीम्॥ २४॥

Stocks of sins of those bathing in it or drinking of its waters are washed away by it and it presents an appearance spotless as the effulgence of a gem. The interior of the forests encircling its banks is rendered noisy by the elephants guarding the quarters, wild elephants and other tame elephants of excellent breed, belonging to the Airāvata species, used for riding by Indra, the ruler of gods. Surrounded by trees laden with fruits and flowers and tender leaves, shrubs and birds of various species, it looked like a young woman artistically decked with the best of jewels. Not only devoid of sins, the celestial river dispels all sins, flowing as it does from the holy feet of Lord Viṣṇu. (22—24)

शिंशुमारैश्च नक्रैश्च भुजंगैश्च समन्विताम्।
शंकरस्य जटाजूटाद् भ्रष्टां सागरतेजसा॥ २५॥

In deep waters the river was infested with sharks and crocodiles as well as with snakes and had fallen from the mass of matted hair on the head of Lord Śaṅkara, thanks to the Yoga power acquired through religious austerities by Emperor Bhagīratha. (25)

समुद्रमहिषीं गङ्गां सारसक्रौञ्चनादिताम्।
आससाद महाबाहुः शृङ्गवेरपुरं प्रति॥ २६॥

In the vicinity of Śṛṅgaverapura (the modern Singraur) Śrī Rāma, the mighty-armed prince, reached the bank of the Gaṅgā, the principal consort of Ocean, which was rendered noisy by cranes and herons. (26)

तामूर्मिकलिलावर्तामन्ववेक्ष्य महारथः।
सुमन्त्रमब्रवीत् सूतमिहैवाद्य वसामहे॥ २७॥

Perceiving the river, which was full of eddies interspersed with its waves, the great car-warrior said to the charioteer, Sumantra, “Let us halt at this very spot today. (27)

अविदूरादयं नद्या बहुपुष्पप्रवालवान्।
सुमहानिङ्गुदीवृक्षो वसामोऽत्रैव सारथे॥ २८॥

"Not very far from the river stands this very large Iṅgudī tree containing abundant flowers and fresh leaves. Let us halt under this very tree, O charioteer! (28)

प्रेक्षामि सरितां श्रेष्ठां सम्मान्यसलिलां शिवाम्।
देवमानवगन्धर्वमृगपन्नगपक्षिणाम्॥ २९॥

"I shall clearly behold from that place the benign Gaṅgā, the foremost of rivers, whose waters deserve to be respected by gods, human beings, Gandharvas, beasts, reptiles and birds alike." (29)

लक्ष्मणश्च सुमन्त्रश्च बाढमित्येव राघवम्।
उक्त्वा तमिङ्गुदीवृक्षं तदोपययतुर्हयैः॥ ३०॥

Saying "Very well!" and nothing more to Śrī Rāma, a scion of Raghu, Lakṣmaṇa and Sumantra too then drove up to the Iṅgudī tree in the chariot drawn by horses. (30)

रामोऽभियाय तं रम्यं वृक्षमिक्ष्वाकुनन्दनः।
रथादवतरत् तस्मात् सभार्यः सहलक्ष्मणः॥ ३१॥

Approaching that lovely tree, Śrī Rāma, the delight of the Ikṣwākus, alighted from that chariot alongwith his consort and with Lakṣmaṇa. (31)

सुमन्त्रोऽप्यवतीर्याथ मोचयित्वा हयोत्तमान्।
वृक्षमूलगतं राममुपतस्थे कृताञ्जलिः॥ ३२॥

Getting down and unyoking the excellent horses, Sumantra too with joined palms stood by the side of Śrī Rāma, seated at the foot of the tree. (32)

तत्र राजा गुहो नाम रामस्यात्मसमः सखा।
निषादजात्यो बलवान् स्थपतिश्चेति विश्रुतः॥ ३३॥

The king of that territory, Guha by name, was a friend of Śrī Rāma, dear to him as his own life. He was a Niṣāda by birth, possessed of bodily as well as military strength, owning as he did a large army consisting of all the four limbs, viz., elephants, chariots, horsemen and foot soldiers, and well-known as a ruler of the Niṣādas. (33)

स श्रुत्वा पुरुषव्याघ्रं रामं विषयमागतम्।
वृद्धैः परिवृतोऽमात्यैर्ज्ञातिभिश्चाप्युपागतः॥ ३४॥

Hearing of Śrī Rāma, a tiger among men, having arrived in his territory, and accompanied by his elderly ministers and relations too, he sought the prince. (34)

ततो निषादाधिपतिं दृष्ट्वा दूरादुपस्थितम्।
सह सौमित्रिणा रामः समागच्छद् गुहेन सः॥ ३५॥

Seeing from a distance the ruler of the Niṣādas waiting, the said Śrī Rāma alongwith Lakṣmaṇa (son of Sumitrā) thereupon went forth to meet Guha. (35)

तमार्तः सम्परिष्वज्य गुहो राघवमब्रवीत्।
यथायोध्या तथेदं ते राम किं करवाणि ते॥ ३६॥
ईदृशं हि महाबाहो कः प्राप्स्यत्यतिथिं प्रियम्।
ततो गुणवदन्नाद्यमुपादाय पृथग्विधम्॥ ३७॥
अर्घ्यं चोपानयच्छीघ्रं वाक्यं चेदमुवाच ह।
स्वागतं ते महाबाहो तवेयमखिला मही॥ ३८॥

Closely embracing Śrī Rāma, a scion of Raghu, Guha, who felt distressed to see him clad in the robes of a hermit, said to him, "This principality of Śṛṅgaverapura is as much yours as Ayodhyā, O Rāma! What shall I do for you? In fact, who will get such a beloved guest as you, O mighty-armed prince?" Having brought cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands with and other articles of worship and spoke as follows: so the tradition goes: "Welcome is your advent to this place, O mighty-armed prince! This entire land (of mine) is yours. (36—38)

वयं प्रेष्या भवान् भर्ता साधु राज्यं प्रशाधि नः।
भक्ष्यं भोज्यं च पेयं च लेह्यं चैतदुपस्थितम्।
शयनानि च मुख्यानि वाजिनां खादनं च ते॥ ३९॥

"We are your servants, you are our master; pray, rule over our kingdom in the proper way from now. Nay, here are at your service dishes requiring mastication (such as rice) and those which can be eaten

without mastication (such as milk boiled with rice and sugar), those which can be drunk, those which are fit to be licked up and those which can be sucked. Moreover, there are excellent beds for you to sleep on as well as fodder for your horses." (39)

गुहमेवं ब्रुवाणं तु राघवः प्रत्युवाच ह।
अर्चिताश्चैव हृष्टाश्च भवता सर्वदा वयम्॥ ४०॥
पद्भ्यामभिगमाच्चैव स्नेहसंदर्शनेन च।
भुजाभ्यां साधुवृत्ताभ्यां पीडयन् वाक्यमब्रवीत्॥ ४१॥

To Guha, who was speaking as aforesaid, Śrī Rāma (a scion of Raghu), for his part, they say, replied as follows: "We stand honoured by you by your very coming all the way on foot to meet us as well as by your exhibition of affection, and are always pleased with you." Pressing Guha tightly once more with his rounded arms, Śrī Rāma added the following: (40-41)

दिष्ट्या त्वां गुह पश्यामि ह्यरोगं सह बान्धवैः।
अपि ते कुशलं राष्ट्रे मित्रेषु च वनेषु च॥ ४२॥

"I am glad, O Guha, I see you quite in good health with your relations. Is all well with your state, allies and forests? (42)

यत् त्विदं भवता किंचित् प्रीत्या समुपकल्पितम्।
सर्वं तदनुजानामि नहि वर्ते प्रतिग्रहे॥ ४३॥

"I for my part accept and allow you to take back all this, that has been lovingly offered by you, since I do not make use of gifts for my own purpose. (43)

कुशचीराजिनधरं फलमूलाशनं च माम्।
विद्धि प्रणिहितं धर्मे तापसं वनगोचरम्॥ ४४॥

"Know me as under a vow to wear (a zone of) Kuśa grass, the bark of trees and deerskin and to subsist on fruits and roots alone, to practise austerities and dwell in the forest, remaining devoted to piety. (44)

अश्वानां खादनेनाहमर्थी नान्येन केनचित्।
एतावतात्र भवता भविष्यामि सुपूजितः॥ ४५॥

"I am interested only in having food for the horses and in nothing else. By being provided with this much at the present moment I shall be duly entertained by you. (45)

एते हि दयिता राज्ञः पितुर्दशरथस्य मे।
एतैः सुविहितैरश्वैर्भविष्याम्यहमर्चितः॥ ४६॥

"Since these horses are beloved of my father, King Daśaratha, I shall feel honoured by these horses being duly fed." (46)

अश्वानां प्रतिपानं च खादनं चैव सोऽन्वशात्।
गुहस्तत्रैव पुरुषांस्त्वरितं दीयतामिति॥ ४७॥

On that very spot the said Guha commanded his men in the following words: "Let milk etc., (which horses of excellent breed are given to drink after being fed with grass etc.) and barley flour mixed with ghee, sugar and so on, which they are given to eat in addition to grass etc., be promptly supplied to the horses." (47)

ततश्चीरोत्तरासङ्गः संध्यामन्वास्य पश्चिमाम्।
जलमेवाददे भोज्यं लक्ष्मणेनाहृतं स्वयम्॥ ४८॥

Having worshipped the evening twilight, appearing in the west, with an upper garment made of the bark of trees on his person, Śrī Rāma then took for food only water brought by Lakṣmaṇa himself thus observing a fast in honour of the sacred river which he visited. (48)

तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः।
सभार्यस्य ततोऽभ्येत्य तस्थौ वृक्षमुपाश्रितः॥ ४९॥

Having cleanly washed the feet of Śrī Rāma, and his consort lying on the ground to repose for the night, and receding from that place, Lakṣmaṇa took his position at the foot of another tree close by. (49)

गुहोऽपि सह सूतेन सौमित्रिमनुभाषयन्।
अन्वजाग्रत् ततो राममप्रमत्तो धनुर्धरः॥ ५०॥

Following in the footsteps of Lakṣmaṇa (son of Sumitrā) and encouraging him to speak on the virtues of Śrī Rāma, and wielding his bow, Guha too thereupon kept vigil with the charioteer, remaining alert all

the time in the interest of Śrī Rāma. (50)

तथा शयानस्य ततो यशस्विनो
मनस्विनो दाशरथेर्महात्मनः।
अदृष्टदुःखस्य सुखोचितस्य सा
तदा व्यतीता सुचिरेण शर्वरी॥ ५१॥

While the illustrious, lofty-minded and high-souled Śrī Rāma (son of Daśaratha), who had never undergone suffering and who was used to all comforts, remained lying after that on the ground as aforesaid, that night eventually lingered away. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Expressing his readiness to guard the Crown prince and his consort, keeping awake the whole night, Guha importunes Lakṣmaṇa to repose. Reminding Guha of Śrī Rāma's greatness, Lakṣmaṇa, however, tells him that even though the duty of guarding his princely brother and his consort could as well be entrusted to Guha, he felt that he did not deserve to lie down in the presence of his elder brother and sister-in-law and preferred to remain awake. Expressing grief for his royal father and loving mothers he therefore spends the night talking with Guha

तं जाग्रतमदम्भेन भ्रातुरर्थाय लक्ष्मणम्।
गुहः संतापसंतप्तो राघवं वाक्यमब्रवीत्॥ १॥

Distressed with agony to see the princely couple lying on the ground, Guha spoke as follows to the celebrated Lakṣmaṇa (a scion of Raghu), who was keeping awake, through sincere love, for the protection of his elder brother, Śrī Rāma : (1)

इयं तात सुखा शय्या त्वदर्थमुपकल्पिता।
प्रत्याश्वसिहि साध्वस्यां राजपुत्र यथासुखम्॥ २॥

"Here is a cosy bed nicely prepared for you, dear brother; pray, repose comfortably on it, O prince ! (2)

उचितोऽयं जनः सर्वः क्लेशानां त्वं सुखोचितः।
गुप्त्यर्थं जागरिष्यामः काकुत्स्थस्य वयं निशाम्॥ ३॥

"We are all inured to hardships, while you are deserving of comforts. We shall keep vigil for the night for the protection of Śrī Rāma, a scion of Kakutstha. (3)

नहि रामात् प्रियतमो ममास्ते भुवि कश्चन।
ब्रवीम्येव च ते सत्यं सत्येनैव च ते शपे॥ ४॥

"For, none on earth is more beloved of me than Śrī Rāma: I tell you the bare truth and swear to you by truth. (4)

अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद् यशः।
धर्मावाप्तिं च विपुलामर्थकामौ च पुष्कलौ॥ ५॥

"By his grace alone I hope to earn very great renown in this world as also to acquire religious merit as well as abundant riches and sense-enjoyment. (5)

सोऽहं प्रियसखं रामं शयानं सह सीतया।
रक्षिष्यामि धनुष्पाणिः सर्वथा ज्ञातिभिः सह॥ ६॥

"As such, I shall with my kindred guard

in everyway, bow in hand, my beloved friend, Śrī Rāma, reposing with Sītā. (6)

न मेऽस्त्यविदितं किंचिद् वनेऽस्मिंश्चरतः सदा।
चतुरङ्गं ह्यतिबलं सुमहत् संतरेमहि॥ ७॥

"Nothing in this woodland is unknown to me, wandering as I do all the time in it. We can also undoubtedly get the better of a surpassingly huge and exceptionally mighty army consisting of the four limbs viz., elephants, chariots, horsemen and foot soldiers." (7)

लक्ष्मणस्तु तदोवाच रक्ष्यमाणास्त्वयानघ।
नात्र भीता वयं सर्वे धर्ममेवानुपश्यता॥ ८॥

Thereupon Lakṣmaṇa for his part replied as follows : "Being protected by you, who keep your duty alone in view, O sinless Guha, we all are not the least afraid of any in this land. (8)

कथं दाशरथौ भूमौ शयाने सह सीतया।
शक्या निद्रा मया लब्धुं जीवितं वा सुखानि वा॥ ९॥

"But so long as Śrī Rāma, son of Daśaratha, remains lying down on the ground with Sītā, how can sleep be had by me, much less nourishment intended to keep the body and soul together or amenities of life? (9)

यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि।
तं पश्य सुखसंसुप्तं तृणेषु सह सीतया॥ १०॥

"Behold him, who cannot be withstood in battle by all the gods and demons put together, fast asleep with comfort on a bed of straw with Sītā ! (10)

यो मन्त्रतपसा लब्धो विविधैश्च पराक्रमैः।
एको दशरथस्यैष पुत्रः सदृशलक्षणः॥ ११॥
अस्मिन् प्रव्रजिते राजा न चिरं वर्तयिष्यति।
विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति॥ १२॥

"When Śrī Rāma—who was secured as a foremost (eldest both in age and virtues) son, endowed with characteristics similar to his own, by Daśaratha by virtue of his chanting of sacred texts and austerities as well as through various undertakings in the form of sacrificial performances etc.—has gone into exile, the king (Daśaratha) will not live long and the earth will surely be widowed forthwith (by the demise of Daśaratha). (11-12)

विनद्य सुमहानादं श्रमेणोपरताः स्त्रियः।
निर्घोषोपरतं तात मन्ये राजनिवेशनम्॥ १३॥

"Having uttered forth a shrill cry, the women in the city must have ceased weeping through exhaustion by this time. I believe the royal palace too has by now become silent after a loud wail. (13)

कौसल्या चैव राजा च तथैव जननी मम।
नाशंसे यदि जीवन्ति सर्वे ते शर्वरीमिमाम्॥ १४॥

"I do not expect that the great queen Kausalyā (Śrī Rāma's mother) and the king and even so my mother (Sumitrā)—all these will outlive this night. (14)

जीवेदपि हि मे माता शत्रुघ्नस्यान्ववेक्षया।
तद् दुःखं यदि कौसल्या वीरसूर्विनशिष्यति॥ १५॥

"My mother might even survive due to her expecting to meet Śatrughna. But it will be painful if Kausalyā, who has given birth to a heroic son, dies. (15)

अनुरक्तजनाकीर्णा सुखालोकप्रियावहा।
राजव्यसनसंसृष्टा सा पुरी विनशिष्यति॥ १६॥

"That city of Ayodhyā, which has till now been crowded with men and women full of love for Śrī Rāma, nay, which has been a source of joy to all and brought pleasure to the world, will perish when seized with agony over the king's death. (16)

कथं पुत्रं महात्मानं ज्येष्ठपुत्रमपश्यतः।
शरीरं धारयिष्यन्ति प्राणा राज्ञो महात्मनः॥ १७॥

"How will the life-breath of the high-souled king retain its hold on his body when he is no longer able to behold the high-souled Śrī Rāma, his eldest son? (17)

विनष्टे नृपतौ पश्चात् कौसल्या विनशिष्यति।
अनन्तरं च मातापि मम नाशमुपैष्यति॥ १८॥

"When the king is dead, Kausalyā will die in his wake and my mother (Sumitrā) too will meet her end immediately after. (18)

अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथम्।
राज्ये राममनिक्षिप्य पिता मे विनशिष्यति॥ १९॥

"Not attaining his desired end and without installing Śrī Rāma on the throne of Ayodhyā, my father will breathe his last with the words 'Lost ! Lost !!' on his lips. (19)

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते।
प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति राघवम्॥ २०॥

"Fortunate men alone will consecrate our deceased father, Daśaratha (a scion of Raghu) in the course of all funeral rites when that unlucky moment has actually arrived. (20)

रम्यचत्वरसंस्थानां संविभक्तमहापथाम्।
हर्म्यप्रासादसम्पन्नां गणिकावरशोभिताम्॥ २१॥
रथाश्वगजसम्बाधां तूर्यनादनिनादिताम्।
सर्वकल्याणसम्पूर्णां हृष्टपुष्टजनाकुलाम्॥ २२॥
आरामोद्यानसम्पन्नां समाजोत्सवशालिनीम्।
सुखिता विचरिष्यन्ति राजधानीं पितुर्मम॥ २३॥

"If, on the other hand, Daśaratha survives, people will move about happily in the capital of my father, provided with cross roads, allocated at lovely sites, and well-aligned roads, nay, rich in mansions of well-to-do men, temples of gods and royal palaces, adorned with the foremost of courtesans, crowded with chariots, horses and elephants, made resonant with the sound of musical instruments, full of all blessings and crowded with merry and well-fed men, well-provided with gardens and royal parks and bright with festivities carried on under the auspices of associations. (21—23)

अपि जीवेद् दशरथो वनवासात् पुनर्वयम्।
प्रत्यागम्य महात्मानमपि पश्याम सुव्रतम्॥ २४॥

"In case Daśaratha, our father, survives, we might on returning from our exile in the forest see that high-souled king of noble vows once more. (24)

अपि सत्यप्रतिज्ञेन सार्धं कुशलिना वयम्।
निवृत्ते वनवासेऽस्मिन्नयोध्यां प्रविशेमहि॥ २५॥

"Let us hope when this period of exile in the forest has expired, we may safely return to Ayodhyā alongwith Śrī Rāma, who is true to his promise." (25)

परिदेवयमानस्य दुःखार्तस्य महात्मनः।
तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत॥ २६॥

While the high-souled prince, Lakṣmaṇa, sat lamenting as above, afflicted with agony as he was, that night slipped away. (26)

तथा हि सत्यं ब्रुवति प्रजाहिते
नरेन्द्रसूनौ गुरुसौहृदाद् गुहः।
मुमोच बाष्पं व्यसनाभिपीडितो
ज्वरातुरो नाग इव व्यथातुरः॥ २७॥

While Lakṣmaṇa, son of Daśaratha, a friend of the people, was speaking the truth as above out of affection for his elder brother, Śrī Rāma, Guha, who was sore pinched with adversity and oppressed with agony, shed tears like an elephant tormented with fever. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

While about to step into the boat brought by Guha's men and asked by Guha if he could be of any further use to the prince, Śrī Rāma enjoins him to obey the Emperor. Importuned by Sumantra to take him as a personal attendant to the forest, the prince declines his loving offer and, expostulating with him, sends him back to Ayodhyā. Entangling their locks into a thick mass with the milk of a banyan tree, procured by Guha, Śrī Rāma and Lakṣmaṇa with Sītā get into the boat. On reaching the middle of the stream, Sītā offers prayers to Mother Gaṅgā (the deity presiding over the stream) and after crossing the river all the three halt for the night at the foot of a tree

प्रभातायां तु शर्वर्यां पृथुवक्षा महायशाः।
उवाच रामः सौमित्रिं लक्ष्मणं शुभलक्षणम्॥ १॥

The night having ended in dawn, the highly illustrious Śrī Rāma, who was distinguished by a broad chest, spoke as follows to Lakṣmaṇa, who was endowed with auspicious bodily marks : (1)

भास्करोदयकालोऽसौ गता भगवती निशा।
असौ सुकृष्णो विहगः कोकिलस्तात कूजति॥ २॥

"The hour of sunrise is at hand and the glorious night has passed. Over there the very dark bird, the cuckoo, is uttering its notes, O dear brother ! (2)

बर्हिणानां च निर्घोषः श्रूयते नदतां वने।
तराम जाह्नवीं सौम्य शीघ्रगां सागरङ्गमाम्॥ ३॥

"The shrill note of peacocks crying in the woodland is also heard. Let us, therefore, O good brother, cross the swift-flowing Gaṅgā (the daughter of Jahnu*), which runs towards the sea." (3)

विज्ञाय रामस्य वचः सौमित्रिर्मित्रनन्दनः।
गुहमामन्त्र्य सूतं च सोऽतिष्ठद् भ्रातुरग्रतः॥ ४॥

Grasping the intention of Śrī Rāma's words and informing Guha as well as the charioteer accordingly, the said Lakṣmaṇa, the delight of his friends, stood facing his elder brother, Śrī Rāma. (4)

स तु रामस्य वचनं निशम्य प्रतिगृह्य च।
स्थपतिस्तूर्णमाहूय सचिवानिदमब्रवीत्॥ ५॥

Hearing the command of Śrī Rāma and bowing to it, nay, speedily summoning his ministers, Guha, the ruler of the Niṣādas, for his part spoke to one of them as follows : (5)

अस्यवाहनसंयुक्तां कर्णग्राहवतीं शुभाम्।
सुप्रतारां दृढां तीर्थे शीघ्रं नावमुपाहर॥ ६॥

"Quickly bring to the landing-place a beautiful and stout boat, duly equipped with oars and a helmsman, by which Śrī Rāma and his party could easily ferry across." (6)

* The river Gaṅgā, when brought down from heaven by the austerities of Emperor Bhagīratha, followed the latter to the subterranean regions in order to consecrate the remains of his great grand-uncles. In its course it inundated the sacrificial ground of Ṛṣi Jahnu, who in his anger drank up its waters. But the gods and sages and particularly Bhagīratha appeased his anger and he consented to release the waters through his ears. The river is thenceforth regarded as his daughter.

तं निशम्य गुहादेशं गुहामात्यो गतो महान्।
उपोह्य रुचिरां नावं गुहाय प्रत्यवेदयत्॥ ७॥

Hearing the aforesaid command of Guha, the great minister of Guha departed and, bringing a charming boat to the nearest landing-place, reported the compliance to Guha. (7)

ततः स प्राञ्जलिर्भूत्वा गुहो राघवमब्रवीत्।
उपस्थितेयं नौर्देव भूयः किं करवाणि ते॥ ८॥

Folding his hands, the said Guha then said to Śrī Rāma, "Here is the boat ready, my lord! What more shall I do for you? (8)

तवामरसुतप्रख्य तर्तुं सागरगामिनीम्।
नौरियं पुरुषव्याघ्र शीघ्रमारोह सुव्रत॥ ९॥
अथोवाच महातेजा रामो गुहमिदं वचः।
कृतकामोऽस्मि भवता शीघ्रमारोप्यतामिति॥ १०॥

"Here is a boat brought for you, O tiger among men, to cross the Gaṅgā (flowing towards the sea), O prince, effulgent as the son of a divinity ! Pray, get into it promptly, O observer of noble vows !" The exceptionally glorious Śrī Rāma thereupon spoke to Guha as follows : "My desire has been accomplished by you. Please have everything placed in the boat quickly."(9-10)

ततः कलापान् संनह्य खड्गौ बध्वा च धन्विनौ।
जग्मतुर्येन तां गङ्गां सीतया सह राघवौ॥ ११॥

Having equipped themselves with an armour each and fastened their quivers and swords to their person, the two archers, Śrī Rāma and Lakṣmaṇa, scions of Raghu, with Sītā then sought the said Gaṅgā through the same landing-place as was resorted to by others. (11)

राममेवं तु धर्मज्ञमुपागत्य विनीतवत्।
किमहं करवाणीति सूतः प्राञ्जलिरब्रवीत्॥ १२॥

Humbly approaching Śrī Rāma, who knew what is right and stood ready to leave, the charioteer humbly spoke with folded hands as follows : "What shall I do?" (12)

ततोऽब्रवीद् दाशरथिः सुमन्त्रं
स्पृशन् करेणोत्तमदक्षिणेन।
सुमन्त्र शीघ्रं पुनरेव याहि
राज्ञः सकाशे भव चाप्रमत्तः॥ १३॥

Touching Sumantra with his auspicious right hand, Śrī Rāma (son of Daśaratha) thereupon replied to him, "Return speedily to the king's presence, O Sumantra, and do not lose your presence of mind." (13)

निवर्तस्वेत्युवाचैनमेतावद्धि कृतं मम।
रथं विहाय पद्भ्यां तु गमिष्यामो महावनम्॥ १४॥

"Please return," said he to Sumantra and added, "this much is enough service to me. Leaving the chariot, we shall henceforth proceed to the great forest of Daṇḍaka on foot." (14)

आत्मानं त्वभ्यनुज्ञातमवेक्ष्यार्तः स सारथिः।
सुमन्त्रः पुरुषव्याघ्रमैक्ष्वाकमिदमब्रवीत्॥ १५॥

Distressed to find himself dismissed, the said charioteer, Sumantra, for his part submitted as follows to Śrī Rāma, a scion of Ikṣwāku, a tiger among men : (15)

नातिक्रान्तमिदं लोके पुरुषेणेह केनचित्।
तव सभ्रातृभार्यस्य वासः प्राकृतवद् वने॥ १६॥

"That destiny, by which has been brought about your exile in the forest with your consort and younger brother like that of a common man, has never been set aside by any man in this world. (16)

न मन्ये ब्रह्मचर्ये वा स्वधीते वा फलोदयः।
मार्दवार्जवयोर्वापि त्वां चेद् व्यसनमागतम्॥ १७॥

"I believe there is no gain in leading the austere life of a religious student in the house of one's teacher, in studying the Vedas as an integral part of such a life or even in cultivating tenderness and guilelessness, when adversity has come even to you in the shape of exile. (17)

सह राघव वैदेह्या भ्रात्रा चैव वने वसन्।
त्वं गतिं प्राप्स्यसे वीर त्रींल्लोकांस्तु जयन्निव॥ १८॥

"Living as an exile in the forest with Sītā, a princess of the Videha kingdom, and younger brother, O scion of Raghu, you

will surely attain the same exalted position as one who has conquered all the worlds. (18)

वयं खलु हता राम ये त्वया ह्युपवञ्चिताः।
कैकेय्या वशमेष्याम: पापाया दु:खभागिन:॥ १९॥

"We are actually ruined, O Rāma, in that, forsaken by you, we shall surely fall under the sway of the sinful Kaikeyī and reap suffering." (19)

इति ब्रुवन्नात्मसमं सुमन्त्र: सारथिस्तदा।
दृष्ट्वा दूरगतं रामं दु:खार्तो रुरुदे चिरम्॥ २०॥

Speaking thus in a strain worthy of himself, Sumantra, the charioteer, then wept long, stricken with sorrow as he was to see with his mental eyes Śrī Rāma gone to some distance. (20)

ततस्तु विगते बाष्पे सूतं स्पृष्ट्वोदकं शुचिम्।
रामस्तु मधुरं वाक्यं पुन: पुनरुवाच तम्॥ २१॥

When his tears got dried up and the charioteer had sipped some water and got purified (the tears having brought defilement in him), Śrī Rāma for his part repeatedly spoke to him in a sweet tone as follows : (21)

इक्ष्वाकूणां त्वया तुल्यं सुहृदं नोपलक्षये।
यथा दशरथो राजा मां न शोचेत् तथा कुरु॥ २२॥

"I do not perceive anyone who is as great a friend of the Ikṣwākus as you are. Pray, act in such wise that King Daśaratha may not grieve for me. (22)

शोकोपहतचेताश्च वृद्धश्च जगतीपति:।
कामभारावसन्नश्च तस्मादेतद् ब्रवीमि ते॥ २३॥

"The Emperor is not only confused in mind through grief, he is aged too and has his host of desires (to see me installed as Prince Regent and so on) thwarted. Hence I tell you this : (23)

यद् यथा ज्ञापयेत् किंचित् स महात्मा महीपति:।
कैकेय्या: प्रियकामार्थं कार्यं तदविकांक्षया॥ २४॥

"Whatever and howsoever that high-souled Emperor may enjoin you to do with intent to oblige mother Kaikeyī should be unhesitatingly done by you. (24)

एतदर्थं हि राज्यानि प्रशासति नराधिपा:।
यदेषां सर्वकृत्येषु मनो न प्रतिहन्यते॥ २५॥

"Kings rule their states only with this end in view that their will may not be crossed in any undertaking. (25)

यद् यथा स महाराजो नालीकमधिगच्छति।
न च ताम्यति शोकेन सुमन्त्र कुरु तत् तथा॥ २६॥

"Handle everything in such a way, O Sumantra, that the said Emperor neither gets displeased nor does he feel distressed through grief. (26)

अदृष्टदु:खं राजानं वृद्धमार्यं जितेन्द्रियम्।
ब्रूयास्त्वमभिवाद्यैव मम हेतोरिदं वच:॥ २७॥

"Only after greeting the old and venerable king, who has never known suffering and has subdued his senses, make you this submission to him on my behalf : (27)

न चाहमनुशोचामि लक्ष्मणो न च शोचति।
अयोध्यायाश्च्युताश्चेति वने वत्स्यामहेति वा॥ २८॥

" 'Neither do I grieve nor does Lakṣmaṇa nor Sītā feel sorry that we have been uprooted from Ayodhyā or that we are going to dwell in the forest. (28)

चतुर्दशसु वर्षेषु निवृत्तेषु पुन: पुन:।
लक्ष्मणं मां च सीतां च द्रक्ष्यसे शीघ्रमागतान्॥ २९॥

" 'When fourteen years have elapsed, you will once more see Lakṣmaṇa, myself and Sītā too returned apace (from the forest).' (29)

एवमुक्त्वा तु राजानं मातरं च सुमन्त्र मे।
अन्याश्च देवी: सहिता: कैकेयीं च पुन: पुन:॥ ३०॥
आरोग्यं ब्रूहि कौसल्यामथ पादाभिवन्दनम्।
सीताया मम चार्यस्य वचनाल्लक्ष्मणस्य च॥ ३१॥

"Having repeated as aforesaid to the king and my mother (Kausalyā), O Sumantra, as well as to the other queens alongwith Sumitrā, as also to Kaikeyī, tell Kausalyā that I am keeping good health. Then convey

salutations at her feet on behalf of Sītā as well as myself, the elder brother, and of Lakṣmaṇa. (30-31)

ब्रूयाश्चापि महाराजं भरतं क्षिप्रमानय।
आगतश्चापि भरतः स्थाप्यो नृपमते पदे॥ ३२॥

"Also submit to the Emperor, my father, 'Pray, get Bharata soon. And when returned from his maternal uncle's, Bharata should be installed in the office intended for him by Your Majesty. (32)

भरतं च परिष्वज्य यौवराज्येऽभिषिच्य च।
अस्मत्संतापजं दुःखं न त्वामभिभविष्यति॥ ३३॥

" 'When you have met and embraced Bharata and installed him in the office of Prince Regent, the agony caused by the remorse felt by you on our account will no longer be able to overpower you.' (33)

भरतश्चापि वक्तव्यो यथा राजनि वर्तसे।
तथा मातृषु वर्तेथाः सर्वास्वेवाविशेषतः॥ ३४॥

"Bharata too should be exhorted in the following words : 'You should behave towards all your mothers without distinction in the same way as you do towards the king (your father). (34)

यथा च तव कैकेयी सुमित्रा चाविशेषतः।
तथैव देवी कौसल्या मम माता विशेषतः॥ ३५॥

" 'Even as Kaikeyī and Sumitrā too are equally worthy of respect to you, more so is my mother, Queen Kausalyā, who is senior to all. (35)

तातस्य प्रियकामेन यौवराज्यमवेक्षता।
लोकयोरुभयोः शक्यं नित्यदा सुखमेधितुम्॥ ३६॥

" 'If you accept the office of Prince Regent with intent to please our father, it will be possible for you to thrive happily in both the worlds (this world and the next).' "(36)

निवर्त्यमानो रामेण सुमन्त्रः प्रतिबोधितः।
तत्सर्वं वचनं श्रुत्वा स्नेहात् काकुत्स्थमब्रवीत्॥ ३७॥

Hearing the whole of the aforesaid discourse when instructed (as above) by Śrī Rāma with a view to his being sent back to Ayodhyā, Sumantra lovingly replied to him as follows : (37)

यदहं नोपचारेण ब्रूयां स्नेहादविक्लवम्।
भक्तिमानिति तत् तावद् वाक्यं त्वं क्षन्तुमर्हसि॥ ३८॥

"If I speak to you in an unfaltering tone due to affection and do not speak with reverence (which is due to you as my master), you ought in fact to forgive my mode of speech, considering me as full of devotion to you. (38)

कथं हि त्वद्विहीनोऽहं प्रतियास्यामि तां पुरीम्।
तव तात वियोगेन पुत्रशोकातुरामिव॥ ३९॥

"Bereft of you, how shall I actually return to that city of Ayodhyā, which through separation from you has been reduced to the state of a mother stricken with grief due to separation from her son, O dear child? (39)

सराममपि तावन्मे रथं दृष्ट्वा तदा जनः।
विना रामं रथं दृष्ट्वा विदीर्येतापि सा पुरी॥ ४०॥

"The people of Ayodhyā were really torn with grief even to see this chariot with Śrī Rāma (yourself) at the time of your departure from Ayodhyā. On seeing it without Śrī Rāma this time that city itself may be riven in two. (40)

दैन्यं हि नगरी गच्छेद् दृष्ट्वा शून्यमिमं रथम्।
सूतावशेषं स्वं सैन्यं हतवीरमिवाहवे॥ ४१॥

"The city will be reduced to a sad plight on seeing this chariot without you, even as the army of a hero on seeing his chariot with the charioteer alone surviving, the warrior having been killed in battle. (41)

दूरेऽपि निवसन्तं त्वां मानसेनाग्रतः स्थितम्।
चिन्तयन्तोऽद्य नूनं त्वां निराहाराः कृताः प्रजाः॥ ४२॥

"Thinking of you, who though dwelling afar, are ever mentally present before them, the people of Ayodhyā must have gone without their food and drink today. (42)

दृष्टं तद् वै त्वया राम यादृशं त्वत्प्रवासने।
प्रजानां संकुलं वृत्तं त्वच्छोकक्लान्तचेतसाम्॥ ४३॥

"The great confusion that ensued, on (the occasion of) your exile, among the people of Ayodhyā, whose mind was depressed through grief on your account, was witnessed by you with your own eyes, O Rāma ! (43)

आर्तनादो हि यः पौरैरुन्मुक्तस्त्वत्प्रवासने।
सरथं मां निशाम्यैव कुर्युः शतगुणं ततः॥ ४४॥

"Nay, perceiving me alone with the chariot, the people of Ayodhyā will raise a cry of distress a hundred times louder than that which was actually raised by them at the time of your banishment. (44)

अहं किं चापि वक्ष्यामि देवीं तव सुतो मया।
नीतोऽसौ मातुलकुलं संतापं मा कृथा इति॥ ४५॥

"Again, shall I falsely submit to the queen, Kausalyā, as follows : 'Your son, Rāma, has been conveyed to his maternal uncle's; pray, do not give way to agony'. (45)

असत्यमपि नैवाहं ब्रूयां वचनमीदृशम्।
कथमप्रियमेवाहं ब्रूयां सत्यमिदं वचः॥ ४६॥

"I dare not make such a false report, even though it is pleasing to the ear, and save her from agony for sometime. On the other hand, how can I make a correct yet unpalatable report that Rāma has proceeded to the forest? (46)

मम तावन्नियोगस्थास्त्वद्बन्धुजनवाहिनः।
कथं रथं त्वया हीनं प्रवाह्यन्ति हयोत्तमाः॥ ४७॥

"Even if you insist on my returning to Ayodhyā at all events, how will the excellent horses drawing the chariot, which are subject to my control, and transport only your kindred and yourself, draw the chariot without you? (47)

तन्न शक्ष्याम्यहं गन्तुमयोध्यां त्वदृतेऽनघ।
वनवासानुयानाय मामनुज्ञातुमर्हसि॥ ४८॥

"Therefore, O sinless prince, I shall not be able to return to Ayodhyā even if I try to do so without you. You ought under such circumstances to allow me to follow you to share your exile in the forest. (48)

यदि मे याचमानस्य त्यागमेव करिष्यसि।
सरथोऽग्निं प्रवेक्ष्यामि त्यक्तमात्र इह त्वया॥ ४९॥

"If you still insist on leaving me, even though I solicit you to take me with you, I shall enter a fire, chariot and all, on this spot the moment I am forsaken by you. (49)

भविष्यन्ति वने यानि तपोविघ्नकराणि ते।
रथेन प्रतिबाधिष्ये तानि सर्वाणि राघव॥ ५०॥

"With the help of the chariot, O scion of Raghu, I shall repel all those creatures that cause interruption in your austerities in the forest. (50)

त्वत्कृतेन मया प्राप्तं रथचर्याकृतं सुखम्।
आशंसे त्वत्कृतेनाहं वनवासकृतं सुखम्॥ ५१॥

"By your kind offices the pleasure of driving your chariot was secured by me. By your grace alone I hope this time to enjoy the pleasure of dwelling with you in the forest. (51)

प्रसीदेच्छामि तेऽरण्ये भवितुं प्रत्यनन्तरः।
प्रीत्याभिहितमिच्छामि भव मे प्रत्यनन्तरः॥ ५२॥

"Be gracious to me by allowing me to follow you to the forest. I long to be your close associate in the forest. I wish to hear your loving assent in the words 'Be my close associate !' (52)

इमेऽपि च हया वीर यदि ते वनवासिनः।
परिचर्यां करिष्यन्ति प्राप्स्यन्ति परमां गतिम्॥ ५३॥

"These horses too, O heroic prince, if they get an opportunity to serve you while you dwell in the forest, will attain the highest destiny by serving their beloved master. (53)

तव शुश्रूषणं मूर्ध्ना करिष्यामि वने वसन्।
अयोध्यां देवलोकं वा सर्वथा प्रजहाम्यहम्॥ ५४॥

"Dwelling in the forest with you I shall render service to you with my head bent low, and in order to be allowed this privilege I quit for good in everyway Ayodhyā and even heaven, the realm of gods. (54)

नहि शक्या प्रवेष्टुं सा मयायोध्या त्वया विना।
राजधानी महेन्द्रस्य यथा दुष्कृतकर्मणा॥ ५५॥

"Bereft of you, Ayodhyā is incapable of being entered by me much in the same way as Amarāvatī, the capital of the mighty Indra, is inaccessible to a man of sinful deeds. (55)

वनवासे क्षयं प्राप्ते ममैष हि मनोरथः।
यदनेन रथेनैव त्वां वहेयं पुरीं पुनः॥ ५६॥

"Indeed this is my ambition that when your exile in the forest has come to an end, I may convey you back to Ayodhyā in this very chariot. (56)

चतुर्दश हि वर्षाणि सहितस्य त्वया वने।
क्षणभूतानि यास्यन्ति शतसंख्यानि चान्यथा॥ ५७॥

"So long as I remain with you in the forest, fourteen years will undoubtedly slip away past me as though reduced to as many moments; whereas if I stay away from you they will multiply a hundredfold. (57)

भृत्यवत्सल तिष्ठन्तं भर्तृपुत्रगते पथि।
भक्तं भृत्यं स्थितं स्थित्या न मा त्वं हातुमर्हसि॥ ५८॥

"O prince, who are so fond of your dependants, you ought not to desert me, your devoted servant, standing resolved to tread on the path chosen by the son of his master and ever keeping within bounds." (58)

एवं बहुविधं दीनं याचमानं पुनः पुनः।
रामो भृत्यानुकम्पी तु सुमन्त्रमिदमब्रवीत्॥ ५९॥

Śrī Rāma, for his part, compassionate as he was towards his dependants, replied as follows to Sumantra, who was piteously supplicating again and again in many ways as aforesaid : (59)

जानामि परमां भक्तिमहं ते भर्तृवत्सल।
शृणु चापि यदर्थं त्वां प्रेषयामि पुरीमितः॥ ६०॥

"I know your supreme devotion to me, O charioteer, so fond of your master ! Nevertheless, pray, hear wherefore I send you back to Ayodhyā from here. (60)

नगरीं त्वां गतं दृष्ट्वा जननी मे यवीयसी।
कैकेयी प्रत्ययं गच्छेदिति रामो वनं गतः॥ ६१॥

"Seeing you returned to the capital, my youngest mother, Kaikeyī, should feel convinced that I, Rāma, have left for the forest. (61)

विपरीते तुष्टिहीना वनवासं गते मयि।
राजानं नातिशङ्केत मिथ्यावादीति धार्मिकम्॥ ६२॥

"Otherwise in the event of your remaining with me, let not Kaikeyī—who is not going to derive satisfaction otherwise even on my having gone into exile in the forest—suspect the pious king to be a liar. (62)

एष मे प्रथमः कल्पो यदम्बा मे यवीयसी।
भरतारक्षितं स्फीतं पुत्रराज्यमवाप्स्यते॥ ६३॥

"This is my foremost intention in sending you back to Ayodhyā that my youngest mother, Kaikeyī, should secure the kingdom of Ayodhyā, protected by Bharata and thus ruled by her own son, in good condition and this will be possible only on your returning to Ayodhyā; for till then the possibility of my returning to Ayodhyā will not be completely ruled out and till then Bharata too will not be called back to Ayodhyā and everyone will remain in a state of suspense. (63)

मम प्रियार्थं राज्ञश्च सुमन्त्र त्वं पुरीं व्रज।
संदिष्टश्चापि यानर्थांस्तांस्तान् ब्रूयास्तथा तथा॥ ६४॥

"For my pleasure and for the pleasure of the Emperor, therefore, O Sumantra, return you to the capital and deliver all the messages that you have been asked to deliver, each in the way you have been asked to do." (64)

इत्युक्त्वा वचनं सूतं सान्त्वयित्वा पुनः पुनः।
गुहं वचनमक्लीबो रामो हेतुमदब्रवीत्॥ ६५॥

Having offered explanation to the charioteer as aforesaid and consoling him again and again, Śrī Rāma, who was not feeling the least timorous, gave the following reasoned instructions to Guha : (65)

नेदानीं गुह योग्योऽयं वासो मे सजने वने।
अवश्यमाश्रमे वासः कर्तव्यस्तद्गतो विधिः॥ ६६॥

"It is not proper for me on this occasion to dwell, as I am doing, in a forest in which my own men are present. Therefore, an abode must be taken up by me in a hermitage in an uninhabited region and the procedure to be followed in this behalf must be observed by me. (66)

सोऽहं गृहीत्वा नियमं तपस्विजनभूषणम्।
हितकामः पितुर्भूयः सीताया लक्ष्मणस्य च॥ ६७॥
जटाः कृत्वा गमिष्यामि न्यग्रोधक्षीरमानय।
तत्क्षीरं राजपुत्राय गुहः क्षिप्रमुपाहरत्॥ ६८॥

"Adopting with the concurrence of Sītā and Lakṣmaṇa a discipline in the shape of eating wild fruits, roots and bulbs etc., and reposing on the ground and so on, which serves as an embellishment for ascetics, seeking as I do the spiritual welfare of my father, and wearing matted hair, I should like to proceed further. Therefore, please bring the milk-like exudation of a banyan tree." Guha fetched such exudation at once for the prince. (67-68)

लक्ष्मणस्यात्मनश्चैव रामस्तेनाकरोज्जटाः।
दीर्घबाहुर्नरव्याघ्रो जटिलत्वमधारयत्॥ ६९॥

With that exudation Śrī Rāma, a tiger among men, who was possessed of long arms, formed his own locks as well as those of Lakṣmaṇa (who had also taken a vow of ascetic life) into a mass of clotted hair and thus wore the distinguishing mark of an ascetic in the shape of matted hair. (69)

तौ तदा चीरसम्पन्नौ जटामण्डलधारिणौ।
अशोभेतामृषिसमौ भ्रातरौ रामलक्ष्मणौ॥ ७०॥

Clad in the bark of trees and wearing a rounded mass of matted locks on their head those two brothers, Śrī Rāma and Lakṣmaṇa, looked charming at that time like two Ṛṣis (ascetic sages). (70)

ततो वैखानसं मार्गमास्थितः सहलक्ष्मणः।
व्रतमादिष्टवान् रामः सहायं गुहमब्रवीत्॥ ७१॥

Having temporarily adopted the ways of a hermit alongwith Lakṣmaṇa and accepted the vow of an ascetic life, Śrī Rāma then spoke as follows to his helpmate, Guha : (71)

अप्रमत्तो बले कोशे दुर्गे जनपदे तथा।
भवेथा गुह राज्यं हि दुरारक्षतमं मतम्॥ ७२॥

"Remain vigilant in the matter of your army, exchequer, fortress and the people, O Guha; for a state is recognized as most difficult to protect." (72)

ततस्तं समनुज्ञाप्य गुहमिक्ष्वाकुनन्दनः।
जगाम तूर्णमव्यग्रः सभार्यः सहलक्ष्मणः॥ ७३॥

Having duly taken leave of the celebrated Guha, and remaining undisturbed all the time, Śrī Rāma, the delight of the Ikṣwākus, then quickly departed alongwith his consort, Sītā, and with Lakṣmaṇa. (73)

स तु दृष्ट्वा नदीतीरे नावमिक्ष्वाकुनन्दनः।
तितीर्षुः शीघ्रगां गङ्गामिदं वचनमब्रवीत्॥ ७४॥

Beholding a boat on the bank of the river and keen to cross the swift-flowing Gaṅgā, Śrī Rāma, the delight of the Ikṣwākus, for his part spoke to Lakṣmaṇa as follows : (74)

आरोह त्वं नरव्याघ्र स्थितां नावमिमां शनैः।
सीतां चारोपयान्वक्षं परिगृह्य मनस्विनीम्॥ ७५॥

"Holding the boat standing there and thereby steadying it, help the timid Sītā to get into it slowly and step you into it forthwith, O lion among men !" (75)

स भ्रातुः शासनं श्रुत्वा सर्वमप्रतिकूलयन्।
आरोप्य मैथिलीं पूर्वमारुरोहात्मवांस्ततः॥ ७६॥

Hearing the command of his elder brother and helping Sītā, a princess of Mithilā, to get into the boat first, the self-possessed Lakṣmaṇa stepped into the boat afterwards, thus acting in full conformity with his brother's command. (76)

अथारुरोह तेजस्वी स्वयं लक्ष्मणपूर्वजः।
ततो निषादाधिपतिर्गुहो ज्ञातीनचोदयत्॥ ७७॥

The glorious Rāma (elder brother of Lakṣmaṇa) himself got into the boat last; and after that Guha, the ruler of the Niṣādas, commanded his kinsmen to row the boat across the stream. (77)

राघवोऽपि महातेजा नावमारुह्य तां ततः।
ब्रह्मवत्क्षत्रवच्चैव जजाप हितमात्मनः॥ ७८॥

Having got into the aforesaid boat, Śrī Rāma, a scion of Raghu, for his part, who was possessed of unique splendour, then recited a sacred text (दैवी नावम् etc.,) fit for the Brāhmaṇas and Kṣatriyas alike and conducive to his own good. (78)

आचम्य च यथाशास्त्रं नदीं तां सह सीतया।
प्रणमत्प्रीतिसंतुष्टो लक्ष्मणश्च महारथः॥ ७९॥

Nay, sipping the water of the Gaṅgā according to the scriptural ordinance and feeling highly gratified, Śrī Rāma with Sītā bowed low to that river and Lakṣmaṇa, the great car-warrior, followed suit. (79)

अनुज्ञाय सुमन्त्रं च सबलं चैव तं गुहम्।
आस्थाय नावं रामस्तु चोदयामास नाविकान्॥ ८०॥

Further, bidding farewell to Sumantra as well as to the celebrated Guha and his army and, occupying his seat in the boat, Śrī Rāma for his part urged the boatmen to row the boat. (80)

ततस्तैश्चालिता नौका कर्णधारसमाहिता।
शुभस्फ्यवेगाभिहता शीघ्रं सलिलमत्यगात्॥ ८१॥

Rowed by the boatmen and directed by the helmsman, the boat, propelled by the swift movement of the beautiful oars, moved swiftly across the water. (81)

मध्यं तु समनुप्राप्य भागीरथ्यास्त्वनिन्दिता।
वैदेही प्राञ्जलिर्भूत्वा तां नदीमिदमब्रवीत्॥ ८२॥

Having duly reached the middle of the Gaṅgā, Sītā, a princess of the Videha kingdom, for her part, who was irreproachable in everyway, spoke as follows with joined palms to the said river : (82)

पुत्रो दशरथस्यायं महाराजस्य धीमतः।
निदेशं पालयत्वेनं गङ्गे त्वदभिरक्षितः॥ ८३॥

"Protected on all sides by you, O mother Gaṅgā, may this son of the wise Emperor Daśaratha execute this decree of the Emperor to remain in exile for fourteen years. (83)

चतुर्दश हि वर्षाणि समग्राण्युष्य कानने।
भ्रात्रा सह मया चैव पुनः प्रत्यागमिष्यति॥ ८४॥
ततस्त्वां देवि सुभगे क्षेमेण पुनरागता।
यक्ष्ये प्रमुदिता गङ्गे सर्वकामसमृद्धिनी॥ ८५॥

"When, having sojourned in the forest for full fourteen years, he arrives at your bank once more with his younger brother, Lakṣmaṇa, and myself, then, returned in safety, O blessed goddess, with all my desires fulfilled, O Gaṅgā, I shall worship you with great delight. (84-85)

त्वं हि त्रिपथगे देवि ब्रह्मलोकं समक्षसे।
भार्या चोदधिराजस्य लोकेऽस्मिन् सम्प्रदृश्यसे॥ ८६॥
सा त्वां देवि नमस्यामि प्रशंसामि च शोभने।
प्राप्तराज्ये नरव्याघ्रे शिवेन पुनरागते॥ ८७॥
गवां शतसहस्रं च वस्त्राण्यन्नं च पेशलम्।
ब्राह्मणेभ्यः प्रदास्यामि तव प्रियचिकीर्षया॥ ८८॥

"Since you, O goddess, flowing through heaven, earth and the subterranean regions, include in your basin the realm of Brahmā (the outermost of the six spheres enveloping the earth) and are vividly seen on this terrestrial plane as a consort of the Ocean-king, the deity presiding over the oceans, I, Sītā, greet and extol you, O charming goddess ! When Śrī Rāma, a tiger among men, has safely returned and regained his throne, I shall give away a lakh of cows as well as articles of wearing apparel and food-stuffs of excellent quality to the Brahmans with intent to please you. (86—88)

सुराघटसहस्रेण मांसभूतौदनेन च।
यक्ष्ये त्वां प्रीयतां देवि पुरीं पुनरुपागता॥ ८९॥

"Having returned to Ayodhyā, I shall worship you with thousand and one articles

not available even to gods as well as with lands free from revenue, raiment and cooked rice*. Be pleased with me, O goddess ! (89)

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि।
तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च॥ ९०॥

"Nay, I shall without doubt offer worship to all the deities that have their abode on your banks as well as to all sacred spots and sites on your banks. (90)

पुनरेव महाबाहुर्मया भ्रात्रा च संगतः।
अयोध्यां वनवासात् तु प्रविशत्वनघोऽनघे॥ ९१॥

"May the sinless Rāma, who is possessed of mighty arms for his part re-enter Ayodhyā from the forest alongwith Lakṣmaṇa and myself, O sinless goddess !" (91)

तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता।
दक्षिणा दक्षिणं तीरं क्षिप्रमेवाभ्युपागमत्॥ ९२॥

Praying to Gaṅgā as aforesaid, the celebrated Sītā, who was irreproachable in everyway and devoted to her husband, speedily reached the southern bank. (92)

तीरं तु समनुप्राप्य नावं हित्वा नरर्षभः।
प्रातिष्ठत सह भ्रात्रा वैदेह्या च परंतपः॥ ९३॥

Having safely reached the aforesaid bank and leaving the boat, Śrī Rāma, a jewel among men, the chastiser of his foes, for his part, proceeded further with his younger brother, Lakṣmaṇa and Sītā, a princess of the Videha kingdom. (93)

अथाब्रवीन्महाबाहुः सुमित्रानन्दवर्धनम्।
भव संरक्षणार्थाय सजने विजनेऽपि वा॥ ९४॥

The mighty-armed prince now said to Lakṣmaṇa (who heightened the joy of Sumitrā). "Be prepared for the protection of Sītā in the inhabited as well as in the uninhabited areas. (94)

अवश्यं रक्षणं कार्यं मद्विधैर्विजने वने।
अग्रतो गच्छ सौमित्रे सीता त्वामनुगच्छतु॥ ९५॥

"Protection needs must be afforded in an uninhabited forest to the weaker sex by men like me, who maintain the moral order. Therefore, lead the way, O son of Sumitrā, and let Sītā follow you. (95)

पृष्ठतोऽनुगमिष्यामि सीतां त्वां चानुपालयन्।
अन्योन्यस्य हि नो रक्षा कर्तव्या पुरुषर्षभ॥ ९६॥

"I, for my part, shall follow in the rear, protecting Sītā as well as yourself from behind; for protection must be vouchsafed by us to one another, O jewel among men! (96)

न हि तावदतिक्रान्तासुकरा काचन क्रिया।
अद्य दुःखं तु वैदेही वनवासस्य वेत्स्यति॥ ९७॥

"In fact, no severe trial has gone out of possibility as yet. On the other hand, Sītā, a princess of the Videha kingdom, will experience only today, the suffering entailed by a sojourn in the forest. (97)

प्रणष्टजनसम्बाधं क्षेत्रारामविवर्जितम्।
विषमं च प्रपातं च वनमद्य प्रवेक्ष्यति॥ ९८॥

"She will enter today a forest in which traces of blades of grass etc., having been crushed under the feet of men are no longer visible, there being no traffic of men, which is utterly devoid of fields and gardens, has a rugged surface and is full of yawning chasms etc." (98)

श्रुत्वा रामस्य वचनं प्रतस्थे लक्ष्मणोऽग्रतः।
अनन्तरं च सीताया राघवो रघुनन्दनः॥ ९९॥

* According to the interpretation given above, which commands the support of a famous commentator of the Vālmīki-Rāmāyaṇa, the author of the gloss going by the name of "Rāmāyaṇa Śiromaṇi", the compound 'सुराघटसहस्रेण' will have to be split up as 'सुरेषु देवेषु न घटन्ते न सन्तीत्यर्थः, तेषां सहस्रम् तेन'. The other compound 'मांसभूतौदनेन' too should be split up as 'मा नास्ति अंसो राजभागो यस्यां सा एव भूः पृथ्वी च उतं वस्त्रं च ओदनं च, एतेषां समाहारः, तेन'. Like 'Aṁsa', the word 'Aṁsa' too bears the sense of 'share' (revenue) according to Sanskrit lexicons.

Hearing the advice of Śrī Rāma, Lakṣmaṇa led the way, Sītā following him, and immediately after Sītā followed Śrī Rāma, a scion of Raghu, the delight of the Raghus. (99)

गतं तु गङ्गापरपारमाशु
रामं सुमन्त्रः सततं निरीक्ष्य।
अध्वप्रकर्षाद् विनिवृत्तदृष्टि-
र्मुमोच बाष्पं व्यथितस्तपस्वी॥ १००॥

Constantly gazing on Śrī Rāma, who had soon reached the other bank of the Gaṅgā, and his vision having failed due to the long distance covered by the exiles in the meantime, Sumantra, who was full of remorse and afflicted too, shed tears of grief over his separation from Śrī Rāma. (100)

स लोकपालप्रतिमप्रभाव-
स्तीर्त्वा महात्मा वरदो महानदीम्।
ततः समृद्धान् शुभसस्यमालिनः
क्रमेण वत्सान् मुदितानुपागमत्॥ १०१॥

Having crossed the great river Gaṅgā, the high-souled Śrī Rāma, who vied in glory with the guardians of the spheres and was capable of bestowing boons, thence reached step by step the prosperous and happy land of Vatsa, the land comprised between the Gaṅgā and the Yamunā rivers, which contained rows of beautiful crops. (101)

तौ तत्र हत्वा चतुरो महामृगान्
वराहमृश्यं पृषतं महारुरुम्।
आदाय मेध्यं त्वरितं बुभुक्षितौ
वासाय काले ययतुर्वनस्पतिम्॥ १०२॥

Having hunted for love of sport four large deer, viz., a Varāha, Ṛśya, Pṛṣata and Mahāruru (the four principal species of deer), and taking with them articles of food consisting of fruits etc. fit for being consigned as an oblation into the sacred fire, now that they felt hungry (after sport), the two brothers quickly sought the foot of a tree where they had evidently stationed Sītā within their sight for the time they were engaged in sport, for taking rest after supper during the night. (102)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Apprehending trouble for Kausalyā and others at the hands of Kaikeyī, Śrī Rāma, who was seated at the foot of a banyan tree and was a past master in the art of persuasion, persuades Lakṣmaṇa to the best of his ability to return to Ayodhyā. Lakṣmaṇa, however, pleads inability to survive in his absence and does not budge an inch from his resolution to stay with his eldest brother. Śrī Rāma, therefore, yields and sets his seal to his continuing with him during his exile

स तं वृक्षं समासाद्य संध्यामन्वास्य पश्चिमाम्।
रामो रमयतां श्रेष्ठ इति होवाच लक्ष्मणम्॥ १॥

Having reached the foot of the aforesaid tree and worshipped the evening twilight, Śrī Rāma, the foremost of those affording delight

to others., spoke to Lakṣmaṇa as follows: so the tradition goes : (1)

अद्येयं प्रथमा रात्रिर्याता जनपदाद् बहिः।
या सुमन्त्रेण रहिता तां नोत्कण्ठितुमर्हसि॥ २॥

"This night, which has overtaken us today outside the territory inhabited by our own people, is the first night which will pass without Sumantra. You ought not to sorrow over it. (2)

जागर्तव्यमतन्द्रिभ्यामद्यप्रभृति रात्रिषु।
योगक्षेमौ हि सीताया वर्तेते लक्ष्मणावयोः॥ ३॥

"Remaining free from lassitude, we must both keep awake during the coming nights; for the procuration of what is needed by Sītā and the protection of her person and honour etc., are our care, O Lakṣmaṇa! (3)

रात्रिं कथंचिदेवेमां सौमित्रे वर्तयामहे।
अपवर्तामहे भूमावास्तीर्य स्वयमर्जितैः॥ ४॥

"Let us pass this night anyhow, O son of Sumitrā! Let us lie down on the ground, covering it with straw, leaves and so on procured with our own hands." (4)

स तु संविश्य मेदिन्यां महार्हशयनोचितः।
इमाः सौमित्रये रामो व्याजहार कथाः शुभाः॥ ५॥

Sitting on the bare ground, the said Śrī Rāma, for his part, who was accustomed to costly beds, addressed the following suitable remarks to Lakṣmaṇa : (5)

ध्रुवमद्य महाराजो दुःखं स्वपिति लक्ष्मण।
कृतकामा तु कैकेयी तुष्टा भवितुमर्हति॥ ६॥

"Surely the Emperor must be sleeping uncomfortably tonight, O Lakṣmaṇa ! Kaikeyī, on the other hand, who has her desired object accomplished, ought to feel gratified. (6)

सा हि देवी महाराजं कैकेयी राज्यकारणात्।
अपि न च्यावयेत् प्राणान् दृष्ट्वा भरतमागतम्॥ ७॥

"Seeing Bharata returned from his maternal grandfather's, Queen Kaikeyī, I am afraid, may not actually rob the Emperor of his very life for the sake of sovereignty. (7)

अनाथश्च हि वृद्धश्च मया चैव विना कृतः।
किं करिष्यति कामात्मा कैकेय्या वशमागतः॥ ८॥

"What will the king—whose desire to see me installed as Prince Regent lingers even now in his mind and who has fallen into the clutches of Kaikeyī, nay, who is aged and, therefore, helpless and has further been disunited from me—do to foil her designs upon his life? (8)

इदं व्यसनमालोक्य राज्ञश्च मतिविभ्रमम्।
काम एवार्थधर्माभ्यां गरीयानिति मे मतिः॥ ९॥

"Viewing this evil plight of mine and the perversion of the king's mind, I am led to think that gratification of the senses is of greater moment than earthly gain and religious merit. (9)

को ह्यविद्वानपि पुमान् प्रमदायाः कृते त्यजेत्।
छन्दानुवर्तिनं पुत्रं तातो मामिव लक्ष्मण॥ १०॥

"What man, even though ignorant, would actually abandon for the sake of a woman, a son following his will, even as father has abandoned me, O Lakṣmaṇa? (10)

सुखी बत सुभार्यश्च भरतः केकयीसुतः।
मुदितान् कोसलानेको यो भोक्ष्यत्यधिराजवत्॥ ११॥

"Ah, Kaikeyī's son, Bharata alone is happy and the spouse of a lucky woman in that he is going to rule over the prosperous kingdom of Kosala like an overlord, his claim being disputed by none! (11)

स हि राज्यस्य सर्वस्य सुखमेकं भविष्यति।
ताते तु वयसातीते मयि चारण्यमाश्रिते॥ १२॥

"For, he will enjoy the undivided blessings of the entire kingdom, now that father is superannuated and I have retired to the forest. (12)

अर्थधर्मौ परित्यज्य यः काममनुवर्तते।
एवमापद्यते क्षिप्रं राजा दशरथो यथा॥ १३॥

"He who pursues sensuous pleasure, neglecting wealth and virtue, soon comes to grief in the same way as King Daśaratha has. (13)

मन्ये दशरथान्ताय मम प्रव्राजनाय च।
कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च॥ १४॥

"I believe, O good brother, that Kaikeyī came to this house to bring about the end of Daśaratha, to send me into exile and to secure kingship for Bharata. (14)

अपीदानीं तु कैकेयी सौभाग्यमदमोहिता।
कौसल्यां च सुमित्रां च सा प्रबाधेत मत्कृते॥ १५॥

"Blinded by pride of good fortune, I am afraid, the aforesaid Kaikeyī may even now persecute Kausalyā and Sumitrā too because of their relation with me and you. (15)

मातास्मत्कारणाद् देवी सुमित्रा दुःखमावसेत्।
अयोध्यामित एव त्वं काले प्रविश लक्ष्मण॥ १६॥

"Your mother, Queen Sumitrā, is likely to suffer hardship because of her affinity to us. From this very place, therefore, O Lakṣmaṇa, proceed you to Ayodhyā next morning. (16)

अहमेको गमिष्यामि सीतया सह दण्डकान्।
अनाथाया हि नाथस्त्वं कौसल्याया भविष्यसि॥ १७॥

"I shall proceed to the Daṇḍaka forest alone with Sītā, while you will be a protector to Kausalyā, who will be left without a protector after the death of King Daśaratha. (17)

क्षुद्रकर्मा हि कैकेयी द्वेषादन्यायमाचरेत्।
परिदद्याद्धि धर्मज्ञ गरं ते मम मातरम्॥ १८॥

"Kaikeyī of vile deeds may undoubtedly resort to unfair means due to malice and even administer poison to your mother and mine, O knower of what is right! (18)

नूनं जात्यन्तरे तात स्त्रियः पुत्रैर्वियोजिताः।
जनन्या मम सौमित्रे तदद्यैतदुपस्थितम्॥ १९॥

"In some other past birth, O dear brother, women must have been deprived of their sons by my mother, Kausalyā. That act of hers alone, O Lakṣmaṇa, has recoiled on her in the form of this visitation. (19)

मया हि चिरपुष्टेन दुःखसंवर्धितेन च।
विप्रयुज्यत कौसल्या फलकाले धिगस्तु माम्॥ २०॥

"At a time when Kausalyā, my mother, should have found her labours repaid by me, she has been deprived of my company by me, who was nurtured by her for long years and brought up with great pains. Woe to me! (20)

मा स्म सीमन्तिनी काचिज्जनयेत् पुत्रमीदृशम्।
सौमित्रे योऽहमम्बाया दद्मि शोकमनन्तकम्॥ २१॥

"Let no matron give birth to such a son as myself, who, O Lakṣmaṇa, have inflicted endless sorrow on my mother! (21)

मन्ये प्रीतिविशिष्टा सा मत्तो लक्ष्मण सारिका।
यत्तस्याः श्रूयते वाक्यं शुक पादमरेर्दश॥ २२॥

"I believe that myna, which is kept as a pet by mother Kausalyā, O Lakṣmaṇa, is more affectionate towards my mother than I, since from her are heard the words 'Bite, O parrot, the foot of the enemy of our master and thereby render him incapable of marching against our master.' (22)

शोचन्त्याश्चाल्पभाग्याया न किंचिदुपकुर्वता।
पुत्रेण किमपुत्राया मया कार्यमरिंदम॥ २३॥

"What purpose of my grieving mother of poor luck, who is as good as issueless, can be served by me, her son, who does no good to her, O chastiser of foes? (23)

अल्पभाग्या हि मे माता कौसल्या रहिता मया।
शेते परमदुःखार्ता पतिता शोकसागरे॥ २४॥

"Of poor luck indeed is my mother, Kausalyā, who, bereft as she is of me, is stricken with great agony and lies plunged in a sea of grief. (24)

एको ह्यहमयोध्यां च पृथिवीं चापि लक्ष्मण।
तरेयमिषुभिः क्रुद्धो ननु वीर्यमकारणम्॥ २५॥

"When enraged I can surely subdue with my arrows single-handed not only the kingdom of Ayodhyā but the earth as well, O Lakṣmaṇa! But show of valour is not always conducive to good in the other world. (25)

अधर्मभयभीतश्च परलोकस्य चानघ।
तेन लक्ष्मण नाद्याहमात्मानमभिषेचये॥ २६॥

"I am afraid of sin that will be incurred by me if I fail to help my father in implementing the boons conferred by him on Kaikeyī as well as of ruining my prospects in the other world, O sinless Lakṣmaṇa ! Hence I do not install myself in the office of Prince Regent (by force) today." (26)

एतदन्यच्च करुणं विलप्य विजने बहु।
अश्रुपूर्णमुखो दीनो निशि तूष्णीमुपाविशत्॥ २७॥

Having wailed piteously as aforesaid and in many other ways in that lonely forest, Śrī Rāma sat quiet during the night, afflicted as he was, his face bathed in tears. (27)

विलापोपरतं रामं गतार्चिषमिवानलम्।
समुद्रमिव निर्वेगमाश्वासयत लक्ष्मणः॥ २८॥

Lakṣmaṇa comforted Śrī Rāma as follows when the latter had ceased lamenting and looked like a fire whose flames had gone out and a sea that had lost its vehemence : (28)

ध्रुवमद्य पुरी राम अयोध्याऽऽयुधिनां वर।
निष्प्रभा त्वयि निष्क्रान्ते गतचन्द्रेव शर्वरी॥ २९॥

"The city of Ayodhyā, O Rāma, now that you have come away from it, has undoubtedly been divested of its splendour and resembles a night without the moon, O jewel among armed warriors ! (29)

नैतदौपयिकं राम यदिदं परितप्यसे।
विषादयसि सीतां च मां चैव पुरुषर्षभ॥ ३०॥

"It is not desirable, O Rāma, that you should grieve in this way. You make Sītā and myself too sad thereby, O jewel among men! (30)

न च सीता त्वया हीना न चाहमपि राघव।
मुहूर्तमपि जीवावो जलान्मत्स्याविवोद्धृतौ॥ ३१॥

"Bereft of you, O scion of Raghu, neither Sītā nor I myself can survive even for a shortwhile any more than fish taken out of water. (31)

नहि तातं न शत्रुघ्नं न सुमित्रां परंतप।
द्रष्टुमिच्छेयमद्याहं स्वर्गं चापि त्वया विना॥ ३२॥

"Today I wish to see neither father nor Śatrughna (my younger brother) nor Sumitrā (my own mother) nor even heaven without you, O tormentor of foes !" (32)

ततस्तत्र समासीनौ नातिदूरे निरीक्ष्य ताम्।
न्यग्रोधे सुकृतां शय्यां भेजाते धर्मवत्सलौ॥ ३३॥

Perceiving a bed decently prepared by Lakṣmaṇa at the foot of the banyan tree not very far from the place occupied by them, while they were comfortably seated there, Śrī Rāma and Sītā, who were tenderly alive to their duty, then sought the bed. (33)

स लक्ष्मणस्योत्तमपुष्कलं वचो
निशम्य चैवं वनवासमादरात्।
समाः समस्ता विदधे परंतपः
प्रपद्य धर्मं सुचिराय राघवः॥ ३४॥

Hearing attentively the excellently-worded and comprehensive submission of Lakṣmaṇa, reproduced above, and embracing for a fairly lengthy period the course of conduct prescribed for hermits, Śrī Rāma, a scion of Raghu, the tormentor of foes, resolved to spend all the years of his exile with Lakṣmaṇa. (34)

ततस्तु तस्मिन् विजने महाबलौ
महावने राघववंशवर्धनौ।
न तौ भयं सम्भ्रममभ्युपेयतु-
र्यथैव सिंहौ गिरिसानुगोचरौ॥ ३५॥

Thenceforward the two exceptionally mighty princes, Śrī Rāma and Lakṣmaṇa, the promoters of the race of Raghu, never experienced fear or agitation while dwelling in that great lonely forest any more than a couple of lions living on a mountain-peak. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Set out on his journey for the Daṇḍaka forest with Sītā and Lakṣmaṇa, Śrī Rāma reaches at dusk the hermitage of Sage Bharadwāja in the vicinity of the confluence of the holy Gaṅgā and Yamunā rivers. Paying due honours to Śrī Rāma and his party, the sage recommends Citrakūṭa as the fittest place for him to sojourn in. Spending the night in discourses on various topics with him, the sage grants him leave early next morning to depart for Citrakūṭa

ते तु तस्मिन् महावृक्षे उषित्वा रजनीं शुभाम्।
विमलेऽभ्युदिते सूर्ये तस्माद् देशात् प्रतस्थिरे ॥ १ ॥

Having spent the beautiful night under that big tree, the party for their part set out from that place when the sun had clearly risen. (1)

यत्र भागीरथीं गङ्गां यमुनाभिप्रवर्तते।
जग्मुस्तं देशमुद्दिश्य विगाह्य सुमहद् वनम् ॥ २ ॥

Travelling across a fairly extensive forest they proceeded in the direction of that region where the Yamunā rushes to meet the Gaṅgā (associated with the name of Emperor Bhagīratha, who had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed great granduncles). (2)

तेभूमिभागान् विविधान् देशांश्चापि मनोहरान्।
अदृष्टपूर्वान् पश्यन्तस्तत्र तत्र यशस्विनः ॥ ३ ॥

Beholding here and there various tracts of land and soul-captivating regions never seen before, the illustrious travellers moved on. (3)

यथा क्षेमेण सम्पश्यन् पुष्पितान् विविधान् द्रुमान्।
निर्वृत्तमात्रे दिवसे रामः सौमित्रिमब्रवीत् ॥ ४ ॥
प्रयागमभितः पश्य सौमित्रे धूममुत्तमम्।
अग्नेर्भगवतः केतुं मन्ये संनिहितो मुनिः ॥ ५ ॥

Gazing on the various trees laden with blossoms while travelling at ease, Śrī Rāma said to Lakṣmaṇa (son of Sumitrā) when the day had just ended: "Behold, O son of Sumitrā, agreeable fragrant smoke, the emblem of the glorious god of fire near Prayāga (the confluence of the holy Gaṅgā and Yamunā rivers). From this I conclude the sage Bharadwāja is near about. (4-5)

नूनं प्राप्ताः स्म सम्भेदं गङ्गायमुनयोर्वयम्।
तथाहि श्रूयते शब्दो वारिणोर्वारिघर्षजः ॥ ६ ॥

"We have surely reached the confluence of the Gaṅgā and Yamunā rivers; for the noise produced by the clashing of the waters of the two streams is heard. (6)

दारूणि परिभिन्नानि वनजैरुपजीविभिः।
छिन्नाश्चाप्याश्रमे चैते दृश्यन्ते विविधा द्रुमाः ॥ ७ ॥

"Logs of wood, hewn by men living by the produce of the forest, as also the trees of various kinds thus dismembered are seen in the hermitage here." (7)

धन्विनौ तौ सुखं गत्वा लम्बमाने दिवाकरे।
गङ्गायमुनयोः संधौ प्रापतुर्निलयं मुनेः ॥ ८ ॥

Walking at ease the aforesaid two archers reached the outskirts of the sage's dwelling in the space intervening the Gaṅgā and the Yamunā, while the sun was going down. (8)

रामस्त्वाश्रममासाद्य त्रासयन् मृगपक्षिणः।
गत्वा मुहूर्तमध्वानं भरद्वाजमुपागमत् ॥ ९ ॥

Having reached the precincts of the hermitage and scaring the beasts and birds of the locality by his very appearance as a bowman and covering the intervening distance, which could be covered in a short while, Śrī Rāma for his part approached the hermitage of Bharadwāja. (9)

ततस्त्वाश्रममासाद्य मुनेर्दर्शनकांक्षिणौ।
सीतयानुगतौ वीरौ दूरादेवावतस्थतुः॥ १०॥

Arriving at the hermitage, the two valiant princes, for their part, who longed for a sight of the sage and were accompanied by Sītā, then halted at some distance awaiting his permission to see him. (10)

स प्रविश्य महात्मानमृषिं शिष्यगणैर्वृतम्।
संशितव्रतमेकाग्रं तपसा लब्धचक्षुषम्॥ ११॥
हुताग्निहोत्रं दृष्ट्वैव महाभागः कृताञ्जलिः।
रामः सौमित्रिणा सार्धं सीतया चाभ्यवादयत्॥ १२॥

Eventually entering the hut occupied by the sage after obtaining his permission through some pupil, and beholding the high-souled sage of rigid vows,who had acquired omniscience through askesis and sat absorbed in meditation in the midst of hosts of his pupils, having poured oblations into the sacred fire, the celebrated and highly blessed Śrī Rāma, with Lakṣmaṇa (son of Sumitrā) and Sītā, greeted him with folded hands. (11-12)

न्यवेदयत चात्मानं तस्मै लक्ष्मणपूर्वजः।
पुत्रौ दशरथस्यावां भगवन् रामलक्ष्मणौ॥ १३॥
भार्या ममेयं कल्याणी वैदेही जनकात्मजा।
मां चानुयाता विजनं तपोवनमनिन्दिता॥ १४॥

Nay, Śrī Rāma, the eldest brother of Lakṣmaṇa, introduced himself to the sage in the following words : "We are Rāma and Lakṣmaṇa, sons of Emperor Daśaratha, O venerable sage! Here is my blessed and irreproachable wife, a princess of the Videha kingdom and daughter of King Janaka, who has followed me to the lonely forest suited for religious austerities. (13-14)

पित्रा प्रव्राज्यमानं मां सौमित्रिरनुजः प्रियः।
अयमन्वगमद् भ्राता वनमेव धृतव्रतः॥ १५॥

"While I was being exiled by my father, this my beloved younger brother, Lakṣmaṇa (son of Sumitrā), of firm vows has also followed me to the forest. (15)

पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम्।
धर्ममेवाचरिष्यामस्तत्र मूलफलाशनाः॥ १६॥

"Ordered by our father, O venerable sage, we shall retire to a forest suited for austerities and shall practise virtue alone there, living on roots and fruits only." (16)

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः।
उपानयत धर्मात्मा गामर्घ्यमुदकं ततः॥ १७॥

Hearing the aforesaid submission of the sagacious prince, Śrī Rāma, Sage Bharadwāja, whose mind is given to piety, thereupon offered to him by way of a present due to an honoured guest a bull as well as water to wash his hands with as a preliminary to the hospitality that was to follow. (17)

नानाविधानन्नरसान् वन्यमूलफलाश्रयान्।
तेभ्यो ददौ तप्ततपा वासं चैवाभ्यकल्पयत्॥ १८॥

The sage, who had practised austerities, offered them delicacies of all descriptions prepared from wild roots and fruits, and also arranged accommodation for them. (18)

मृगपक्षिभिरासीनो मुनिभिश्च समन्ततः।
राममागतमभ्यर्च्य स्वागतेनागतं मुनिः॥ १९॥
प्रतिगृह्य तु तामर्चामुपविष्टं स राघवम्।
भरद्वाजोऽब्रवीद् वाक्यं धर्मयुक्तमिदं तदा॥ २०॥

Honouring with words of welcome Śrī Rāma, who had approached him by slow stages pausing a little at intervals and then advancing meticulously out of respect, the said Sage Bharadwāja, seated in the company of beasts and birds as well as of hermits all round, now addressed the following words, consistent with righteousness, to Śrī Rāma, a scion of Raghu, who had since

taken his seat after accepting the aforesaid hospitality offered by the sage : (19-20)

चिरस्य खलु काकुत्स्थ पश्याम्यहमुपागतम्।
श्रुतं तव मया चैव विवासनमकारणम्॥ २१॥

"In fact, I have since long been expecting your arrival, O scion of Kakutstha! And your gratuitous exile has also been heard of by me. (21)

अवकाशो विविक्तोऽयं महानद्योः समागमे।
पुण्यश्च रमणीयश्च वसत्विह भवान् सुखम्॥ २२॥

"This open stretch of land at the confluence of the two great rivers is not only secluded but sacred and lovely too. Dwell you here comfortably." (22)

एवमुक्तस्तु वचनं भरद्वाजेन राघवः।
प्रत्युवाच शुभं वाक्यं रामः सर्वहिते रतः॥ २३॥

Addressed in these words by Bharadwāja, Śrī Rāma, a scion of Raghu, for his part, who was devoted to the good of all, replied in the following agreeable words : (23)

भगवन्नित आसन्नः पौरजानपदो जनः।
सुदर्शमिह मां प्रेक्ष्य मन्येऽहमिममाश्रमम्॥ २४॥
आगमिष्यति वैदेहीं मां चापि प्रेक्षको जनः।
अनेन कारणेनाहमिह वासं न रोचये॥ २५॥

"The people of the city as well as of the state of Ayodhyā, O venerable sir, are proximate to this place. Finding me easy to behold at this place, people keen to gaze on Sītā, a princess of the Videha kingdom, as well as on myself, I presume, will frequent this hermitage. For this reason I do not relish my sojourn here. (24-25)

एकान्ते पश्य भगवन्नाश्रमस्थानमुत्तमम्।
रमते यत्र वैदेही सुखार्हा जनकात्मजा॥ २६॥

"Pray, therefore, look for some excellent site for a hermitage in some lonely place, O venerable sir, where Sītā (a princess of the Videha dynasty), daughter of King Janaka, who deserves every comfort, may find delight." (26)

एतच्छ्रुत्वा शुभं वाक्यं भरद्वाजो महामुनिः।
राघवस्य तु तद् वाक्यमर्थग्राहकमब्रवीत्॥ २७॥

Hearing this pious submission of Śrī Rāma, the great sage Bharadwāja for his part made the following answer pointing out the place sought by Śrī Rāma, a scion of Raghu : (27)

दशक्रोश इतस्तात गिरिर्यस्मिन् निवत्स्यसि।
महर्षिसेवितः पुण्यः पर्वतः शुभदर्शनः॥ २८॥

"Sixty* miles from this place, O dear son, lies a sacred mountain, on which you take up your abode, which is inhabited by great Ṛṣis and is charming to look at, and has a number of offshoots. (28)

गोलाङ्गूलानुचरितो वानरर्क्षनिषेवितः।
चित्रकूट इति ख्यातो गन्धमादनसंनिभः॥ २९॥

"It is infested by the black species of monkeys with a long tail (of the size of a cow-tail), is haunted by apes and bears, is known by the name of Citrakūta and closely resembles the Gandhamādana mountain in beauty. (29)

यावता चित्रकूटस्य नरः शृङ्गाण्यवेक्षते।
कल्याणानि समाधत्ते न पापे कुरुते मनः॥ ३०॥

"So long as a man beholds the peaks

* The author of the Commentary known by the name of "Rāmāyaṇa-Śiromaṇi" construes the word 'दश' in the sense of thirty, treating it as an example of the compound एकशेष द्वन्द, in which only one member of the compound is retained, the other being left out as in "वृक्षाः" (which is split up as वृक्षश्च वृक्षश्च वृक्षश्च). Here too the word 'दश' will have to be split up as दश च, दश च, दश च (meaning three times ten or thirty). The distance of Citrakūṭa from Prayāga is reckoned as 28 Kosas or 56 miles and thus approximate to the figure worked out by the said commentator. According to the latest measurements the distance is calculated as eighty miles. Making allowance for the difference in the standards of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.

of the Citrakūṭa hill, he devotes himself entirely to virtuous acts and never sets his mind on sin. (30)

ऋषयस्तत्र बहवो विहृत्य शरदां शतम्।
तपसा दिवमारूढाः कपालशिरसा सह॥ ३१॥

"Having spent a hundred winters in austerities as though in sport on that mountain, many a seer with a head hoary through age as a bare skull ascended to heaven. (31)

प्रविविक्तमहं मन्ये तं वासं भवतः सुखम्।
इह वा वनवासाय वस राम मया सह॥ ३२॥

"I consider that mountain to be a very lonely and comfortable place for you to live in. Else dwell with me here at the confluence of the Gaṅgā and the Yamunā for the period of exile." (32)

स रामं सर्वकामैस्तं भरद्वाजः प्रियातिथिम्।
सभार्यं सह च भ्रात्रा प्रतिजग्राह हर्षयन्॥ ३३॥

The celebrated Sage Bharadwāja entertained his aforesaid beloved guest, Śrī Rāma, with his consort, Sītā, and with his younger brother, Lakṣmaṇa, delighting them with all desired objects. (33)

तस्य प्रयागे रामस्य तं महर्षिमुपेयुषः।
प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः॥ ३४॥

While Śrī Rāma, having approached that great seer at Prayāga (the confluence of the Gaṅgā and the Yamunā), was talking with him on various topics, the delightful night arrived. (34)

सीतातृतीयः काकुत्स्थः परिश्रान्तः सुखोचितः।
भरद्वाजाश्रमे रम्ये तां रात्रिमवसत् सुखम्॥ ३५॥

Greatly fatigued, Śrī Rāma (a scion of Kakutstha), who was accompanied by Sītā as the third (Lakṣmaṇa being the second) and deserved all comforts, happily spent that night at the lovely hermitage of Bharadwāja. (35)

प्रभातायां तु शर्वर्यां भरद्वाजमुपागमत्।
उवाच नरशार्दूलो मुनिं ज्वलिततेजसम्॥ ३६॥

The night having ended in dawn, Śrī Rāma, a tiger among men, approached and spoke as follows to Sage Bharadwāja of resplendent glory : (36)

शर्वरीं भगवन्नद्य सत्यशील तवाश्रमे।
उषिताः स्मोऽह वसतिमनुजानातु नो भवान्॥ ३७॥

"We have lodged tonight at your hermitage, O venerable sir ! Pray, allow us to proceed to the place fixed for our abode now, O sage given to truthfulness !" (37)

रात्र्यां तु तस्यां व्युष्टायां भरद्वाजोऽब्रवीदिदम्।
मधुमूलफलोपेतं चित्रकूटं व्रजेति ह॥ ३८॥

That night having come to an end, Bharadwāja, when requested as above, replied for his part, they say, as follows : "Proceed gladly to Citrakūṭa, rich in honey, roots and fruits. (38)

वासमौपयिकं मन्ये तव राम महाबल।
नानानगगणोपेतः किन्नरोरगसेवितः॥ ३९॥
मयूरनादाभिरतो गजराजनिषेवितः।
गम्यतां भवता शैलश्चित्रकूटः स विश्रुतः॥ ४०॥
पुण्यश्च रमणीयश्च बहुमूलफलायुतः।
तत्र कुञ्जरयूथानि मृगयूथानि चैव हि॥ ४१॥
विचरन्ति वनान्तेषु तानि द्रक्ष्यसि राघव।
सरित्प्रस्रवणप्रस्थान् दरीकन्दरनिर्झरान्।
चरतः सीतया सार्धं नन्दिष्यति मनस्तव॥ ४२॥

"I deem it a fit place for your abode, O Rāma, possessed of great strength ! Repair you to that well-known sacred and lovely mountain, Citrakūṭa, which is adorned with clusters of trees of every description and frequented by Kinnaras and Nāgas, is rendered charming by the cries of peacocks and infested with lordly elephants and abounds in roots and fruits. Since herds of elephants as well as troops of deer roam about in the sylvan regions there, you will behold them, O scion of Raghu, as well as rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets, which will delight your mind as you roam about in the woods with Sītā. (39—42)

प्रहृष्टकोयष्टिभकोकिलस्वनै-
र्विनोदयन्तं च सुखं परं शिवम्।
मृगैश्च मत्तैर्बहुभिश्च कुञ्जरैः
सुरम्यमासाद्य समावसाश्रयम्॥ ४३॥

Reaching the agreeable and highly blessed mountain, which entertains the visitors with the notes of the overjoyed Ṭiṭṭibha bird and cuckoo, is most delightful because of its many deer and elephants in rut and is fit for habitation, take up your abode on it. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Sage Bharadwāja tells Śrī Rāma and Lakṣmaṇa, even as they set out on their journey to Citrakūṭa, the route by which they should proceed. Accompanied by Sītā, Śrī Rāma and Lakṣmaṇa cross the Yamunā on a raft prepared by themselves. In the evening they halt on the bank of the Yamunā alongwith Sītā, who is rejoiced to get fruits and blossoms of her liking

उषित्वा रजनीं तत्र राजपुत्रावरिंदमौ।
महर्षिमभिवाद्याथ जगमतुस्तं गिरिं प्रति॥ १॥

Having spent the night at the hermitage of Sage Bharadwāja and greeting the great seer, the two princes, Śrī Rāma and Lakṣmaṇa, the subduers of their foes, forthwith proceeded in the direction of the said mountain. (1)

तेषां स्वस्त्ययनं चैव महर्षिः स चकार ह।
प्रस्थितान् प्रेक्ष्य तांश्चैव पिता पुत्रानिवौरसान्॥ २॥

Nay, perceiving the three travellers about to start on their journey, that great seer too, so the tradition goes, performed a religious rite ensuring their safe journey (scattering boiled rice on the ground and invoking blessings through the repetition of certain sacred texts) in the same way as a father would bless his own sons (and daughter-in-law). (2)

ततः प्रचक्रमे वक्तुं वचनं स महामुनिः।
भरद्वाजो महातेजा रामं सत्यपराक्रमम्॥ ३॥

Then that eminent sage, Bharadwāja, who was invested with great spiritual glory, proceeded to instruct Śrī Rāma, who was possessed of unfailing valour, as follows : (3)

गङ्गायमुनयोः संधिमासाद्य मनुजर्षभौ।
कालिन्दीमनुगच्छेतां नदीं पश्चान्मुखाश्रिताम्॥ ४॥

"Reaching the confluence of the Gaṅgā and the Yamunā, the two jewels among men, should follow the river Yamunā, which has taken a westerly course (for some distance due to the great rush of the waters of the Gaṅgā). (4)

अथासाद्य तु कालिन्दीं प्रतिस्रोतःसमागताम्।
तस्यास्तीर्थं प्रचरितं प्रकामं प्रेक्ष्य राघव।
तत्र यूयं प्लवं कृत्वा तरतांशुमतीं नदीम्॥ ५॥

"Then, approaching the Yamunā turned in an opposite direction, and carefully perceiving in it a passage (across the river) too much frequented, O scion of Raghu, cross you the river Yamunā (the deity

presiding over which is the daughter of the sun-god) after preparing a raft. (5)

ततो न्यग्रोधमासाद्य महान्तं हरितच्छदम्।
परीतं बहुभिर्वृक्षैः श्यामं सिद्धोपसेवितम्॥ ६॥
तस्मिन् सीताञ्जलिं कृत्वा प्रयुञ्जीताशिषां क्रियाम्।
समासाद्य च तं वृक्षं वसेद् वातिक्रमेत वा॥ ७॥

"Then, approaching an extensive banyan tree, full of dark green leaves and, therefore, going by the name of Śyāma (dark-green), nay, surrounded by many other trees and visited by Siddhas, Sītā should, joining her palms, offer prayers to the deity presiding over the tree for your safe return to Ayodhyā. Again, duly reaching the foot of the aforesaid tree, she should halt there awhile in the event of her feeling fatigued, or else pass beyond it. (6-7)

क्रोशमात्रं ततो गत्वा नीलं प्रेक्ष्य च काननम्।
सल्लकीबदरीमिश्रं रम्यं वंशैश्च यामुनैः॥ ८॥
स पन्थाश्चित्रकूटस्य गतस्य बहुशो मया।
रम्यो मार्दवयुक्तश्च दावैश्चैव विवर्जितः॥ ९॥

"After walking a distance of only two miles from that tree and beholding the Nīlavana, interspersed with Sallakī and jujube trees and charming with bamboos standing on the bank of the Yamunā, will be found that delightful way to Citrakūṭa—which has frequently been visited by me—marked with smoothness and devoid of forest fires."(8-9)

इति पन्थानमादिश्य महर्षिः संन्यवर्तत।
अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्तितः॥ १०॥

Having thus pointed out the way to Citrakūṭa and being urged by Śrī Rāma to return, after he had greeted the sage and said "I shall follow your instructions", the great seer, Bharadwāja, duly returned. (10)

उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत्।
कृतपुण्याः स्म भद्रं ते मुनिर्यन्नोऽनुकम्पते॥ ११॥

The aforesaid sage having returned, Śrī Rāma said to Lakṣmaṇa, "May prosperity attend on you! We must have done meritorious deeds in the past in that the sage has been compassionate to us." (11)

इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ।
सीतामेवाग्रतः कृत्वा कालिन्दीं जग्मतुर्नदीम्॥ १२॥

Talking as aforesaid, and placing Sītā definitely ahead, the two high-minded tigers among men headed towards the river Yamunā. (12)

अथासाद्य तु कालिन्दीं शीघ्रस्रोतस्विनीं नदीम्।
चिन्तामापेदिरे सद्यो नदीजलतितीर्षवः॥ १३॥

Reaching the bank of the river Yamunā, which flowed in a swift current, the princely travellers for their part fell apondering, keen as they were to cross speedily the waters of the river. (13)

तौ काष्ठसंघाटमथो चक्रतुः सुमहाप्लवम्।
शुष्कैर्वंशैः समाकीर्णमुशीरैश्च समावृतम्॥ १४॥

The two brothers then prepared a fairly big raft consisting of a number of wooden logs placed side by side, overspread with dry bamboos and covered all over with the fragrant roots of the Uśīra plant (Andropogon muricatus). (14)

ततो वैतसशाखाश्च जम्बुशाखाश्च वीर्यवान्।
चकार लक्ष्मणश्छित्त्वा सीतायाः सुखमासनम्॥ १५॥

Then, cutting shoots of canes and twigs of the rose-apple tree, the powerful Lakṣmaṇa made a comfortable seat for Sītā. (15)

तत्र श्रियमिवाचिन्त्यां रामो दाशरथिः प्रियाम्।
ईषत्स लज्जमानां तामध्यारोपयत प्लवम्॥ १६॥

Then the celebrated Śrī Rāma, son of Daśaratha, helped Sītā, his beloved consort—who vied with Śrī (the goddess of fortune) of unimaginable beauty and was feeling a bit abashed—ascend the raft. (16)

पार्श्वे तत्र च वैदेह्या वसने भूषणानि च।
प्लवे कठिनकाजं च रामश्चक्रे समाहितः॥ १७॥

Śrī Rāma also carefully placed on the aforesaid raft the pair of her garments as well as her jewels as also the shovel and basket beside her. (17)

आरोप्य सीतां प्रथमं संघाटं परिगृह्य तौ।
ततः प्रतेरतुर्यत्तौ प्रीतौ दशरथात्मजौ॥ १८॥

Having first enabled Sītā to ascend the raft, holding the structure themselves, the two sons of Daśaratha, full of delight, now cautiously began to row the raft. (18)

कालिन्दीमध्यमायाता सीता त्वेनामवन्दत।
स्वस्ति देवि तरामि त्वां पारयेन्मे पतिर्व्रतम्॥ १९॥

Arrived in mid stream, Sītā for her part saluted the deity presiding over the stream and prayed to her as follows : "May I safely cross your waters (with my husband and brother-in-law), O glorious lady; and let my husband fulfil his vow of spending fourteen years in exile in the forest. (19)

यक्ष्ये त्वां गोसहस्रेण सुराघटशतेन च।
स्वस्ति प्रत्यागते रामे पुरीमिक्ष्वाकुपालिताम्॥ २०॥

"When Śrī Rāma safely returns to the city of Ayodhyā, ruled over by the Ikṣwākus, I shall propitiate you by offering a thousand cows and a hundred and one articles of worship which cannot be procured even by gods." (20)

कालिन्दीमथ सीता तु याचमाना कृताञ्जलिः।
तीरमेवाभिसम्प्राप्ता दक्षिणं वरवर्णिनी॥ २१॥

Even while praying to the river Kālindī in the aforesaid words with folded hands, Sītā, for her part, who was possessed of a most excellent complexion, forthwith approached the southern bank of the Yamunā itself. (21)

ततः प्लवेनांशुमतीं शीघ्रगामूर्मिमालिनीम्।
तीरजैर्बहुभिर्वृक्षैः संतेरुर्यमुनां नदीम्॥ २२॥

Thus they duly crossed by means of a raft the rippling and swift-going Yamunā river, daughter of the sun-god, fringed with numerous trees sprung on its banks. (22)

ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात्।
श्यामं न्यग्रोधमासेदुः शीतलं हरितच्छदम्॥ २३॥

Leaving the raft in the midst of those trees and departing from the forest on the bank of the Yamunā, they reached the cool banyan tree, covered with green leaves and accordingly bearing the name of Śyāma. (23)

न्यग्रोधं समुपागम्य वैदेही चाभ्यवन्दत।
नमस्तेऽस्तु महावृक्ष पारयेन्मे पतिर्व्रतम्॥ २४॥
कौसल्यां चैव पश्येम सुमित्रां च यशस्विनीम्।
इति सीताञ्जलिं कृत्वा पर्यगच्छन्मनस्विनी॥ २५॥

Nay, going very near the banyan tree, Sītā (a princess of the Videha dynasty) bowed low to it and said, "Hail to you, O gigantic tree! Let my husband fulfil his vow of forest life and let us see once more mother Kausalyā as well as the illustrious Sumitrā." So saying and joining her palms, the high-minded Sītā went round the banyan tree clockwise. (24-25)

अवलोक्य ततः सीतामायाचन्तीमनिन्दिताम्।
दयितां च विधेयां च रामो लक्ष्मणमब्रवीत्॥ २६॥
सीतामादाय गच्छ त्वमग्रतो भरतानुज।
पृष्ठतोऽनुगमिष्यामि सायुधो द्विपदां वर॥ २७॥

Seeing his beloved and agreeable consort, Sītā, of unimpeachable conduct, offering prayers to the deity presiding over the banyan tree, Śrī Rāma now said to Lakṣmaṇa, "Taking Sītā with you, walk you in the van, O Lakṣmaṇa, younger brother of Bharata ! Equipped with arms, I shall follow in the rear, O jewel among men ! (26-27)

यद् यत् फलं प्रार्थयते पुष्पं वा जनकात्मजा।
तत् तत् प्रयच्छ वैदेह्या यत्रास्या रमते मनः॥ २८॥

"Offer to Sītā, a princess of the Videha clan, whatever fruit or flower the daughter of Janaka asks for and in which her mind finds delight." (28)

एकैकं पादपं गुल्मं लतां वा पुष्पशालिनीम्।
अदृष्टरूपां पश्यन्ती रामं पप्रच्छ साऽबला॥ २९॥

Beholding every single tree, shrub or creeper, charming with blossoms, that she had never seen before, that lady questioned Śrī Rāma about it. (29)

रमणीयान् बहुविधान् पादपान् कुसुमोत्करान्।
सीतावचनसंरब्ध आनयामास लक्ष्मणः॥ ३०॥

Seized with a flurry on hearing Sītā's command, Lakṣmaṇa fetched lovely twigs of various trees, bearing bunches of flowers. (30)

विचित्रवालुकजलां हंससारसनादिताम्।
रेमे जनकराजस्य सुता प्रेक्ष्य तदा नदीम्॥ ३१॥

The daughter of King Janaka rejoiced to gaze at that time on the river distinguished with charming sands and waters and rendered noisy by swans and cranes. (31)

क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ।
बहून् मेध्यान् मृगान् हत्वा चेरतुर्यमुनावने॥ ३२॥

Having walked only a couple of miles from that place and killing many a consecrated deer, the two brothers, Śrī Rāma and Lakṣmaṇa, roamed about in the forest on the bank of the Yamunā. (32)

विहृत्य ते बर्हिणपूगनादिते
शुभे वने वारणवानरायुते।
समं नदीवप्रमुपेत्य सत्वरं
निवासमाजग्मुरदीनदर्शनाः॥ ३३॥

Having diverted themselves in the charming forest, made noisy by flocks of peacocks and infested with monkeys and elephants, and reaching a level ground on the bank of the river, the princely travellers, who wore an undepressed look, quickly sought a tree fit for abode. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Moving further next morning and rejoicing on the way to see the loveliness of the forest, the party reaches Citrakūṭa and enters the hermitage of Vālmīki. Making up his mind to sojourn there with the permission of the sage, Śrī Rāma gets Lakṣmaṇa to erect a hut of leaves for themselves and, worshipping the deities presiding over the structure, they solemnly enter their abode at a propitious hour

अथ रात्र्यां व्यातीतायामवसुप्तमनन्तरम्।
प्रबोधयामास शनैर्लक्ष्मणं रघुपुङ्गवः॥ १॥

The night having slipped past, Śrī Rāma, a jewel among the Raghus, now gently roused (in the following words) Lakṣmaṇa, who lay asleep for a second time after waking from sleep: (1)

सौमित्रे शृणु वन्यानां वल्गु व्याहरतां स्वनम्।
सम्प्रतिष्ठामहे कालः प्रस्थानस्य परंतप॥ २॥

"Hear, O Lakṣmaṇa (son of Sumitrā), the notes of sweetly warbling wild birds, the parrot, the cuckoo, myna and so on. Let us duly resume our journey as the hour for departure has commenced, O tormentor of enemies! (2)

प्रसुप्तस्तु ततो भ्रात्रा समये प्रतिबोधितः।
जहौ निद्रां च तन्द्रां च प्रसक्तं च परिश्रमम्॥ ३॥

Awakened in time by his eldest brother, Śrī Rāma, Lakṣmaṇa, who was fast asleep, for his part, immediately shook off his

slumber, drowsiness and fatigue consequent on the previous day's journey. (3)

तत उत्थाय ते सर्वे स्पृष्ट्वा नद्याः शिवं जलम्।
पन्थानमृषिभिर्जुष्टं चित्रकूटस्य तं ययुः॥ ४॥

Getting up and bathing in the cool waters of the Yamunā, they all then proceeded on the aforesaid path to Citrakūṭa, trodden by the seers. (4)

ततः सम्प्रस्थितः काले रामः सौमित्रिणा सह।
सीतां कमलपत्राक्षीमिदं वचनमब्रवीत्॥ ५॥

Having duly set out with Lakṣmaṇa (son of Sumitrā) at that time, Śrī Rāma spoke as follows to the lotus-eyed Sītā : (5)

आदीप्तानिव वैदेहि सर्वतः पुष्पितान् नगान्।
स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिरात्यये॥ ६॥

"See, O Sītā, a princess of the Videha clan, the Kiṁśuka (Butea frondosa) trees laden with blossoms on all sides and appearing as though illumined and adorned with garlands, as it were, due to the rows of their flowers in this vernal season synchronizing with the close of winter. (6)

पश्य भल्लातकान् बिल्वान् नरैरनुपसेवितान्।
फलपुष्पैरवनतान् नूनं शक्ष्याम जीवितुम्॥ ७॥

"Look at the markingnut and Bel trees, not made use of by men (being out of their reach) and bent low under the weight of their fruit and blossoms. We shall surely be able to live through. (7)

पश्य द्रोणप्रमाणानि लम्बमानानि लक्ष्मण।
मधूनि मधुकारीभिः सम्भृतानि नगे नगे॥ ८॥

"Behold hanging from every tree honeycombs equal in weight to a Droṇa (fifteen kg.) and constructed and stocked with honey by bees, O Lakṣmaṇa ! (8)

एष क्रोशति नत्यूहस्तं शिखी प्रतिकूजति।
रमणीये वनोद्देशे पुष्पसंस्तरसंकटे॥ ९॥

"Here is a Cātaka bird crying and a peacock responding to it in a charming part of the forest thick with a scattered mass of flowers. (9)

मातङ्गयूथानुसृतं पक्षिसंघानुनादितम्।
चित्रकूटमिमं पश्य प्रवृद्धशिखरं गिरिम्॥ १०॥

"Look at this Citrakūṭa hill with elevated peaks, a hill infested with herds of elephants and rendered noisy by flocks of birds. (10)

समभूमितले रम्ये द्रुमैर्बहुभिरावृते।
पुण्ये रंस्यामहे तात चित्रकूटस्य कानने॥ ११॥

"We shall sport, dear brother, in the lovely and holy forest of Citrakūṭa consisting of level grounds and covered by many trees." (11)

ततस्तौ पादचारेण गच्छन्तौ सह सीतया।
रम्यमासेदतुः शैलं चित्रकूटं मनोरमम्॥ १२॥

Going on foot with Sītā, the two brothers then reached the delightful and soul-captivating Citrakūṭa hill. (12)

तं तु पर्वतमासाद्य नानापक्षिगणायुतम्।
बहुमूलफलं रम्यं सम्पन्नसरसोदकम्॥ १३॥
मनोज्ञोऽयं गिरिः सौम्य नानाद्रुमलतायुतः।
बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे॥ १४॥

Reaching that lovely mountain, abounding in flocks of birds of many kinds and having a rich stock of roots and fruits and having sweet water in abundance, Śrī Rāma for his part said to Lakṣmaṇa, "Soul-captivating is this delightful mountain adorned with many trees and creepers and abounds in roots and fruits. To me it appears to be a place where sustenance could be found with ease, O gentle brother ! (13-14)

मुनयश्च महात्मानो वसन्त्यस्मिन् शिलोच्चये।
अयं वासो भवेत् तात वयमत्र वसेमहि॥ १५॥

"High-souled ascetics too dwell on this mountain. It may prove habitable, O dear brother ! Let us take up our abode here." (15)

इति सीता च रामश्च लक्ष्मणश्च कृताञ्जलिः।
अभिगम्याश्रमं सर्वे वाल्मीकिमभिवादयन्॥ १६॥

Saying so and entering the hermitage of Vālmīki, Sītā and Śrī Rāma, and with folded hands, Lakṣmaṇa, too, greeted sage Vālmīki. (16)

तान् महर्षिः प्रमुदितः पूजयामास धर्मवित्।
आस्यतामिति चोवाच स्वागतं तं निवेद्य च॥ १७॥

Greatly delighted and offering welcome to Śrī Rāma (the principal guest), the eminent sage, Vālmīki, who knew what is right, received them with honour and said, "Be seated !" (17)

ततोऽब्रवीन्महाबाहुर्लक्ष्मणं लक्ष्मणाग्रजः।
संनिवेद्य यथान्यायमात्मानमृषये प्रभुः॥ १८॥

Duly presenting himself to the seer according to the rules of propriety (obtaining in those days), the powerful Śrī Rāma of mighty arms, the eldest brother of Lakṣmaṇa, then spoke as follows to Lakṣmaṇa : (18)

लक्ष्मणानय दारूणि दृढानि च वराणि च।
कुरुष्वावसथं सौम्य वासे मेऽभिरतं मनः॥ १९॥

"Fetch, O Lakṣmaṇa, strong and excellent logs of wood and erect a hut, O gentle brother ! My mind is intent on dwelling here." (19)

तस्य तद् वचनं श्रुत्वा सौमित्रिर्विविधान् द्रुमान्।
आजहार ततश्चक्रे पर्णशालामरिंदमः॥ २०॥

Hearing his aforesaid command, Lakṣmaṇa (son of Sumitrā) brought boughs of various trees and with them the prince, a subduer of his foes, erected a hut of leaves. (20)

तां निष्ठितां बद्धकटां दृष्ट्वा रामः सुदर्शनाम्।
शुश्रूषमाणमेकाग्रमिदं वचनमब्रवीत्॥ २१॥

Seeing the hut consolidated with a wall of strong wooden stakes and thatched and charming to look at, Śrī Rāma spoke as follows to Lakṣmaṇa, who stood listening with rapt attention : (21)

ऐणेयं मांसमाहृत्य शालां यक्ष्यामहे वयम्।
कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः॥ २२॥

"Fetching the pulp[1] of the bulb known by the name of Gajakanda we shall propitiate the deity presiding over the hut (roasting the pulp and offering it as an oblation to the deity). The rite of appeasing the evil spirit haunting a newly-erected structure must be gone through by those wishing to live long. (22)

मृगं हत्वाऽऽनय क्षिप्रं लक्ष्मणेह शुभेक्षण।
कर्तव्यः शास्त्रदृष्टो हि विधिर्धर्ममनुस्मर॥ २३॥

"Digging out the bulb[2] known by the name of Gajakanda, bring it here at once, O fair-eyed Lakṣmaṇa; for the procedure laid down in the scriptures must be observed. Always mind your sacred obligations." (23)

भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा।
चकार च यथोक्तं हि तं रामः पुनरब्रवीत्॥ २४॥
ऐणेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयम्।
त्वर सौम्यमुहूर्तोऽयं ध्रुवश्च दिवसो ह्ययम्॥ २५॥

Clearly perceiving the command of his eldest brother, the aforesaid Lakṣmaṇa, the destroyer of hostile warriors, actually did as he was told and Śrī Rāma said to him again, "Dress this bulb, we shall propitiate the deities (the fire-god, Parjanya and so on, numbering fifty) presiding over the hut by offering the dressed bulb to them. Look

1. The words 'ऐणेयं मांसम्' in the above verse have been purposely taken to mean the pulp of the bulb known by the name of Gajakanda; for if the words are interpreted otherwise in the sense of the meat of a deer, such an interpretation would expose Śrī Rāma to self-contradiction inasmuch as he has already signified his intention in the presence of his own beloved mother "to live on bulbs, roots and fruits (alone) during the period of his exile in the forest, forswearing meat like ascetics" (II. xx. 29), reiterated this intention to live on fruits and roots to his father in II. xxxiv. 59 and repeated the thing once more to Sage Bharadwāja in II.liv. 16. And since it has been said by the poet himself in praise of Śrī Rāma elsewhere that he never altered his statement (रामो द्विर्नाभिभाषते) and firmly adhered to his utterances, he could not even be conceived to have gone back upon his word.

2. The Madanapāla-Nighaṇṭu treats the word 'मृग' as an equivalent of the bulb named Gajakanda.

sharp! The current is a propitious hour and this day too bears the name of 'Dhruva'[1] (undying)." (24-25)

स लक्ष्मणः कृष्णमृगं हत्वा मेध्यं प्रतापवान्।
अथ चिक्षेप सौमित्रिः समिद्धे जातवेदसि॥ २६॥

Unearthing the bulb, which has a black peel and is fit for being offered as an oblation to gods, the aforesaid Lakṣmaṇa, son of Sumitrā, full of glory as he was, forthwith cast it into the blazing fire. (26)

तत् तु पक्वं समाज्ञाय निष्टप्तं छिन्नशोणितम्।
लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत्॥ २७॥

Having definitely come to know that its pulp had been fully roasted and dressed and divested of its ruddy colour, Lakṣmaṇa now submitted as follows to Śrī Rāma, a tiger among men : (27)

अयं सर्वः समस्ताङ्गः शृतः कृष्णमृगो मया।
देवता देवसंकाश यजस्व कुशलो ह्यसि॥ २८॥

"This bulb, known by the name of Gajakanda and endowed with a black peel, and by which all[2] disordered limbs are put right, has been fully dressed by me. Pray, propitiate the gods presiding over the hut by offering it as an oblation to them, inasmuch as you are well-versed in the rite, O brother, vying with gods in glory !" (28)

रामः स्नात्वा तु नियतो गुणवाञ्जपकोविदः।
संग्रहेणाकरोत् सर्वान् मन्त्रान् सत्रावसानिकान्॥ २९॥

Having finished his bath and fully disciplined as he was, Śrī Rāma, for his part, who was full of virtues and well-versed in the sacred texts to be muttered on the occasion, went through, in brief, the ceremony of Vāstu-Śānti, reciting the sacred texts bearing on the conclusion of a sacrificial performance. (29)

इष्ट्वा देवगणान् सर्वान् विवेशावसथं शुचिः।
बभूव च मनोह्लादो रामस्यामिततेजसः॥ ३०॥

Having propitiated all the hosts of gods presiding over the newly-erected hut and thus purified, Śrī Rāma entered the hut. Nay, great satisfaction of mind was caused thereby to Śrī Rāma, who was possessed of immense glory. (30)

वैश्वदेवबलिं कृत्वा रौद्रं वैष्णवमेव च।
वास्तुसंशमनीयानि मङ्गलानि प्रवर्तयन्॥ ३१॥
जपं च न्यायतः कृत्वा स्नात्वा नद्यां यथाविधि।
पापसंशमनं रामश्चकार बलिमुत्तमम्॥ ३२॥

Having bathed in the river Mandākinī according to the procedure laid down in the scriptures and muttering sacred texts such as the Gāyatrī in the right way, and intending as he did to perform solemn rites calculated to ward off the evils attendant on a new construction, Śrī Rāma offered excellent oblations to Lord Rudra and Lord Viṣṇu too after performing the Vaiśwadeva (a religious ceremony which ought to be performed every morning and evening and especially before the midday meal and consists in homage paid to the Viśwedevas, followed by Baliharaṇa or offering of small portions of cooked food to the gods who give the food and especially to the god of fire, who cooks the food for us and bears the offering to heaven). (31-32)

वेदिस्थलविधानानि चैत्यान्यायतनानि च।
आश्रमस्यानुरूपाणि स्थापयामास राघवः॥ ३३॥

Śrī Rāma, a scion of Raghu, erected and consecrated altars of a size proportionate to the hut for offering oblations to the eight guardians of the quarters and the intermediate points and Caityas (places of worship for Gaṇeśa and other gods) and Āyatanas,

1. According to the popular astrological work 'Muhūrta-Cintāmaṇi' the three lunar mansions bearing the part name of Uttarā, viz., Uttarā Phālgunī, Uttarāṣāḍhā and Uttarā Bhādrapadā, and Rohiṇī, as well as Sunday are spoken of as 'Dhruva' and 'Sthira'. They are looked upon as auspicious for Graha-Śānti, Vāstu-Śānti etc.

2. The compound word 'समस्ताङ्गः' should be split up as 'सम्यग् भवन्ति अस्तानि अङ्गानि येन सः'।

places for worship of Lord Viṣṇu and others. (33)

तां वृक्षपर्णच्छदनां मनोज्ञां
यथाप्रदेशं सुकृतां निवाताम्।
वासाय सर्वे विविशुः समेताः
सभां यथा देवगणाः सुधर्माम्॥ ३४॥

Even as multitudes of gods entered their assembly hall, named Sudharmā in heaven, all the three princely exiles entered together for habitation the aforesaid soul-captivating hut, thatched with the leaves of trees, erected well on a suitable site and sheltered from winds. (34)

सुरम्यमासाद्य तु चित्रकूटं
नदीं च तां माल्यवतीं सुतीर्थाम्।
ननन्द हृष्टो मृगपक्षिजुष्टां
जहौ च दुःखं पुरविप्रवासात्॥ ३५॥

Rejoiced to reach the exceedingly delightful Citrakūṭa and the celebrated river, Mālyavatī (Mandākinī), which was provided with good descents and was sought by beasts and birds, Śrī Rāma for his part rejoiced and shed the agony caused by his exile from the city of Ayodhyā. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

सप्तपञ्चाशः सर्गः

Canto LVII

Having been told of Śrī Rāma's departure for Citrakūṭa by the spies of Guha and taking leave of the latter, Sumantra drives back to Ayodhyā. Entering the royal gynaeceum, he submits to the Emperor what he reported earlier to the citizens who followed his chariot. Daśaratha and Kausalyā fall into a swoon to hear about Śrī Rāma's departure for Citrakūṭa and all the inmates of the gynaeceum burst into a wail from agony

कथयित्वा तु दुःखार्तः सुमन्त्रेण चिरं सह।
रामे दक्षिणकूलस्थे जगाम स्वगृहं गुहः॥ १॥

Having talked long with Sumantra on the virtues of Śrī Rāma, Guha for his part, stricken as he was with agony due to separation from Śrī Rāma, left for his home when Śrī Rāma set his foot on the southern bank of the Gaṅgā. (1)

भरद्वाजाभिगमनं प्रयागे च सभाजनम्।
आ गिरेर्गमनं तेषां तत्रस्थैरभिलक्षितम्॥ २॥

The meeting of Śrī Rāma and others with Bharadwāja at Prayāga and their reception by the latter as well as their journey up to the Citrakūta hill was witnessed by the spies of Guha, resident of Śṛṅgaverapura and reported to Guha, who apprised Sumantra of it. (2)

अनुज्ञातः सुमन्त्रोऽथ योजयित्वा हयोत्तमान्।
अयोध्यामेव नगरीं प्रययौ गाढदुर्मनाः॥ ३॥

Therefore, yoking the excellent horses to his chariot, taking leave of Guha, Sumantra drove straight to Ayodhyā, deeply disconsolate at heart. (3)

स वनानि सुगन्धीनि सरितश्च सरांसि च।
पश्यन् यत्तो ययौ शीघ्रं ग्रामाणि नगराणि च॥ ४॥

Viewing woodlands diffusing sweet

odours, rivers and lakes, villages and cities, the charioteer carefully drove along at a quick speed. (4)

ततः सायाह्नसमये द्वितीयेऽहनि सारथिः।
अयोध्यां समनुप्राप्य निरानन्दां ददर्श ह॥ ५॥

Duly reaching Ayodhyā at dusk on the second day (since his departure from Śṛṅgaverapura), the charioteer found it cheerless : so it is said. (5)

स शून्यामिव निःशब्दां दृष्ट्वा परमदुर्मनाः।
सुमन्त्रश्चिन्तयामास शोकवेगसमाहतः॥ ६॥

Greatly troubled in mind to see Ayodhyā noiseless as though desolate, and overpowered with the vehemence of grief, Sumantra reflected : (6)

कच्चिन्न सगजा साश्वा सजना सजनाधिपा।
रामसंतापदुःखेन दग्धा शोकाग्निना पुरी॥ ७॥

"I hope the city of Ayodhyā with its elephants, horses, people and sovereign has not been consumed by the fire of grief caused by the agony of separation from Śrī Rāma."(7)

इति चिन्तापरः सूतो वाजिभिः शीघ्रयायिभिः।
नगरद्वारमासाद्य त्वरितः प्रविवेश ह॥ ८॥

Reaching the city gate by the chariot driven by swift-going horses, while pondering thus, the charioteer, they say, hastily entered the city. (8)

सुमन्त्रमभिधावन्तः शतशोऽथ सहस्त्रशः।
क्व राम इति पृच्छन्तः सूतमभ्यद्रवन् नराः॥ ९॥

Inquiring where Śrī Rāma was, people forthwith rushed in their hundreds and thousands towards Sumantra, who was driving in the direction of the palace. (9)

तेषां शशंस गङ्गायामहमापृच्छ्य राघवम्।
अनुज्ञातो निवृत्तोऽस्मि धार्मिकेण महात्मना॥ १०॥

He replied to them, "Taking leave of Śrī Rāma (a scion of Raghu), when sent back by that pious and lofty-minded prince, on the bank of the Gaṅgā at Śṛṅgaverapura, I have returned from that place." (10)

ते तीर्णा इति विज्ञाय बाष्पपूर्णमुखा नराः।
अहो धिगिति निःश्वस्य हा रामेति विचुक्रुशुः॥ ११॥

Coming to know for certain that the exiles had crossed the Gaṅgā, and sighing with the words "Oh, fie upon us !" people with their faces bathed in tears cried aloud, "Ah Rāma !" (11)

शुश्राव च वचस्तेषां वृन्दं वृन्दं च तिष्ठताम्।
हताः स्म खलु ये नेह पश्याम इति राघवम्॥ १२॥

Nay, he heard the lament of the people, who stood in batches saying, "Doomed indeed are we, who do not perceive Śrī Rāma (a scion of Raghu) in this chariot ! (12)

दानयज्ञविवाहेषु समाजेषु महत्सु च।
न द्रक्ष्यामः पुनर्जातु धार्मिकं राममन्तरा॥ १३॥

"Alas, we shall never see the pious Śrī Rāma in our midst again on the occasions of bestowing gifts, sacrificial performances and weddings nor in large gatherings. (13)

किं समर्थं जनस्यास्य किं प्रियं किं सुखावहम्।
इति रामेण नगरं पित्रेव परिपालितम्॥ १४॥

"The citizens of Ayodhyā were looked after by Śrī Rāma as by a father with due regard to what was conducive to one's good, what was agreeable to an individual and what brought happiness to one." (14)

वातायनगतानां च स्त्रीणामन्वन्तरापणम्।
राममेवाभितप्तानां शुश्राव परिदेवनाम्॥ १५॥

Driving through the bazars, Sumantra heard the wailing of women standing at the windows of their houses and feeling distressed on account of Śrī Rāma's exile. (15)

स राजमार्गमध्येन सुमन्त्रः पिहिताननः।
यत्र राजा दशरथस्तदेवोपययौ गृहम्॥ १६॥

His face covered with cloth, the said Sumantra headed through the middle of the king's highway towards the palace where King Daśaratha was. (16)

सोऽवतीर्य रथाच्छीघ्रं राजवेश्म प्रविश्य च।
कक्ष्याः सप्ताभिचक्राम महाजनसमाकुलाः॥ १७॥

Quickly alighting from the chariot and entering the royal palace, he crossed the seven portals thronged with large crowds of men. (17)

हर्म्यैर्विमानैः प्रासादैरवेक्ष्याथ समागतम्।
हाहाकारकृता नार्यो रामादर्शनकर्शिताः॥ १८॥

Finding from their mansions, seven-storied buildings and palaces that Sumantra had duly returned from the forest without Śrī Rāma, ladies, who had been emaciated because of their not being able to see Śrī Rāma all these days, burst into a loud wail. (18)

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः॥ १९॥

Deeply distressed, the ladies gazed on one another vacantly with their big eyes flooded with an upsurge of tears and, therefore, rid of their collyrium. (19)

ततो दशरथस्त्रीणां प्रासादेभ्यस्ततस्ततः।
रामशोकाभितप्तानां मन्दं शुश्राव जल्पितम्॥ २०॥

Then he heard the talk in low tones of the consorts of Emperor Daśaratha—who were stricken with grief caused by separation from Śrī Rāma—from their palaces here and there. (20)

सह रामेण निर्यातो विना राममिहागतः।
सूतः किं नाम कौसल्यां क्रोशन्तीं प्रतिवक्ष्यति॥ २१॥

"They said to one another : "What reply will the charioteer (Sumantra), who departed from Ayodhyā with Rāma and has returned to the capital without Rāma, give to the screaming Kausalyā when questioned by her? (21)

यथा च मन्ये दुर्जीवमेवं न सुकरं ध्रुवम्।
आच्छिद्य पुत्रे निर्याते कौसल्या यत्र जीवति॥ २२॥

"Since Kausalyā continues to survive even though her son Rāma has left Ayodhyā relinquishing the throne, I am led to believe that surely it is not so easy to end one's life, as it is hard to preserve life against odds." (22)

सत्यरूपं तु तद् वाक्यं राजस्त्रीणां निशामयन्।
प्रदीप्त इव शोकेन विवेश सहसा गृहम्॥ २३॥

Hearing the aforesaid truthful assertion of the King's consorts, Sumantra for his part entered the palace all at once as though he were set ablaze with grief. (23)

स प्रविश्याष्टमीं कक्ष्यां राजानं दीनमातुरम्।
पुत्रशोकपरिद्यूनमपश्यत् पाण्डुरे गृहे॥ २४॥

Entering the eighth gateway, he beheld in the white chamber the afflicted and over-anxious monarch withered through grief for his son. (24)

अभिगम्य तमासीनं राजानमभिवाद्य च।
सुमन्त्रो रामवचनं यथोक्तं प्रत्यवेदयत्॥ २५॥

Approaching the aforesaid king, who was seated, and greeting him, Sumantra delivered to him the message of Śrī Rāma, as instructed by the latter. (25)

स तूष्णीमेव तच्छ्रुत्वा राजा विद्रुतमानसः।
मूर्च्छितो न्यपतद् भूमौ रामशोकाभिपीडितः॥ २६॥

Hearing that message in perfect silence, the aforesaid monarch felt perplexed in mind and dropped unconscious to the ground, tormented as he was with grief caused by separation from Śrī Rāma. (26)

ततोऽन्तःपुरमाविद्धं मूर्च्छिते पृथिवीपतौ।
उच्छ्रित्य बाहू चुक्रोश नृपतौ पतिते क्षितौ॥ २७॥

The Emperor having fainted, the entire gynaeceum now felt sore distressed. And when the king fell to the ground, the inmates of the gynaeceum burst into a wail raising their arms. (27)

सुमित्रया तु सहिता कौसल्या पतितं पतिम्।
उत्थापयामास तदा वचनं चेदमब्रवीत्॥ २८॥

Assisted by Sumitrā, Kausalyā for her part lifted up her fallen husband on that occasion and submitted as follows : (28)

इमं तस्य महाभाग दूतं दुष्करकारिणः।
वनवासादनुप्राप्तं कस्मान्न प्रतिभाषसे॥ २९॥

"Wherefore, O highly blessed king, do you not make answer to the messenger of Rāma—who has accomplished a difficult task—returned from his recent trip to the forest? (29)

अद्येममनयं कृत्वा व्यपत्रपसि राघव।
उत्तिष्ठ सुकृतं तेऽस्तु शोके न स्यात् सहायता॥ ३०॥

"Having perpetrated this unseemly act in the shape of banishing your eldest and worthiest son, do you feel abashed today, O scion of Raghu? Kindly get up ! Let your virtue resulting from your devotion to truth abide. In the event of your giving way to grief, your associates too may cease to be. (30)

देव यस्या भयाद् रामं नानुपृच्छसि सारथिम्।
नेह तिष्ठति कैकेयी विश्रब्धं प्रतिभाष्यताम्॥ ३१॥

"Kaikeyī, for fear of whom you do not address inquiries concerning Rāma to the charioteer (Sumantra), O lord, is not present here. Therefore, reply may be given to Sumantra with confidence." (31)

सा तथोक्त्वा महाराजं कौसल्या शोकलालसा।
धरण्यां निपपाताशु बाष्पविप्लुतभाषिणी॥ ३२॥

Having submitted to the Emperor as aforesaid, the celebrated Kausalyā, who was wholly given up to grief, and was faltering through tears, forthwith dropped to the ground. (32)

विलपन्तीं तथा दृष्ट्वा कौसल्यां पतितां भुवि।
पतिं चावेक्ष्य ताः सर्वाः समन्ताद् रुरुदुः स्त्रियः॥ ३३॥

Seeing Kausalyā fallen to the ground, wailing as aforesaid, and gazing on their husband lying senseless, all those ladies around her wept. (33)

ततस्तमन्तःपुरनादमुत्थितं
समीक्ष्य वृद्धास्तरुणाश्च मानवाः।
स्त्रियश्च सर्वा रुरुदुः समन्ततः
पुरं तदासीत् पुनरेव संकुलम्॥ ३४॥

Perceiving that plaintive cry raised in the gynaeceum, men, both aged and young, and all women flocked around weeping and the city of Ayodhyā was agitated once more. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Bewailing the lot of Śrī Rāma, Sītā and Lakṣmaṇa, who did not in anyway deserve the hardships they were undergoing in the forest, the Emperor urges Sumantra to deliver their parting message and the charioteer proceeds to tell him what they said

प्रत्याश्वस्तो यदा राजा मोहात् प्रत्यागतस्मृतिः।
तदाजुहाव तं सूतं रामवृत्तान्तकारणात्॥ १॥

When the king woke from his swoon, consciousness having returned to him, he confidently summoned to his presence the charioteer, Sumantra, in order to hear the news about Śrī Rāma. (1)

तदा सूतो महाराजं कृताञ्जलिरुपस्थितः।
राममेवानुशोचन्तं दुःखशोकसमन्वितम्॥ २॥
वृद्धं परमसंतप्तं नवग्रहमिव द्विपम्।
विनिःश्वसन्तं ध्यायन्तमस्वस्थमिव कुञ्जरम्॥ ३॥

With joined palms the charioteer then sought the presence of the aged Emperor, who was dolefully sighing, seized as he was with agony and grief and, feeling sore distressed and ill at ease, was mourning for Śrī Rāma alone and thus resembled a newly-captured elephant, hissing and remembering the leader of its herd. (2-3)

राजा तु रजसा सूतं ध्वस्ताङ्गं समुपस्थितम्।
अश्रुपूर्णमुखं दीनमुवाच परमार्तवत्॥ ४॥

Like one sore afflicted, the king for his part said to the charioteer, who stood respectfully, wearing a wretched look, his limbs stained with dust and his face bathed in tears : (4)

क्व नु वत्स्यति धर्मात्मा वृक्षमूलमुपाश्रितः।
सोऽत्यन्तसुखितः सूत किमशिष्यति राघवः॥ ५॥

"Where will Rāma, a scion of Raghu, whose mind is given to piety, live, taking shelter under a tree? What, O charioteer, will he eat, having lived most comfortably all along (right from his birth)? (5)

दुःखस्यानुचितो दुःखं सुमन्त्र शयनोचितः।
भूमिपालात्मजो भूमौ शेते कथमनाथवत्॥ ६॥

"How, O Sumantra, does the prince, who is undeserving of suffering and is worthy of reposing on a costly bed, lie down miserably on the ground like one forlorn? (6)

यं यान्तमनुयान्ति स्म पदातिरथकुञ्जराः।
स वत्स्यति कथं रामो विजनं वनमाश्रितः॥ ७॥

"How will Rāma, whom foot-soldiers, chariots and elephants used to follow whenever he went out of his palace, live confined to a lonely forest? (7)

व्यालैर्मृगैराचरितं कृष्णसर्पनिषेवितम्।
कथं कुमारौ वैदेह्या सार्धं वनमुपाश्रितौ॥ ८॥

"How have the two princes taken up their abode with Sītā (a princess of the Videha clan) in a forest frequented by carnivorous animals and deer and infested with cobras? (8)

सुकुमार्या तपस्विन्या सुमन्त्र सह सीतया।
राजपुत्रौ कथं पादैरवरुह्य रथाद् गतौ॥ ९॥

"How did the two princes, Rāma and Lakṣmaṇa, with Sītā of delicate frame and engaged in austerities, proceed on foot, getting down from the chariot, O Sumantra? (9)

सिद्धार्थः खलु सूत त्वं येन दृष्टौ ममात्मजौ।
वनान्तं प्रविशन्तौ तावश्विनाविव मन्दरम्॥ १०॥

"Accomplished of purpose indeed are you, O charioteer, by whom my aforesaid two sons, Rāma and Lakṣmaṇa, have been seen entering deep into the forest region as the Aświns, the twin-born physicians of gods, enter the precincts of Mount Mandara (a mountain frequented by gods). (10)

किमुवाच वचो रामः किमुवाच च लक्ष्मणः।
सुमन्त्र वनमासाद्य किमुवाच च मैथिली॥ ११॥

"Having reached the forest, O Sumantra, what words did Rāma utter and what did Lakṣmaṇa say? And what did Sītā, daughter of the king of Mithilā, say? (11)

आसितं शयितं भुक्तं सूत रामस्य कीर्तय।
जीविष्याम्यहमेतेन ययातिरिव साधुषु॥ १२॥

"Pray, speak to me about the mode of Rāma's sitting, lying down to sleep and eating, O charioteer ! I shall survive on the strength of this information even as King Yayāti, when hurled down from heaven on his stock of merits having been exhausted through self-praise, lived happily in the midst of pious souls."* (12)

इति सूतो नरेन्द्रेण चोदितः सज्जमानया।
उवाच वाचा राजानं स बाष्पपरिबद्धया॥ १३॥

* We read in the Mahābhārata, Ādiparva, how when doomed to fall from heaven, King Yayāti requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics—Aṣṭaka, Pratardana, Vasumān and King Śibi had been practising austerities, and had a discourse with them (Discourses LXXXVIII to XCIII).

Urged thus by the Emperor, the said charioteer replied to the king in a faltering voice choked with tears as follows : (13)

अब्रवीन्मे महाराज धर्ममेवानुपालयन्।
अञ्जलिं राघवः कृत्वा शिरसाभिप्रणम्य च॥ १४॥
सूत मद्वचनात् तस्य तातस्य विदितात्मनः।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः॥ १५॥

"Folding his hands and offering respectful greetings with bent head and thus strictly following the prescribed course of conduct, O great king, Śrī Rāma, a scion of Raghu, said to me, 'The feet of that high-souled father of mine, who has realized the Self and deserves to be greeted with bent head, should be saluted in my name, O charioteer ! (14-15)

सर्वमन्तःपुरं वाच्यं सूत मद्वचनात् त्वया।
आरोग्यमविशेषेण यथार्हमभिवादनम्॥ १६॥

" 'The whole gynaeceum, O charioteer, should be asked without distinction on my behalf of their welfare by you and should be offered greetings in the order of their rank (seniority). (16)

माता च मम कौसल्या कुशलं चाभिवादनम्।
अप्रमादं च वक्तव्या ब्रूयाश्चैनामिदं वचः॥ १७॥

" 'And my mother, Kausalyā, should be told of my welfare and offered greetings on my behalf and assured of my punctiliousness with regard to my sacred obligations. Again the following message should be delivered to her : (17)

धर्मनित्या यथाकालमग्न्यगारपरा भव।
देवि देवस्य पादौ च देववत् परिपालय॥ १८॥

" 'Remain constantly devoted to righteousness and attend the fire-sanctuary at the proper time (the time of fire-worship). And tend, O godly lady, the feet of your spouse as those of a deity. (18)

अभिमानं च मानं च त्यक्त्वा वर्तस्व मातृषु।
अनुराजानमार्यां च कैकेयीमम्ब कारय॥ १९॥

" 'Shaking off pride of descent and self-esteem born of seniority, treat my other mothers on an equal footing. And, O mother, treat Kaikeyī, to whom the king is so devoted, as superior to you. (19)

कुमारे भरते वृत्तिर्वर्तितव्या च राजवत्।
अप्यज्येष्ठा हि राजानो राजधर्ममनुस्मर॥ २०॥

" 'Treatment should be accorded to Prince Bharata as to His Majesty. Even though junior in age, kings deserve to be honoured. Pray, bear in mind your duty towards a king. (20)

भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च।
सर्वास्वेव यथान्यायं वृत्तिं वर्तस्व मातृषु॥ २१॥

" 'Bharata too should be told of my welfare and admonished in the following words on my behalf : Pray, behave justly towards all your mothers. (21)

वक्तव्यश्च महाबाहुरिक्ष्वाकुकुलनन्दनः।
पितरं यौवराज्यस्थो राज्यस्थमनुपालय॥ २२॥

" 'The mighty-armed Bharata, the delight of Ikṣwāku's race, should be further exhorted as follows : Even when installed in the office of Prince Regent, please serve your father, who still occupies the throne of Ayodhyā. (22)

अतिक्रान्तवया राजा मा स्मैनं व्यपरोरुधः।
कुमारराज्ये जीवस्व तस्यैवाज्ञाप्रवर्तनात्॥ २३॥

" 'The king has gone beyond the age of rulership: do not dethrone him on this score. Therefore, by keeping up his authority above all else, maintain yourself by the office of Prince Regent.' (23)

अब्रवीच्चापि मां भूयो भृशमश्रूणि वर्तयन्।
मातेव मम माता ते द्रष्टव्या पुत्रगर्धिनी॥ २४॥

" 'Nay, shedding tears again and again, Śrī Rāma further asked me to tell Bharata : My mother (Kausalyā), who is excessively fond of myself (her son), should be looked upon as your own mother.' (24)

इत्येवं मां महाबाहुर्ब्रुवन्नेव महायशाः।
रामो राजीवपत्राक्षो भृशमश्रूण्यवर्तयत्॥ २५॥

"Even while instructing me as aforesaid, the mighty-armed and highly illustrious Śrī Rāma, who has eyes resembling the petals of a lotus, shed tears again and again. (25)

लक्ष्मणस्तु सुसंक्रुद्धो निःश्वसन् वाक्यमब्रवीत्।
केनायमपराधेन राजपुत्रो विवासितः॥ २६॥

"Highly enraged, Lakṣmaṇa for his part spoke hissing as follows : 'For what offence has this prince, Śrī Rāma, been exiled? (26)

राज्ञा तु खलु कैकेय्या लघु चाश्रुत्य शासनम्।
कृतं कार्यमकार्यं वा वयं येनाभिपीडिताः॥ २७॥

" 'Having quickly promised to carry out the command of Kaikeyī, the king executed it, not minding whether it was worth doing or not, as a result of which we have been subjected to excessive suffering. (27)

यदि प्रव्राजितो रामो लोभकारणकारितम्।
वरदाननिमित्तं वा सर्वथा दुष्कृतं कृतम्॥ २८॥

" 'If the event of Śrī Rāma having been exiled was brought about through greed for power or because a boon had been granted to that effect by the Emperor, a wholly undesirable act has been done. (28)

इदं तावद् यथाकाममीश्वरस्य कृते कृतम्।
रामस्य तु परित्यागे न हेतुमुपलक्षये॥ २९॥

" 'Whether this was done according to the king's pleasure or through the will of Providence, I do not find any justification whatsoever for Śrī Rāma's exile. (29)

असमीक्ष्य समारब्धं विरुद्धं बुद्धिलाघवात्।
जनयिष्यति संक्रोशं राघवस्य विवासनम्॥ ३०॥

" 'The exile of Śrī Rāma, which has been brought about contrary to usage without proper consideration, due to shortsight, will lead to remorse. (30)

अहं तावन्महाराजे पितृत्वं नोपलक्षये।
भ्राता भर्ता च बन्धुश्च पिता च मम राघवः॥ ३१॥

" 'I, at any rate, perceive no parenthood in the Emperor; Śrī Rāma (a scion of Raghu) is my elder brother, master, kinsman and father too. (31)

सर्वलोकप्रियं त्यक्त्वा सर्वलोकहिते रतम्।
सर्वलोकोऽनुरज्येत कथं चानेन कर्मणा॥ ३२॥

" 'How can the entire populace be pleased through this act with the king, who is devoted to the good of all people, having forsaken Śrī Rāma, the beloved of all people? (32)

सर्वप्रजाभिरामं हि रामं प्रव्रज्य धार्मिकम्।
सर्वलोकविरोधेन कथं राजा भविष्यति॥ ३३॥

" 'Having actually exiled the pious Śrī Rāma, the delighter of all the people, in opposition to the will of all people, how can father continue to be the king?' (33)

जानकी तु महाराज निःश्वसन्ती तपस्विनी।
भूतोपहतचित्तेव विष्ठिता विस्मृता स्थिता॥ ३४॥

"Sītā (daughter of Janaka), for her part, who is engaged in austerities, stood sighing and motionless, oblivious of everything as though her mind was possessed by a spirit, O Emperor! (34)

अदृष्टपूर्वव्यसना राजपुत्री यशस्विनी।
तेन दुःखेन रुदती नैव मां किंचिदब्रवीत्॥ ३५॥

"Having never seen adversity before, the illustrious princess did not speak anything at all to me, weeping, as she did, due to the distress of her husband. (35)

उद्वीक्षमाणा भर्तारं मुखेन परिशुष्यता।
मुमोच सहसा बाष्पं प्रयान्तमुपवीक्ष्य सा॥ ३६॥

"Seeing me about to depart for Ayodhyā, she suddenly broke into tears as she stood looking at her husband with a withering face. (36)

तथैव रामोऽश्रुमुखः कृताञ्जलिः
स्थितोऽब्रवील्लक्ष्मणबाहुपालितः।
तथैव सीता रुदती तपस्विनी
निरीक्षते राजरथं तथैव माम्॥ ३७॥

"Precisely, as aforesaid, spoke Śrī Rāma, protected by the arms of Lakṣmaṇa, and

standing with joined palms, his face covered with tears. And so did Sītā, engaged in austerities, gazed weeping on the royal chariot driven by me, as well as on me." (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

Thus ends Canto Fifty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

To satisfy the Emperor's curiosity, Sumantra tells him further of Śrī Rāma's departure for the forest, and also apprises him of the pitiable condition of the animate as well as of the inanimate creation in his realm as also of his capital consequent on Śrī Rāma's exile. Hearing of the woeful tale, Daśaratha raves like a madman in many ways in the presence of the charioteer-minister

मम त्वश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि।
उष्णमश्रु विमुञ्चन्तो रामे सम्प्रस्थिते वनम्॥ १॥
उभाभ्यां राजपुत्राभ्यामथ कृत्वाहमञ्जलिम्।
प्रस्थितो रथमास्थाय तद्दुःखमपि धारयन्॥ २॥

"Offering salutation with folded hands to both the princes on Śrī Rāma having duly departed for the forest, and mounting the chariot, I too forthwith made ready to depart for Ayodhyā, restraining that unbearable agony of separation from Śrī Rāma. My horses, however, even as I turned my back on Śrī Rāma, did not proceed on their journey to Ayodhyā and stood shedding tears of grief. (1-2)

गुहेन सार्धं तत्रैव स्थितोऽस्मि दिवसान् बहून्।
आशया यदि मां रामः पुनः शब्दापयेदिति॥ ३॥

"I remained with Guha, the chieftain of Śṛṅgaverapura, at his own place for many (three) days in the hope that Śrī Rāma might probably call me again through foresters. (3)

विषये ते महाराज महाव्यसनकर्शिताः।
अपि वृक्षाः परिम्लानाः सपुष्पाङ्कुरकोरकाः॥ ४॥

"Withered through intense suffering, O great monarch, even trees in your kingdom with their flowers, shoots and buds have been blasted. (4)

उपतप्तोदका नद्यः पल्वलानि सरांसि च।
परिशुष्कपलाशानि वनान्युपवनानि च॥ ५॥

"The water of the rivers as well as of ponds and lakes has got dried up. Nay, the leaves in the wood and groves have got withered. (5)

न च सर्पन्ति सत्त्वानि व्याला न प्रचरन्ति च।
रामशोकाभिभूतं तन्निष्कूजमभवद् वनम्॥ ६॥

"Living beings in the forest do not move about, nor do reptiles crawl even in search of food, the entire living creation being overwhelmed with grief born of separation from Śrī Rāma. Nay, the forest on the way is noiseless too, as it were, though full of birds. (6)

लीनपुष्करपत्राश्च नद्यश्च कलुषोदकाः।
संतप्तपद्माः पद्मिन्यो लीनमीनविहंगमाः॥ ७॥

"The water of the rivers, again, has become turbid and the leaves of the lotuses

in them have fallen down. The lotuses in the ponds have got dried up and the fishes and water-fowls in them have perished. (7)

जलजानि च पुष्पाणि माल्यानि स्थलजानि च।
नातिभान्त्यल्पगन्धीनि फलानि च यथापुरम्॥ ८॥

"Nay, giving forth very little fragrance, aquatic flowers and those growing on land do not look very charming and fruits too are not so luscious as before. (8)

अत्रोद्यानानि शून्यानि प्रलीनविहगानि च।
न चाभिरामानारामान् पश्यामि मनुजर्षभ॥ ९॥

"Desolate are the gardens in the city and the birds in them have disappeared. Nor do I find the parks so pleasing, O jewel among men ! (9)

प्रविशन्तमयोध्यायां न कश्चिदभिनन्दति।
नरा राममपश्यन्तो निःश्वसन्ति मुहुर्मुहुः॥ १०॥

"None greeted me as I entered Ayodhyā. Not perceiving Śrī Rāma, men sighed again and again. (10)

देव राजरथं दृष्ट्वा विना राममिहागतम्।
दूरादश्रुमुखः सर्वो राजमार्गे गतो जनः॥ ११॥

"Seeing from a distance the royal chariot arrived in Ayodhyā without Śrī Rāma, O lord, all the people present on the main road had their faces drenched with tears. (11)

हर्म्यैर्विमानैः प्रासादैरवेक्ष्य रथमागतम्।
हाहाकारकृता नार्यो रामादर्शनकर्शिताः॥ १२॥

"Perceiving from their mansions, seven-storeyed buildings and palaces the chariot returned from the forest, the ladies, who were feeling distressed due to their not being able to see Śrī Rāma, broke into lamentation. (12)

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः॥ १३॥

"The ladies, who were sore afflicted due to the exile of Śrī Rāma, mutely gazed on one another with their large eyes flooded with an upsurge of tears, their collyrium washed thereby. (13)

नामित्राणां न मित्राणामुदासीनजनस्य च।
अहमार्ततया कंचिद् विशेषं नोपलक्षये॥ १४॥

"I do not perceive any difference in point of affliction between his enemies, friends and neutrals. (14)

अप्रहृष्टमनुष्या च दीननागतुरंगमा।
आर्तस्वरपरिम्लाना विनिःश्वसितनिःस्वना॥ १५॥
निरानन्दा महाराज रामप्रव्राजनातुरा।
कौसल्या पुत्रहीनेव अयोध्या प्रतिभाति मे॥ १६॥

"With its cheerless men and women and wretched elephants and horses, nay, looking blasted through plaintive cries and full of noise in the shape of sighs, O great monarch, Ayodhyā appears to me joyless and distressed through the banishment of Śrī Rāma, like Empress Kausalyā, bereft of her son." (15-16)

सूतस्य वचनं श्रुत्वा वाचा परमदीनया।
बाष्पोपहतया सूतमिदं वचनमब्रवीत्॥ १७॥

Hearing the submission of Sumantra, Daśaratha made the following reply to the charioteer in a most piteous tone, faltering through tears: (17)

कैकेय्या विनियुक्तेन पापाभिजनभावया।
मया न मन्त्रकुशलैर्वृद्धैः सह समर्थितम्॥ १८॥

"No deliberation was made by me on the point of sending Rāma into exile with the elders, clever in giving counsel, dictated as I was by Kaikeyī of sinful birth and intention. (18)

न सुहृद्भिर्न चामात्यैर्मन्त्रयित्वा सनैगमैः।
मयायमर्थः सम्मोहात् स्त्रीहेतोः सहसा कृतः॥ १९॥

"Without taking counsel with my well-wishers and ministers, including those well-versed in the Vedas, was this step precipitately taken by me through excessive infatuation in order to please my wife. (19)

भवितव्यतया नूनमिदं वा व्यसनं महत्।
कुलस्यास्य विनाशाय प्राप्तं सूत यदृच्छया॥ २०॥

"Or, this great calamity has surely taken us by surprise by the will of Providence for

the destruction of this race, O charioteer! (20)

सूत यद्यस्ति ते किंचिन्मयापि सुकृतं कृतम्।
त्वं प्रापयाशु मां रामं प्राणाः संत्वरयन्ति माम्॥ २१॥

"If at all, O charioteer, any good turn has been done to you by me, take you me at once to Rāma; for my senses are importunately hastening me to catch a last glimpse of Rāma. (21)

यद्यद्यापि ममैवाज्ञा निवर्तयतु राघवम्।
न शक्ष्यामि विना रामं मुहूर्तमपि जीवितुम्॥ २२॥

"If my authority alone prevails even today, let anyone fetch Rāma back to Ayodhyā; for I shall not be able to survive without Rāma even for an hour or so. (22)

अथवापि महाबाहुर्गतो दूरं भविष्यति।
मामेव रथमारोप्य शीघ्रं रामाय दर्शय॥ २३॥

"Or, may be the mighty-armed prince might have gone afar by now. In that case helping me on to a chariot, promptly show me to Rāma. (23)

वृत्तदंष्ट्रो महेष्वासः क्वासौ लक्ष्मणपूर्वजः।
यदि जीवामि साध्वेनं पश्येयं सीतया सह॥ २४॥

"Where is that Rāma (the eldest brother of Lakṣmaṇa) who has pearl-like teeth and is possessed of a mighty bow? I can survive only if I am properly able to see him with Sītā. (24)

लोहिताक्षं महाबाहुमामुक्तमणिकुण्डलम्।
रामं यदि न पश्येयं गमिष्यामि यमक्षयम्॥ २५॥

"If I am not able to see the mighty-armed Rāma with reddish eyes and adorned with earrings made of gems, I shall surely reach the abode of Yama, the god of death. (25)

अतो नु किं दुःखतरं योऽहमिक्ष्वाकुनन्दनम्।
इमामवस्थामापन्नो नेह पश्यामि राघवम्॥ २६॥

"What can possibly be more painful to me than the fact that I do not behold Rāma, a scion of Raghu, the delight of the Ikṣwākus, at this juncture, when I am reduced to this wretched plight? (26)

हा राम रामानुज हा हा वैदेहि तपस्विनि।
न मां जानीत दुःखेन म्रियमाणमनाथवत्॥ २७॥

"Ah Rāma, Ah Lakṣmaṇa (younger brother of Rāma), Ah Sītā (a princess of the Videha clan), who are engaged in austerities, you do not know that I am dying through agony like a forlorn creature." (27)

स तेन राजा दुःखेन भृशमर्पितचेतनः।
अवगाढः सुदुष्पारं शोकसागरमब्रवीत्॥ २८॥

His mind being overwhelmed with that unbearable agony, and plunged as he was in that ocean of grief, which was most difficult to cross, the aforesaid king spoke of his grief in terms of an ocean in the following words: (28)

रामशोकमहावेगः सीताविरहपारगः।
श्वसितोर्मिमहावर्तो बाष्पवेगजलाविलः॥ २९॥
बाहुविक्षेपमीनोऽसौ विक्रन्दितमहास्वनः।
प्रकीर्णकेशशैवालः कैकेयीवडवामुखः॥ ३०॥
ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः।
वरवेलो नृशंसाया रामप्रव्राजनायतः॥ ३१॥
यस्मिन् बत निमग्नोऽहं कौसल्ये राघवं विना।
दुस्तरो जीवता देवि मयायं शोकसागरः॥ ३२॥

"This ocean of grief, in which, alas! I am plunged, O Kausalyā, bereft as I am of Rāma, is difficult for me to cross while I am living, O godly lady! Consciousness of Rāma's grief caused by his separation from his parents, relations and friends etc., is its tremendous force. Severance from Sītā is the other shore to which it extends. Outgoing and ingoing breaths are the waves and whirlpools. It is rendered turbid by the water of rivers flowing into it in the shape of the upsurge of tears of Kausalyā and others. The throwing about of arms in agony represents the leaping of fishes. The loud wailings represent its roaring. Dishevelled hair are the sea-weeds. Kaikeyī represents the submarine fire. It is the source of showers in the form of the welling up of

my tears. The words of Mantharā are so many mighty alligators infesting its waters. The couple of boons granted by me in favour of Kaikeyī represent its coastline and the term of Rāma's exile marks its extent. (29—32)

अशोभनं योऽहमिहाद्य राघवं
दिदृक्षमाणो न लभे सलक्ष्मणम्।
इतीव राजा विलपन् महायशाः
पपात तूर्णं शयने स मूर्च्छितः॥ ३३॥

"It is most unfortunate that I am unable to clasp on Rāma, a scion of Raghu, alongwith Lakṣmaṇa on this spot today, even though I long to see them." Lamenting thus, that highly illustrious monarch immediately dropped senseless, as it were, on the couch. (33)

इति विलपति पार्थिवे प्रणष्टे
करुणतरं द्विगुणं च रामहेतोः।
वचनमनुनिशम्य तस्य देवी
भयमगमत् पुनरेव राममाता॥ ३४॥

When the Emperor fainted while lamenting most piteously for Rāma as aforesaid, Queen Kausalyā, Śrī Rāma's mother, once more fell a prey to twofold fear on hearing his wail. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Sumantra does not succeed in soothing the agony of Kausalyā, who tossed about on the floor due to excess of grief over her separation from Śrī Rāma, even though he consoles her by telling her that Śrī Rāma, being resolute and high-minded, was living in the forest free from agony

ततो भूतोपसृष्टेव वेपमाना पुनः पुनः।
धरण्यां गतसत्त्वेव कौसल्या सूतमब्रवीत्॥ १॥

Trembling again and again as though possessed by a spirit, and lying on the floor as though life had departed from her, Kausalyā thereupon spoke to Sumantra as follows : (1)

नय मां यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः।
तान् विना क्षणमप्यद्य जीवितुं नोत्सहे ह्यहम्॥ २॥

"Take me to the place where Rāma (a scion of Kakutstha), Sītā and Lakṣmaṇa happen to be; for without them I cannot bear to live even for a moment longer today. (2)

निवर्तय रथं शीघ्रं दण्डकान् नय मामपि।
अथ तान् नानुगच्छामि गमिष्यामि यमक्षयम्॥ ३॥

"Quickly take the chariot back and convey me too to the Daṇḍaka forest. In case I do not follow them, I will proceed to the abode of Death." (3)

बाष्पवेगोपहतया स वाचा सज्जमानया।
इदमाश्वासयन् देवीं सूतः प्राञ्जलिरब्रवीत्॥ ४॥

Seeking to comfort the queen, the aforesaid charioteer submitted to her with folded hands as follows in a faltering voice choked with an upsurge of tears : (4)

त्यज शोकं च मोहं च सम्भ्रमं दुःखजं तथा।
व्यवधूय च संतापं वने वत्स्यति राघवः॥ ५॥

"Abandon grief and infatuation as well as agitation born of sorrow; for, shaking off agony, Śrī Rāma (a scion of Raghu) will take up his abode in the forest. (5)

लक्ष्मणश्चापि रामस्य पादौ परिचरन् वने।
आराधयति धर्मज्ञः परलोकं जितेन्द्रियः॥ ६॥

"Serving the feet of Śrī Rāma in the forest, Lakṣmaṇa too, who knows what is right and has subdued his senses, is straightening his path to the other world thereby. (6)

विजनेऽपि वने सीता वासं प्राप्य गृहेष्विव।
विस्रम्भं लभतेऽभीता रामे विन्यस्तमानसा॥ ७॥

"Getting her abode even in a lonely forest, Sītā, whose mind stands focussed on Śrī Rāma, remains undaunted and enjoys composure as if she were in her own house. (7)

नास्या दैन्यं कृतं किंचित् सुसूक्ष्ममपि लक्ष्यते।
उचितेव प्रवासानां वैदेही प्रतिभाति मे॥ ८॥

"Not the faintest dejection of any kind caused by her exile is traceable in her. The daughter of Janaka, the ruler of the Videha kingdom, appears to me as though accustomed to staying away from home now and then. (8)

नगरोपवनं गत्वा यथा स्म रमते पुरा।
तथैव रमते सीता निर्जनेषु वनेष्वपि॥ ९॥

"Sītā finds as much delight in lonely forests as she used to do in the past whenever she visited the groves in the precincts of the city. (9)

बालेव रमते सीताबालचन्द्रनिभानना।
रामा रामे ह्यदीनात्मा विजनेऽपि वने सती॥ १०॥

"The charming and virtuous Sītā, whose countenance shone like the full moon and who was ever undepressed in spirits, surely found delight as a girl even in the lonely forest in the presence of Śrī Rāma. (10)

तद्गतं हृदयं यस्यास्तदधीनं च जीवितम्।
अयोध्या हि भवेदस्या रामहीना तथा वनम्॥ ११॥

"Devoid of Śrī Rāma, however, Ayodhyā too would be no better than a forest to Sītā, whose heart is intent on him and whose life is dependent on him. (11)

परिपृच्छति वैदेही ग्रामांश्च नगराणि च।
गतिं दृष्ट्वा नदीनां च पादपान् विविधानपि॥ १२॥

"Seeing villages and cities too as well as the flow of rivers as also trees of every description, Sītā, a princess of the Videha clan, makes inquiries concerning them of Rāma or Lakṣmaṇa, whoever is by her side. (12)

रामं वा लक्ष्मणं वापि दृष्ट्वा जानाति जानकी।
अयोध्या क्रोशमात्रे तु विहारमिव साश्रिता॥ १३॥

"Finding Śrī Rāma or Lakṣmaṇa beside her, the daughter of Janaka feels that she is, as it were, on a visit to a pleasure-garden only a couple of miles away from Ayodhyā. (13)

इदमेव स्मराम्यस्याः सहसैवोपजल्पितम्।
कैकेयीसंश्रितं जल्पं नेदानीं प्रतिभाति माम्॥ १४॥

"I remember only this much pertaining to Sītā. The remark uttered by her only in an unguarded moment concerning Kaikeyī does not strike me just at present." (14)

ध्वंसयित्वा तु तद् वाक्यं प्रमादात् पर्युपस्थितम्।
ह्लादनं वचनं सूतो देव्या मधुरमब्रवीत्॥ १५॥

Skipping over that reference that had escaped from his lips through inadvertence, the charioteer spoke the following agreeable words that brought delight to the queen : (15)

अध्वना वातवेगेन सम्भ्रमेणातपेन च।
न विगच्छति वैदेह्याश्चन्द्रांशुसदृशी प्रभा॥ १६॥

"The splendour of Sītā (a princess of the Videha clan), which resembles the moonlight, does not fade through fatigue of the journey, high velocity of the winds, agitation caused by the sight of fearful beasts etc., and the heat of the sun. (16)

सदृशं शतपत्रस्य पूर्णचन्द्रोपमप्रभम्।
वदनं तद् वदान्याया वैदेह्या न विकम्पते॥ १७॥

"The well-known face of sweet-speaking Sītā, a princess of the Videha Kingdom, which resembles a lotus and whose effulgence vies with that of the full moon, never fades. (17)

अलक्तरसरक्ताभावलक्तरसवर्जितौ ।
अद्यापि चरणौ तस्याः पद्मकोशसमप्रभौ॥ १८॥

"Her soles, which, though no longer painted with Alakta (the red juice obtained from the resin of certain trees), still look red as Alakta and cast an effulgence akin to that of a lotus bud. (18)

नूपुरोत्कृष्टलीलेव खेलं गच्छति भामिनी।
इदानीमपि वैदेही तद्रागान्यस्तभूषणा॥ १९॥

"The high-minded Sītā (a princess of the Videha clan), who has not renounced her jewels out of love for Śrī Rāma, who is pleased to see her adorned, walks in a charming gait, as though outvying the cackling of swans by the music of her anklets. (19)

गजं वा वीक्ष्य सिंहं वा व्याघ्रं वा वनमाश्रिता।
नाहारयति संत्रासं बाहू रामस्य संश्रिता॥ २०॥

"Though living in the forest, she does not give way to fear on seeing an elephant or a lion or a tiger, fully relying as she does on the arms of Śrī Rāma. (20)

न शोच्यास्ते न चात्मा ते शोच्यो नापि जनाधिपः।
इदं हि चरितं लोके प्रतिष्ठास्यति शाश्वतम्॥ २१॥

"Neither they, nor your own self, nor the king deserves to be pitied. This story of Śrī Rāma will abide in the world forever. (21)

विधूय शोकं परिहृष्टमानसा
महर्षियाते पथि सुव्यवस्थिताः।
वने रता वन्यफलाशनाः पितुः
शुभां प्रतिज्ञां प्रतिपालयन्ति ते॥ २२॥

"Having shaken off grief, the three exiles, who are firmly established with a highly delighted mind on the path trodden by eminent sages and are enamoured of the forest, are fully implementing the sacred vow of their father, living on wild fruits etc., alone." (22)

तथापि सूतेन सुयुक्तवादिना
निवार्यमाणा सुतशोककर्शिता।
न चैव देवी विरराम कूजितात्
प्रियेति पुत्रेति च राघवेति च॥ २३॥

Even though being forbidden in the aforesaid manner by the charioteer, who spoke highly reasonable words, queen Kausalyā, who was torn with grief caused by separation from her son, did not cease in the least from crying out: "O my darling! O my son!! O scion of Raghu!!!" (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Apprehending danger to the king from his inability to bear the grief caused by separation from Śrī Rāma, Kausalyā, though foremost among devoted wives, twits Daśaratha

वनं गते धर्मरते रामे रमयतां वरे।
कौसल्या रुदती चार्ता भर्तारमिदमब्रवीत्॥ १॥

Śrī Rāma, who was devoted to righteousness and was the foremost among those who bring delight to the people, having departed for the forest, Kausalyā, who was feeling distressed due to separation from her son spoke weeping to her husband as follows : (1)

यद्यपि त्रिषु लोकेषु प्रथितं ते महद् यशः।
सानुक्रोशो वदान्यश्च प्रियवादी च राघवः॥ २॥
कथं नरवरश्रेष्ठ पुत्रौ तौ सह सीतया।
दुःखितौ सुखसंवृद्धौ वने दुःखं सहिष्यतः॥ ३॥

"Although your great glory is extended through all the three worlds, and it is well-known that you, a scion of Raghu, are full of compassion and generous and speak kindly to all, you never paused to think how your aforesaid two sons, Rāma and Lakṣmaṇa, with Sītā, who have been brought up in ease, will endure suffering in the forest when faced with hardships, O jewel among the foremost of men! (2-3)

सा नूनं तरुणी श्यामा सुकुमारी सुखोचिता।
कथमुष्णं च शीतं च मैथिली विसहिष्यते॥ ४॥

"Indeed, how will that young and delicate-bodied princess of Mithilā, who is still about sixteen years of age and is deserving of comforts, bear heat and cold? (4)

भुक्त्वाशनं विशालाक्षी सूपदंशान्वितं शुभम्।
वन्यं नैवारमाहारं कथं सीतोपभोक्ष्यते॥ ५॥

"How, having partaken of a rich diet with delicious sauces and other seasoned articles, will the large-eyed Sītā live on meals consisting of wild rice? (5)

गीतवादित्रनिर्घोषं श्रुत्वा शुभसमन्विता।
कथं क्रव्यादसिंहानां शब्दं श्रोष्यत्यशोभनम्॥ ६॥

"How, having listened to the sweet strains of vocal and instrumental music, will Sītā, who is richly endowed with auspicious qualities, bear to hear the unpleasant roar of lions, animals that feed on flesh? (6)

महेन्द्रध्वजसंकाशः क्व नु शेते महाभुजः।
भुजं परिघसंकाशमुपाधाय महाबलः॥ ७॥

"Where does the mighty-armed prince, Rāma—who is possessed of great might and (in delighting all) resembles the banner raised in honour of the mighty Indra on the 12th of the bright half of Bhādrapada as a mark of festivities—repose placing his arm, stout as an iron club, under his head for support? (7)

पद्मवर्णं सुकेशान्तं पद्मनिःश्वासमुत्तमम्।
कदा द्रक्ष्यामि रामस्य वदनं पुष्करेक्षणम्॥ ८॥

"When shall I behold again the exquisite countenance of Rāma, which possesses the hue of a lotus leaf and is decked with lovely locks, nay, whose breath emits the fragrance of a lotus and which is possessed of lotus-like eyes? (8)

वज्रसारमयं नूनं हृदयं मे न संशयः।
अपश्यन्त्या न तं यद् वै फलतीदं सहस्रधा॥ ९॥

"Surely my heart is made of a substance as hard as adamant : there is no doubt about it, as is clear from the fact that it does not break into a thousand pieces even while I do not behold him! (9)

यत् त्वया करुणं कर्म व्यपोह्य मम बान्धवाः।
निरस्ताः परिधावन्ति सुखार्हाः कृपणा वने॥ १०॥

"Indeed, it was a cruel act on your part that, expelled by you, my near and dear ones, who were deserving of comforts, knock about in a wretched condition in the forest, leaving the city! (10)

यदि पञ्चदशे वर्षे राघवः पुनरेष्यति।
जह्याद् राज्यं च कोशं च भरतो नोपलक्ष्यते॥ ११॥

"Even if Rāma, a scion of Raghu, returns to Ayodhyā in the fifteenth year, it is not expected that Bharata will relinquish the sovereignty and the exchequer. (11)

भोजयन्ति किल श्राद्धे केचित् स्वानेव बान्धवान्।
ततः पश्चात् समीक्षन्ते कृतकार्या द्विजोत्तमान्॥ १२॥

"It is a well-known fact that some householders feed their own relations (daughter's sons and others) on the occasion of a Śrāddha (a ceremony in honour and for the benefit of dead relatives on their death anniversary and at other times) and their object in the shape of making special gifts in their favour having been accomplished, attend to the foremost of other Brāhmaṇas invited for the Śrāddha, afterwards. (12)

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः।
न पश्चात् तेऽभिमन्यन्ते सुधामपि सुरोपमाः॥ १३॥

"Of them, such Brāhmaṇās as are men of character, learned and godlike do not accept afterwards even food which is delicious as ambrosia. (13)

ब्राह्मणेष्वपि वृत्तेषु भुक्तशेषं द्विजोत्तमाः।
नाभ्युपेतुमलं प्राज्ञाः शृङ्गच्छेदमिवर्षभाः॥ १४॥

"Even though it may be Brāhmaṇas that have finished their meals in the first instance, great Brāhmaṇas, who are highly enlightened, would not consent to partake of what is left after others have finished their meal, any more than bulls of excellent breed would brook the severance of their horns. (14)

एवं कनीयसा भ्रात्रा भुक्तं राज्यं विशाम्पते।
भ्राता ज्येष्ठो वरिष्ठश्च किमर्थं नावमन्यते॥ १५॥

"Why then will Rāma, who is the eldest and most deserving brother, not likewise disdain a kingship already enjoyed by a younger brother, O ruler of the people? (15)

न परेणाहृतं भक्ष्यं व्याघ्रः खादितुमिच्छति।
एवमेव नरव्याघ्रः परलीढं न मंस्यते॥ १६॥

"A tiger would not partake of the food brought by another; even so, Rāma, a tiger among men, would not set his heart on that which has been enjoyed by another. (16)

हविराज्यं पुरोडाशः कुशा यूपाश्च खादिराः।
नैतानि यातयामानि कुर्वन्ति पुनरध्वरे॥ १७॥

"The wise do not use for a second time in a sacrifice the following already used in another sacrifice, viz., sacrificial food, ghee, Puroḍāśa (a mass of ground rice rounded into a kind of cake, usually divided into pieces placed on receptacles and offered as an oblation in fire), blades of Kuśa grass and sacrificial posts of Khadira wood. (17)

तथा ह्यात्तमिदं राज्यं हृतसारां सुरामिव।
नाभिमन्तुमलं रामो नष्टसोममिवाध्वरम्॥ १८॥

"Even so, Rāma too will not be able to accept this sovereignty already enjoyed by Bharata, any more than one would set one's heart on wine deprived of its essence or on the remnants of the beverage called Soma, which is drunk during sacrificial performances. (18)

नैवंविधमसत्कारं राघवो मर्षयिष्यति।
बलवानिव शार्दूलो वालधेरभिमर्शनम्॥ १९॥

"Rāma (a scion of Raghu) will not suffer such indignity any more than a mighty tiger would brook the twisting of its tail. (19)

नैतस्य सहिता लोका भयं कुर्युर्महामृधे।
अधर्मं त्विह धर्मात्मा लोकं धर्मेण योजयेत्॥ २०॥

"All the worlds combined against him would not be able to cause terror into him even in a major conflict. He, however, did not wrest the throne of Ayodhyā, even though capable of doing so, because, his mind being intent on righteousness, he is vowed to lead even unrighteous people towards

righteousness by setting a noble example before them. (20)

नन्वसौ काञ्चनैर्बाणैर्महावीर्यो महाभुजः।
युगान्त इव भूतानि सागरानपि निर्दहेत्॥ २१॥

"That mighty-armed prince, possessed as he is of extraordinary might, can, if he so wills, even dry up the oceans by his shafts with gilded feathers even as the god of destruction dissolves the elements at the time of universal dissolution. (21)

स तादृशः सिंहबलो वृषभाक्षो नरर्षभः।
स्वयमेव हतः पित्रा जलजेनात्मजो यथा॥ २२॥

"That jewel among men, who is so powerful as indicated above, nay, who, possesses the strength of a lion and has eyes big as those of a bull, has been ruined by his own father even as the brood of a fish are devoured by the fish itself. (22)

द्विजातिचरितो धर्मः शास्त्रे दृष्टः सनातनैः।
यदि ते धर्मनिरते त्वया पुत्रे विवासिते॥ २३॥

"A son, who is deeply devoted to righteousness, having been exiled by you, it is problematic whether the path of virtue discovered by the ancient sages and followed by the twice-born really exists in your eyes. (23)

गतिरेका पतिर्नार्या द्वितीया गतिरात्मजः।
तृतीया ज्ञातयो राजंश्चतुर्थी नैव विद्यते॥ २४॥

"The main support of a woman is her husband, the second is her son, the third is her kindred; there is no fourth support at all, O king! (24)

तत्र त्वं मम नैवासि रामश्च वनमाहितः।
न वनं गन्तुमिच्छामि सर्वथा हा हता त्वया॥ २५॥

"Of the aforementioned three supports, you, my husband, are surely no support for me inasmuch as you are under the thumb of my co-wife; while Rāma has been sent away to the forest. I do not wish to proceed to the forest since I cannot live apart from you. In this way, alas! I have been utterly destroyed by you. (25)

हतं त्वया राष्ट्रमिदं सराज्यं
हताः स्म सर्वाः सह मन्त्रिभिश्च।
हता सपुत्रास्मि हताश्च पौराः
सुतश्च भार्या च तव प्रहृष्टौ॥ २६॥

"This kingdom of Kosala, alongwith other neighbouring kingdoms, has been ruined by you. Nay, we all (your people) alongwith the counsellors have been destroyed by you. I stand doomed with my son, Rāma. The citizens too have been ruined. Only your son, Bharata, and wife, Kaikeyī, feel greatly delighted." (26)

इमां गिरं दारुणशब्दसंहितां
निशम्य रामेति मुमोह दुःखितः।
ततः स शोकं प्रविवेश पार्थिवः
स्वदुष्कृतं चापि पुनस्तथास्मरत्॥ २७॥

Distressed to hear this condemnation of himself by Kausalyā, couched in harsh words, the Emperor fell into a swoon, crying "O Rāma!" He then got plunged in grief and also vividly recalled once more his past misdeed responsible for his present calamity. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

When reproached in harsh words by Kausalyā, though already feeling disconsolate through separation from his sons and daughter-in-law, Daśaratha falls into a swoon recalling his past sin in the form of killing a hermit boy, which was responsible for his present misfortune. On waking from his swoon he tries with folded hands to conciliate Kausalyā and on the latter reciprocating his sentiments, the Emperor is lulled into a nap

एवं तु क्रुद्धया राजा राममात्रा सशोकया।
श्रावितः परुषं वाक्यं चिन्तयामास दुःखितः॥ १॥

Told harsh words, as aforesaid, by the angry Kausalyā (Śrī Rāma's mother), who was full of grief, the king for his part felt distressed and fell abrooding. (1)

चिन्तयित्वा स च नृपो मोहव्याकुलितेन्द्रियः।
अथ दीर्घेण कालेन संज्ञामाप परंतपः॥ २॥

Nay, having reflected awhile the aforesaid monarch found his senses confused due to a spell of unconsciousness. And it was after a long time that the Emperor (who was noted for subduing his enemies) regained consciousness. (2)

स संज्ञामुपलभ्यैव दीर्घमुष्णं च निःश्वसन्।
कौसल्यां पार्श्वतो दृष्ट्वा ततश्चिन्तामुपागमत्॥ ३॥

Again, heaving a doleful sigh immediately on regaining consciousness, he relapsed into brooding on seeing Kausalyā by his side. (3)

तस्य चिन्तयमानस्य प्रत्यभात् कर्म दुष्कृतम्।
यदनेन कृतं पूर्वमज्ञानाच्छब्दवेधिना॥ ४॥

Even as he reflected, the sinful deed that had been unwittingly perpetrated by him in the past while hitting a mark (screened from sight) with the help of sound alone flashed on his mind. (4)

अमनास्तेन शोकेन रामशोकेन च प्रभुः।
द्वाभ्यामपि महाराजः शोकाभ्यामभितप्यते॥ ५॥

The mighty Emperor felt disconcerted through remorse caused by the thought of that sinful deed as well as through grief born of separation from Śrī Rāma and was tormented with the dual grief. (5)

दह्यमानस्तु शोकाभ्यां कौसल्यामाह दुःखितः।
वेपमानोऽञ्जलिं कृत्वा प्रसादार्थमवाङ्मुखः॥ ६॥

Folding his hands in order to propitiate Kausalyā, the king, who was being consumed by the twofold grief and was feeling afflicted thereby, spoke trembling to Kausalyā as follows, his face hanging downward : (6)

प्रसादये त्वां कौसल्ये रचितोऽयं मयाञ्जलिः।
वत्सला चानृशंसा च त्वं हि नित्यं परेष्वपि॥ ७॥

"I seek your favour, O Kausalyā ! Here is my supplication to you with folded hands. In fact, you are ever full of affection even to your enemies and tender-hearted. (7)

भर्ता तु खलु नारीणां गुणवान् निर्गुणोऽपि वा।
धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतम्॥ ८॥

"The husband for his part, be he full of virtues or even lacking in them, is indeed a visible deity to ladies knowing what is right, O godly lady ! (8)

सा त्वं धर्मपरा नित्यं दृष्टलोकपरावरा।
नार्हसे विप्रियं वक्तुं दुःखितापि सुदुःखितम्॥ ९॥

"Though afflicted, you, who are not only conversant with the principles of righteousness of every kind but also ever devoted to righteousness and have seen both good and evil fortune in the world,

ought not to have told me unpalatable things, greatly afflicted as I am." (9)

तद् वाक्यं करुणं राज्ञः श्रुत्वा दीनस्य भाषितम्।
कौसल्या व्यसृजद् बाष्पं प्रणालीव नवोदकम्॥ १०॥

Hearing that piteous appeal uttered by the wretched king, Kausalyā shed tears even as a drain allows rain water to flow through it. (10)

सा मूर्ध्नि बद्ध्वा रुदती राज्ञः पद्ममिवाञ्जलिम्।
सम्भ्रमादब्रवीत् त्रस्ता त्वरमाणाक्षरं वचः॥ ११॥

Interlocking on her own head the king's palms joined in the form of a lotus, Kausalyā, who felt dismayed with the thought of having wronged her husband, spoke weeping in hurried tones through confusion as follows : (11)

प्रसीद शिरसा याचे भूमौ निपतितास्मि ते।
याचितास्मि हता देव क्षन्तव्याहं नहि त्वया॥ १२॥

"Be gracious to me: I entreat you with bowed head and lie prostrate at your feet. Since I have been entreated by you (my superior,which is a matter for shame to me), I am ruined. In any case, I do not deserve to be pardoned by you and court punishment at your hands for the wrong done by me to you. (12)

नैषा हि सा स्त्री भवति श्लाघनीयेन धीमता।
उभयोर्लोकयोर्लोके पत्या या सम्प्रसाद्यते॥ १३॥

"Surely she is not a woman of noble descent, who is earnestly propitiated by her wise husband, who is praiseworthy (adorable) for her in both the worlds. (13)

जानामि धर्मं धर्मज्ञ त्वां जाने सत्यवादिनम्।
पुत्रशोकार्तया तत्तु मया किमपि भाषितम्॥ १४॥

"I know my duty towards you, O knower of what is right, and also know you to be veracious. Something unseemly was, however, uttered by me, stricken as I was with grief caused by separation from my son. (14)

शोको नाशयते धैर्यं शोको नाशयते श्रुतम्।
शोको नाशयते सर्वं नास्ति शोकसमो रिपुः॥ १५॥

"Grief eradicates patience, grief effaces learning. Grief destroys all, there is no enemy like grief. (15)

शक्यमापतितः सोढुं प्रहारो रिपुहस्ततः।
सोढुमापतितः शोकः सुसूक्ष्मोऽपि न शक्यते॥ १६॥

"A blow that has descended from the hands of an enemy can be sustained. Grief, however, that has appeared all of a sudden cannot be endured even though it is very minute. (16)

वनवासाय रामस्य पञ्चरात्रोऽत्र गण्यते।
यः शोकहतहर्षायाः पञ्चवर्षोपमो मम॥ १७॥

"The period of five nights that has elapsed since Rāma left for sojourning in the forest is reckoned as equal in length to five years at this moment by me, whose joy has been marred by grief. (17)

तं हि चिन्तयमानायाः शोकोऽयं हृदि वर्धते।
नदीनामिव वेगेन समुद्रसलिलं महत्॥ १८॥

"Even as I think of Rāma, this grief born of separation from him, abiding in my breast grows in intensity, in the same way as the water of an ocean swells with the rapid inflow of rivers." (18)

एवं हि कथयन्त्यास्तु कौसल्यायाः शुभं वचः।
मन्दरश्मिरभूत् सूर्यो रजनी चाभ्यवर्तत॥ १९॥

While Kausalyā was speaking conciliatory words as aforesaid, the sun's rays became faint and the night prevailed. (19)

अथ प्रह्लादितो वाक्यैर्देव्या कौसल्यया नृपः।
शोकेन च समाक्रान्तो निद्राया वशमेयिवान्॥ २०॥

Cheered by Queen Kausalyā in so many words and overpowered by grief, the king forthwith fell into the grip of slumber. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Waking from sleep after a while and recalling his sinful deed, which spelt death to him, Daśaratha proceeds to tell Kausalyā how, while he was Prince Regent of Ayodhyā, he went out a-hunting in the forest one day and heard during the last watch of the night the sound of a hermit boy filling his pitcher with water by submerging into Sarayū river. Mistaking the gurgling sound for the trumpeting of an elephant, Daśaratha hit the boy with an arrow, which dug deep into his body and mortally wounded him. On approaching his quarry he discovered the fatal blunder and tendered his heartfelt apology to the hermit boy, who asked him to extract the arrow from his body and report the matter to his aged parents. The boy died immediately the arrow was taken out of his body

प्रतिबुद्धो मुहूर्तेन शोकोपहतचेतनः।
अथ राजा दशरथः स चिन्तामभ्यपद्यत॥ १॥

Having woken from sleep after an hour or so, the said King Daśaratha, whose mind was obscured through grief, now fell a prey to anxiety. (1)

रामलक्ष्मणयोश्चैव विवासाद् वासवोपमम्।
आपेदे उपसर्गस्तं तमः सूर्यमिवासुरम्॥ २॥

Consequent on the banishment of Śrī Rāma and Lakṣmaṇa, grief had seized the king, who vied in might and splendour with Indra, the ruler of gods, even as obscurity, which is attributed to the demon Rāhu (also recognized as a planet), seizes the sun at the time of a solar eclipse. (2)

सभार्ये हि गते रामे कौसल्यां कोसलेश्वरः।
विवक्षुरसितापाङ्गीं स्मृत्वा दुष्कृतमात्मनः॥ ३॥

Recollecting his misdeed as responsible for his present misfortune in the shape of separation from his sons and daughter-in-law, when Śrī Rāma had actually departed for the forest with his wife and Lakṣmaṇa, Daśaratha (the king of Kosala) felt inclined to tell Kausalyā, the corners of whose eyes were noted for their dark colour, all about it. (3)

स राजा रजनीं षष्ठीं रामे प्रव्राजिते वनम्।
अर्धरात्रे दशरथः सोऽस्मरद् दुष्कृतं कृतम्॥ ४॥

On the sixth night after Śrī Rāma had been sent into exile the celebrated King Daśaratha remembered at midnight the misdeed perpetrated by him. (4)

स राजा पुत्रशोकार्तः स्मृत्वा दुष्कृतमात्मनः।
कौसल्यां पुत्रशोकार्तामिदं वचनमब्रवीत्॥ ५॥

Recollecting his misdeed, the aforesaid monarch, who was stricken with grief caused by separation from his son, spoke as follows to Kausalyā, who was equally stricken with grief born of separation from her son : (5)

यदाचरति कल्याणि शुभं वा यदि वाशुभम्।
तदेव लभते भद्रे कर्ता कर्मजमात्मनः॥ ६॥

"A doer surely reaps, O blessed lady, the fruit of his own deeds, corresponding to the nature, good or evil, of that which he does, O gracious one ! (6)

गुरुलाघवमर्थानामारम्भे कर्मणां फलम्।
दोषं वा यो न जानाति स बाल इति होच्यते॥ ७॥

"He who does not reckon, while undertaking actions, the relative importance of their fruits as well as the advantages or

disadvantages accruing from them is surely dubbed as a fool. (7)

कश्चिदाम्रवणं छित्त्वा पलाशांश्च निषिञ्चति।
पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे॥ ८॥

"Anyone who, cutting down a whole mango grove (because of its unattractive and tiny blossoms) nourishes a cluster of Palāśa trees expecting large and luscious fruits on seeing their charming and big flowers repents at the time of their fruition. (8)

अविज्ञाय फलं यो हि कर्म त्वेवानुधावति।
स शोचेत् फलवेलायां यथा किंशुकसेचकः॥ ९॥

"Indeed, like the man who nourishes a Kiṁśuka tree, he who embarks on action alone, not minding the consequences, is sure to repent when the action bears fruit. (9)

सोऽहमाम्रवणं छित्त्वा पलाशांश्च न्यषेचयम्।
रामं फलागमे त्यक्त्वा पश्चाच्छोचामि दुर्मतिः॥ १०॥

"Cutting down a mango grove, I have accordingly watered Palāśa trees and sending away Rāma to the forest at a time when the said mango grove was going to bear fruit, I repent, a fool that I am! (10)

लब्धशब्देन कौसल्ये कुमारेण धनुष्मता।
कुमारः शब्दवेधीति मया पापमिदं कृतम्॥ ११॥

"The sin which I am going to describe now was perpetrated by me, O Kausalyā, while I was yet a prince wielding a bow and arrows and had won the title of a prince expert in hitting an invisible mark with the help of the sound made by it. (11)

तदिदं मेऽनुसम्प्राप्तं देवि दुःखं स्वयंकृतम्।
सम्मोहादिह बालेन यथा स्याद् भक्षितं विषम्॥ १२॥

"This disaster, which was earned by myself, has been reaped by me, O godly lady, in the same way as poison may be swallowed by a child through excessive folly. (12)

यथान्यः पुरुषः कश्चित् पलाशैर्मोहितो भवेत्।
एवं मयाप्यविज्ञातं शब्दवेध्यमिदं फलम्॥ १३॥

"Even as a common man would be deluded by the charming red blossoms of a Palāśa tree and misled to think that it would yield equally large and delicious fruits, so it was never suspected by me that the dexterity acquired by me in hitting an invisible mark with the help of its sound would yield such a disastrous result. (13)

देव्यनूढा त्वमभवो युवराजो भवाम्यहम्।
ततः प्रावृडनुप्राप्ता मम कामविवर्धिनी॥ १४॥

"You were not married with me till then, O pious lady, and I was only Prince Regent at that time. Then set in the monsoon, which keenly enhanced my passion for hunting. (14)

अपास्य हि रसान् भौमांस्तप्त्वा च जगदंशुभिः।
परेताचरितां भीमां रविराचरते दिशम्॥ १५॥

"Sucking the moisture of the earth and scorching the world with its rays, the sun had begun to course through the southern quarter haunted by spirits and, therefore, exciting fear. (15)

उष्णमन्तर्दधे सद्यः स्निग्धा ददृशिरे घनाः।
ततो जहृषिरे सर्वे भेकसारङ्गबर्हिणः॥ १६॥

"Clouds laden with moisture appeared in the sky and the heat vanished all of a sudden. Frogs, the Cātaka birds and peacocks all rejoiced in consequence. (16)

क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव पतत्रिणः।
वृष्टिवातावधूताग्रान् पादपानभिपेदिरे॥ १७॥

"Birds, which had the upper part of their wings drenched and which, therefore, looked as though bathed, could reach with difficulty the trees on which they had nestled and, whose ends were shaken by rain and the winds. (17)

पतितेनाम्भसाऽऽच्छन्नः पतमानेन चासकृत्।
आबभौ मत्तसारङ्गस्तोयराशिरिवाचलः॥ १८॥

"Covered by the rain water already fallen and still repeatedly falling on it, the mountain with elephants in rut looked like a waveless ocean and a drenched mountain. (18)

पाण्डुरारुणवर्णानि स्त्रोतांसि विमलान्यपि।
सुस्त्रुवुर्गिरिधातुभ्यः सभस्मानि भुजंगवत्॥ १९॥

"Cascades carrying transparent waters ran in a serpentine course assuming a white, ruddy and ashy colour on the way due to contact with mountain-minerals of those colours. (19)

तस्मिन्नतिसुखे काले धनुष्मानिषुमान् रथी।
व्यायामकृतसंकल्पः सरयूमन्वगां नदीम्॥ २०॥
निपाने महिषं रात्रौ गजं वाभ्यागतं मृगम्।
अन्यद् वा श्वापदं किंचिज्जिघांसुरजितेन्द्रियः॥ २१॥

"Having made up my mind to take some exercise by way of hunting, and with my senses uncontrolled, I drove at that most agreeable period in a chariot to the river Sarayū, equipped with a bow and arrows and wishing to hunt at night a wild buffalo, an elephant or any other beast of prey or deer, accidentally arrived at some ford in the river. (20-21)

अथान्धकारे त्वश्रौषं जले कुम्भस्य पूर्यतः।
अचक्षुर्विषये घोषं वारणस्येव नर्दतः॥ २२॥

"Presently in the darkness I, for my part, heard the sound of a pitcher being filled in with water of the river, resembling the sound of a trumpeting elephant, at a place which was not before my eyes. (22)

ततोऽहं शरमुद्धृत्य दीप्तमाशीविषोपमम्।
शब्दं प्रति गजप्रेप्सुरभिलक्ष्यमपातयम्॥ २३॥

"Taking out from my quiver an effulgent arrow, resembling a snake in its deadly effect, I then discharged it in the direction of the sound in the hope of hitting the mark, as I wished to bag the elephant after killing it. (23)

अमुञ्चं निशितं बाणमहमाशीविषोपमम्।
तत्र वागुषसि व्यक्ता प्रादुरासीद् वनौकसः॥ २४॥
हा हेति पततस्तोये बाणाद् व्यथितमर्मणः।
तस्मिन्निपतिते भूमौ वागभूत् तत्र मानुषी॥ २५॥

"In the quarter where I hurled my sharp arrow, resembling a snake in its deadly effect, there emerged in the dawn the clear wail of a dweller in the forest dropping down in water, his vital part tormented with pain caused by the arrow. On his having dropped down to the ground issued forth on that very spot a human voice saying: (24-25)

कथमस्मद्विधे शस्त्रं निपतेच्च तपस्विनि।
प्रविविक्तां नदीं रात्रावुदाहारोऽहमागतः॥ २६॥

" 'How could a weapon descend on an ascetic like myself, who can have no enemy? I came at the close of night to this exceedingly lonely river bank with the intention of drawing water. (26)

इषुणाभिहतः केन कस्य वापकृतं मया।
ऋषेर्हि न्यस्तदण्डस्य वने वन्येन जीवतः॥ २७॥

" 'By whom have I been hit with an arrow? Or, to whom could offence have been given by me, a seer who has forsworn every form of violence and who was living in a forest on the produce of the forest? (27)

कथं नु शस्त्रेण वधो मद्विधस्य विधीयते।
जटाभारधरस्यैव वल्कलाजिनवाससः॥ २८॥

" 'How can the killing by means of a weapon of an ascetic like me, wearing a mass of matted hair on his head and clad in the bark of trees and deerskin, be enjoined by the scriptures? (28)

को वधेन ममार्थी स्यात् किं वास्यापकृतं मया।
एवं निष्फलमारब्धं केवलानर्थसंहितम्॥ २९॥

" 'Who can have any interest in killing me or what offence has been given by me to the man who has hit me with an arrow? In this way a futile act has been done by him, and an act which will be attended with evil consequences alone. (29)

न क्वचित् साधु मन्येत यथैव गुरुतल्पगम्।
नेमं तथानुशोचामि जीवितक्षयमात्मनः॥ ३०॥
मातरं पितरं चोभावनुशोचामि मद्वधे।
तदेतन्मिथुनं वृद्धं चिरकालभृतं मया॥ ३१॥
मयि पञ्चत्वमापन्ने कां वृत्तिं वर्तयिष्यति।
वृद्धौ च मातापितरावहं चैकेषुणा हतः॥ ३२॥

केन स्म निहताः सर्वे सुबालेनाकृतात्मना।
तां गिरं करुणं श्रुत्वा मम धर्मानुकांक्षिणः॥ ३३॥
कराभ्यां सशरं चापं व्यथितस्यापतद् भुवि।
तस्याहं करुणं श्रुत्वा ऋषेर्विलपतो निशि॥ ३४॥
सम्भ्रान्तः शोकवेगेन भृशमासं विचेतनः।
तं देशमहमागम्य दीनसत्त्वः सुदुर्मनाः॥ ३५॥
अपश्यमिषुणा तीरे सरय्वास्तापसं हतम्।
अवकीर्णजटाभारं प्रविद्धकलशोदकम्॥ ३६॥
पांसुशोणितदिग्धाङ्गं शयानं शल्यवेधितम्।
स मामुद्वीक्ष्य नेत्राभ्यां त्रस्तमस्वस्थचेतनम्॥ ३७॥
इत्युवाच वचः क्रूरं दिधक्षन्निव तेजसा।
किं तवापकृतं राजन् वने निवसता मया॥ ३८॥
जिहीर्षुरम्भो गुर्वर्थं यदहं ताडितस्त्वया।
एकेन खलु बाणेन मर्मण्यभिहते मयि॥ ३९॥
द्वावन्धौ निहतौ वृद्धौ माता जनयिता च मे।
तौ नूनं दुर्बलावन्धौ मत्प्रतीक्षौ पिपासितौ॥ ४०॥
चिरमाशां कृतां कष्टां तृष्णां संधारयिष्यतः।
न नूनं तपसो वास्ति फलयोगः श्रुतस्य वा॥ ४१॥
पिता यन्मां न जानीते शयानं पतितं भुवि।
जानन्नपि च किं कुर्यादशक्तश्चापरिक्रमः॥ ४२॥
भिद्यमानमिवाशक्तस्त्रातुमन्यो नगो नगम्।
पितुस्त्वमेव मे गत्वा शीघ्रमाचक्ष्व राघव॥ ४३॥

" 'Nowhere will anyone admire him any more than one would admire a man seeking the bed of his preceptor's wife. I do not grieve for this loss of my life so much as for the fate of my father and mother both on my expiry. By what means of subsistence will this aged couple, maintained for long by me, support themselves when I have met my end? My aged parents as well as myself stand killed with a single arrow. By what ignorant fool of an uncontrolled mind have we all been done to death?'

"The bow with an arrow which I held in my hands at the moment dropped from my hands to the ground, distressed as I was to hear that plaintive cry, and sought only to do what was right. Hearing the piteous lament of the seer, who was wailing during the close of the night, I lost my consciousness again and again, utterly confounded as I was due to the outburst of grief. Reaching the place where he lay, distressed in mind and extremely sad at heart, as I was, I beheld the ascetic lying on the bank of the Sarayū, struck with an arrow and pierced with its point, the mass of matted hair on his head put out of order, the water of his pitcher run out and his limbs besmeared with dust and blood. Staring at me, who stood alarmed and sick in mind, with his blood shot eyes as if going to consume me with his glory of austerity, he addressed the following harsh words to me : 'What wrong was done by me to you, O king, living as I did in the forest, that while intending to take water for my parents, I was hit by you? On my being hit in a vital part with a single arrow, my blind and aged mother and father both have been virtually killed. Feeble, blind and thirsty, they must be anxiously waiting for me and will be cherishing since long the hope of getting water placed in me, and enduring their painful thirst. Surely askesis or learning has not yet borne fruit in my case or in the case of my father; for my father does not know anything about myself having fallen down, mortally wounded, and lying on the ground. Even if he knew, what could he do, feeble and unable as he is to move, and in this way is incapable of protecting me as any tree is incapable of protecting a neighbouring tree which is going to be rent asunder. Seeking the presence of my father, O scion of Raghu, speak you alone to him speedily about me. (30—43)

न त्वामनुदहेत् क्रुद्धो वनमग्निरिवैधितः।
इयमेकपदी राजन् यतो मे पितुराश्रमः॥ ४४॥

" 'If you take courage in both hands and confess your guilt before him, I am sure he will not burn you in his wrath as a swollen fire would consume a forest. Here is the track by which my father's hermitage can be reached. (44)

तं प्रसादय गत्वा त्वं न त्वा संकुपितः शपेत्।
विशल्यं कुरु मां राजन् मर्म मे निशितः शरः॥ ४५॥
रुणद्धि मृदु सोत्सेधं तीरमम्बुरयो यथा।
सशल्यः क्लिश्यते प्राणैर्विशल्यो विनशिष्यति॥ ४६॥
इति मामविशच्चिन्ता तस्य शल्यापकर्षणे।
दुःखितस्य च दीनस्य मम शोकातुरस्य च॥ ४७॥
लक्षयामास स ऋषिश्चिन्तां मुनिसुतस्तदा।
ताम्यमानं स मां कृच्छ्रादुवाच परमार्थवित्॥ ४८॥

" 'Approaching him, seek his forgiveness lest he should get enraged and execrate you. Render me free from pain by extracting the shaft from my body, O king, since your sharp-pointed arrow torments my vital part in the same way as a river current corrodes a high sandy bank.' "While I was going to extract the arrow from his body, the following thought entered my mind: 'With the arrow still rankling in his body the hermit boy will continue to suffer, even though he will survive, while he will surely expire the moment the shaft is removed from his body.' That sage, son of a hermit, immediately perceived my anxiety, distressed, miserable and stricken with grief as I was. The hermit boy, who knew the essence of the scriptures, spoke with difficulty as follows to me, who was feeling perplexed in mind : (45—48)

सीदमानो विवृत्ताङ्गोऽचेष्टमानो गतः क्षयम्।
संस्तभ्य शोकं धैर्येण स्थिरचित्तो भवाम्यहम्॥ ४९॥

" 'Though getting faint and motionless, with my eyes turned round, since I have approached my end, I am trying to compose my mind, restraining my grief by recourse to firmness. (49)

ब्रह्महत्याकृतं तापं हृदयादपनीयताम्।
न द्विजातिरहं राजन् मा भूत् ते मनसो व्यथा॥ ५०॥

" 'Let agony caused by the thought of your having killed a Brāhmaṇa be driven away from your heart. I am not a Brāhmaṇa, O king; hence let there be no anguish in your mind on that score. (50)

शूद्रायामस्मि वैश्येन जातो नरवराधिप।
इतीव वदतः कृच्छ्राद् बाणाभिहतमर्मणः॥ ५१॥
विघूर्णतो विचेष्टस्य वेपमानस्य भूतले।
तस्य त्वाताम्यमानस्य तं बाणमहमुद्धरम्।
स मामुद्वीक्ष्य संत्रस्तो जहौ प्राणांस्तपोधनः॥ ५२॥

" 'I was procreated by a Vaiśya through a Śūdra woman, O ruler of the foremost of men !' "While he was speaking as aforesaid with difficulty, his vital part having been smitten with the arrow, and was now rolling on the ground, now tossing about, now quivering and now fainting, I took out that arrow from his body. Looking dismayed (due to anxiety on the score of his parents) at me, the boy, whose only wealth was his asceticism, gave up the ghost. (51-52)

जलार्द्रगात्रं तु विलप्य कृच्छ्रं
मर्मव्रणं संततमुच्छ्वसन्तम्।
ततः सरय्वां तमहं शयानं
समीक्ष्य भद्रे सुभृशं विषण्णः॥ ५३॥

"I felt extremely sad, O blessed lady, to behold him sighing again and again after speaking out his mind with difficulty, his vital part having been injured, and then lying dead on the bank of the Sarayū, drenched all over his body with water." (53)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Daśaratha continues to tell Kausalyā how, having sought the presence of the aged parents of the deceased, he apprised them of the sad incident and escorted them to the river bank, where their son lay dead; how, clasping the boy to their bosom, they both piteously wailed and offered libations of water to his spirit for its benefit; how, invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would meet his death in his agony of separation from his son, the ascetic couple gave up the ghost and attained the Supreme. Having thus related the story of his imprecation and loudly lamenting, the Emperor breathes his last with the thought of Śrī Rāma foremost in his mind

वधमप्रतिरूपं तु महर्षेस्तस्य राघवः।
विलपन्नेव धर्मात्मा कौसल्यामिदमब्रवीत्॥ १॥

Recalling how that great seer was killed undeservedly by him, the pious-minded Daśaratha, a scion of Raghu, for his part continued to speak as follows to Kausalyā, mourning all the time for his son: (1)

तदज्ञानान्महत्पापं कृत्वा संकुलितेन्द्रियः।
एकस्त्वचिन्तयं बुद्ध्या कथं नु सुकृतं भवेत्॥ २॥

"Having perpetrated through ignorance that egregious sin, I thought with the help of my reason, my senses being utterly confounded and I being alone, how good luck may yet attend on me. (2)

ततस्तं घटमादाय पूर्णं परमवारिणा।
आश्रमं तमहं प्राप्य यथाख्यातपथं गतः॥ ३॥

"Taking that pitcher (left by the deceased) when it had been filled with purified water of the Sarayū, and proceeding along the track already pointed out by the hermit boy, I reached the hermitage referred to by the deceased. (3)

तत्राहं दुर्बलावन्धौ वृद्धावपरिणायकौ।
अपश्यं तस्य पितरौ लूनपक्षाविव द्विजौ॥ ४॥

"There I saw his feeble, blind and aged parents, with none to conduct them here and there and resembling a pair of birds whose wings had been clipped. (4)

तन्निमित्ताभिरासीनौ कथाभिरपरिश्रमौ।
तामाशां मत्कृते हीनावुपासीनावनाथवत्॥ ५॥

"Remaining occupied with talks concerning their only son, they sat free from ennui and like two forlorn persons they fondly hugged the hope of meeting their son, though deprived of it through my doing. (5)

शोकोपहतचित्तश्च भयसंत्रस्तचेतनः।
तच्चाश्रमपदं गत्वा भूयः शोकमहं गतः॥ ६॥

"My intellect being already clouded with grief and my mind dismayed through apprehension of incurring the displeasure of the ascetic couple, I fell a prey to further grief on reaching the site of that hermitage. (6)

पदशब्दं तु मे श्रुत्वा मुनिर्वाक्यमभाषत।
किं चिरायसि मे पुत्र पानीयं क्षिप्रमानय॥ ७॥

"Hearing my footfalls, the sage for his part spoke as follows: 'Why are you

tarrying, my son? Pray, bring water immediately. (7)

यन्निमित्तमिदं तात सलिले क्रीडितं त्वया।
उत्कण्ठिता ते मातेयं प्रविश क्षिप्रमाश्रमम्॥ ८॥

"'Your mother here is seized with anxiety because, O dear son, you have sported in water so long; pray, enter the hermitage without delay. (8)

यद् व्यलीकं कृतं पुत्र मात्रा ते यदि वा मया।
न तन्मनसि कर्तव्यं त्वया तात तपस्विना॥ ९॥

"'The offence, if any, that may have been given to you by your mother or myself, my son, should not be taken to heart by you, my child, an ascetic that you are. (9)

त्वं गतिस्त्वगतीनां च चक्षुस्त्वं हीनचक्षुषाम्।
समासक्तास्त्वयि प्राणाः कथं त्वं नाभिभाषसे॥ १०॥

"'You are our support, supportless as we are; nay, you are our eyesight, sightless as we are. Our senses are focussed on you. How then do you not speak to me?' (10)

मुनिमव्यक्तया वाचा तमहं सज्जमानया।
हीनव्यञ्जनया प्रेक्ष्य भीतचित्त इवाब्रुवम्॥ ११॥

"As though frightened in mind to behold the sage, I replied to him in faltering and inarticulate words, lacking in certain consonants. (11)

मनसः कर्म चेष्टाभिरभिसंस्तभ्य वाग्बलम्।
आचचक्षे त्वहं तस्मै पुत्रव्यसनजं भयम्॥ १२॥

"Fully controlling fear (which is an action of the mind) by means of outward signs (showing fearlessness) and acquiring the power of expression, I for my part told him (in the following words) of the fear that awaited him as a result of his son's death. (12)

क्षत्रियोऽहं दशरथो नाहं पुत्रो महात्मनः।
सज्जनावमतं दुःखमिदं प्राप्तं स्वकर्मजम्॥ १३॥

"'I am a Kṣatriya named Daśaratha, and not the son of your exalted self. As a result of my own action this agony, which is despised by noble men, has been reaped by me. (13)

भगवंश्चापहस्तोऽहं सरयूतीरमागतः।
जिघांसुः श्वापदं किंचिन्निपाने वागतं गजम्॥ १४॥

"'Desirous of killing any beast of prey or elephant arrived in a ford for drinking water, I sought the bank of the Sarayū, bow in hand, O holy sage! (14)

ततः श्रुतो मया शब्दो जले कुम्भस्य पूर्यतः।
द्विपोऽयमिति मत्वाहं बाणेनाभिहतो मया॥ १५॥

"'Presently was heard by me the sound of a pitcher being filled in water. I stood unsuspecting, believing that it was an elephant that was making the sound and the living being (responsible for the sound) was hit by me with an arrow. (15)

गत्वा तस्यास्ततस्तीरमपश्यमिषुणा हृदि।
विनिर्भिन्नं गतप्राणं शयानं भुवि तापसम्॥ १६॥

"'Proceeding to the bank of the river immediately I found an ascetic lying on the ground with his life well-nigh extinct, pierced as he was with the arrow in the heart. (16)

ततस्तस्यैव वचनादुपेत्य परितप्यतः।
स मया सहसा बाण उद्धृतो मर्मतस्तदा॥ १७॥

"'Then, drawing near, at the instance of the ascetic himself, who had been suffering intense pain, the said arrow was immediately extracted from his vital part by me. (17)

स चोद्धृतेन बाणेन सहसा स्वर्गमास्थितः।
भगवन्तावुभौ शोचन्नन्धाविति विलप्य च॥ १८॥

"'With the arrow extracted from his bosom, the ascetic forthwith ascended to heaven, grieving for you both, and lamenting on the ground that you were blind. (18)

अज्ञानाद् भवतः पुत्रः सहसाभिहतो मया।
शेषमेवं गते यत् स्यात् तत् प्रसीदतु मे मुनिः॥ १९॥

"'Through ignorance your son has been rashly killed by me. Such being the case, may Your Holiness be pleased to direct what remains to be done.' (19)

स तच्छ्रुत्वा वचः क्रूरं मया तदघशंसिना।
नाशकत् तीव्रमायासं स कर्तुं भगवानृषिः॥ २०॥

"Hearing that cruel story related by me, who confessed the guilt, the aforesaid sage, though capable of pronouncing a terrible curse, could not do so, my sin having been attenuated by voluntary confession. (20)

स बाष्पपूर्णवदनो निःश्वसन् शोकमूर्च्छितः।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितम्॥ २१॥

"Stupefied through grief and sighing, his face bathed in tears, the sage, who was exceptionally glorious, replied as follows to me, who stood near him with folded hands : (21)

यद्येतदशुभं कर्म न स्म मे कथयेः स्वयम्।
फलेन्मूर्धा स्म ते राजन् सद्यः शतसहस्रधा॥ २२॥

" 'Had you not told me of this evil deed yourself, your head, O king, would have instantly split into a hundred or even thousand pieces. (22)

क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः।
ज्ञानपूर्वं कृतः स्थानाच्च्यावयेदपि वज्रिणम्॥ २३॥

" 'The death of a hermit wittingly brought about by a Kṣatriya in particular, O king, is sure to bring down even Indra, the wielder of a thunderbolt, from his position. (23)

सप्तधा तु भवेन्मूर्धा मुनौ तपसि तिष्ठति।
ज्ञानाद् विसृजतः शस्त्रं तादृशे ब्रह्मवादिनि॥ २४॥

" 'Nay, the head of a man consciously hurling a weapon against such a hermit, remaining engaged in austerities and expounding the Vedas, is sure to split into seven. (24)

अज्ञानाद्धि कृतं यस्मादिदं ते तेन जीवसे।
अपि ह्यकुशलं न स्याद् राघवाणां कुतो भवान्॥ २५॥

" 'Since this sinful deed has been done by you actually through ignorance, therefore you survive. Otherwise the race of the Raghus itself would have become extinct, much more you.' (25)

नय नौ नृप तं देशमिति मां चाभ्यभाषत।
अद्य तं द्रष्टुमिच्छावः पुत्रं पश्चिमदर्शनम्॥ २६॥
रुधिरेणावसिक्ताङ्गं प्रकीर्णाजिनवाससम्।
शयानं भुवि निःसंज्ञं धर्मराजवशं गतम्॥ २७॥

"The sage further said to me, 'Take us, O monarch, to that place where my son is lying dead. We two long today to see that son of ours—whom, alas, we are going to see for the last time—lying unconscious on the ground, transferred to the control of Dharmarāja (the god of piety, who receives virtuous souls into his realm after death), his whole body bathed in blood and his robes of deerskin thrown about.' (26-27)

अथाहमेकस्तं देशं नीत्वा तौ भृशदुःखितौ।
अस्पर्शयमहं पुत्रं तं मुनिं सह भार्यया॥ २८॥

"I took the sore afflicted couple to that spot single-handed, and I immediately made that sage with his wife touch his son. (28)

तौ पुत्रमात्मनः स्पृष्ट्वा तमासाद्य तपस्विनौ।
निपेततुः शरीरेऽस्य पिता चैनमुवाच ह॥ २९॥

"Approaching that son of theirs and touching him, the two ascetics fell on his person and the father addressed him as follows : so the tradition goes : (29)

नाभिवादयसे माद्य न च मामभिभाषसे।
किं च शेषे तु भूमौ त्वं वत्स किं कुपितो ह्यसि॥ ३०॥

" 'You do not greet me today as you used to do before, nor do you speak to me. Moreover, why are you actually lying on the ground, my darling? Are you really displeased with me? (30)

नन्वहं तेऽप्रियः पुत्र मातरं पश्य धार्मिकीम्।
किं च नालिङ्गसे पुत्र सुकुमार वचो वद॥ ३१॥

" 'If I am unwelcome to you, my son, look at your pious mother. Moreover, why do you not embrace her, my tender son? Pray, address loving words to me. (31)

कस्य वा पररात्रेऽहं श्रोष्यामि हृदयङ्गमम्।
अधीयानस्य मधुरं शास्त्रं वान्यद् विशेषतः॥ ३२॥

" 'Whose heart-captivating voice shall I hear now in the latter half of the night, reading in particularly sweet tones from any scripture or other sacred book? (32)

को मां संध्यामुपास्यैव स्नात्वा हुतहुताशनः।
श्लाघयिष्यत्युपासीनः पुत्रशोकभयार्दितम्॥ ३३॥

" 'Who, having bathed, worshipped Sandhyā (the goddess presiding over the morning twilight) and offered oblations to the sacred fire, and seated by my side, will console me, tormented with grief and fear caused by the death of my son? (33)

कन्दमूलफलं हृत्वा यो मां प्रियमिवातिथिम्।
भोजयिष्यत्यकर्मण्यमप्रग्रहमनायकम्॥ ३४॥

" 'Who, having fetched bulbs, roots and fruits, will feed me as one would entertain a beloved guest, unfit as I am for work, resourceless and guideless? (34)

इमामन्धां च वृद्धां च मातरं ते तपस्विनीम्।
कथं पुत्र भरिष्यामि कृपणां पुत्रगर्धिनीम्॥ ३५॥

" 'How, my son, shall I be able to support this mother of yours, who is not only blind, aged and given to austerities, but also miserable and full of longing for her son? (35)

तिष्ठ मा मा गमः पुत्र यमस्य सदनं प्रति।
श्वो मया सह गन्तासि जनन्या च समेधितः॥ ३६॥

" 'Tarry, my son, pray, do not, O do not yet proceed to the abode of Yama (the god of death). Tomorrow you will go with me and accompanied by your mother too. (36)

उभावपि च शोकार्तावनाथौ कृपणौ वने।
क्षिप्रमेव गमिष्यावस्त्वया हीनौ यमक्षयम्॥ ३७॥

" 'Stricken with grief, devoid of a supporter and leading a wretched life in the forest, we shall both proceed to Yama's abode without delay, bereft as we are of you. (37)

ततो वैवस्वतं दृष्ट्वा तं प्रवक्ष्यामि भारतीम्।
क्षमतां धर्मराजो मे बिभृयात् पितरावयम्॥ ३८॥

'Seeing Yama (son of Vivaswān, the sun-god) I shall then address the following prayer to him: 'May King Dharma (the god of piety) be pleased to condone my fault. Let this son of mine continue to support us, his parents, as heretofore. (38)

दातुमर्हति धर्मात्मा लोकपालो महायशाः।
ईदृशस्य ममाक्षय्यामेकामभयदक्षिणाम्॥ ३९॥

" 'A pious-minded and highly illustrious guardian of the world, you ought to vouchsafe in my favour this one imperishable boon and make me fearless for ever, reduced as I am to this plight, (39)

अपापोऽसि यथा पुत्र निहतः पापकर्मणा।
तेन सत्येन गच्छाशु ये लोकास्त्वस्त्रयोधिनाम्॥ ४०॥

" 'Though killed as a result of some sinful act committed in some previous existence, you are really sinless. Therefore, endowed as you are with truthfulness, speedily ascend, my son, to the realms which are attained by those who die fighting with weapons. (40)

यां हि शूरा गतिं यान्ति संग्रामेष्वनिर्वितनः।
हतास्त्वभिमुखाः पुत्र गतिं तां परमां व्रज॥ ४१॥

" 'Reach, my son, that highest destiny to which actually attain heroic warriors never retreating from the fields of battle and killed while facing the enemy. (41)

यां गतिं सगरः शैब्यो दिलीपो जनमेजयः।
नहुषो धुन्धुमारश्च प्राप्तास्तां गच्छ पुत्रक॥ ४२॥

" 'Reach, my dear child, the same goal to which attained Emperors Sagara, Śaibya, Dilīpa, Janamejaya, Nahuṣa and Dhundhumāra. (42)

या गतिः सर्वभूतानां स्वाध्यायात् तपसश्च या।
भूमिदस्याहिताग्नेश्च एकपत्नीव्रतस्य च॥ ४३॥
गोसहस्रप्रदातॄणां गुरुसेवाभृतामपि।
देहन्यासकृतां या च तां गतिं गच्छ पुत्रक॥ ४४॥

" 'Get merged, my dear son, in the same Brahma which is the goal of all living beings, attainable through study of the Vedas and asceticism, and attain that destiny which

is reserved for a donor of land, for him who has maintained the sacred fire all his life, who has taken a vow of marrying a single wife, those who have gifted a thousand cows, those who are vowed to the service of their preceptor or who have dropped their body by journeying to the Himālayas or drowning themselves in water or leaping into the flames. (43-44)

नहि त्वस्मिन् कुले जातो गच्छत्यकुशलां गतिम्।
स तु यास्यति येन त्वं निहतो मम बान्धवः॥ ४५॥

"'In fact no one born in this race of ascetics can ever meet with an evil destiny after death. He alone by whom you, my son, have been killed will meet with such a destiny.' (45)

एवं स कृपणं तत्र पर्यदेवयतासकृत्।
ततोऽस्मै कर्तुमुदकं प्रवृत्तः सह भार्यया॥ ४६॥

"The ascetic piteously wailed again and again as aforesaid on that spot. Thereafter he proceeded with his wife to offer libations of water to the spirit of his departed son. (46)

स तु दिव्येन रूपेण मुनिपुत्रः स्वकर्मभिः।
स्वर्गमध्यारुहत् क्षिप्रं शक्रेण सह धर्मवित्॥ ४७॥

"By virtue of his own virtuous deeds, that sage's son, for his part, who knew what is right, immediately ascended in an ethereal form to heaven in the company of Indra, who had evidently come in person drawn by the exceptional merits of the hermit in order to escort him. (47)

आबभाषे च तौ वृद्धौ शक्रेण सह तापसः।
आश्वस्य च मुहूर्तं तु पितरं वाक्यमब्रवीत्॥ ४८॥

"Nay, the ascetic for his part alongwith Indra talked with the aged couple and, comforting them awhile, spoke to his father as follows : (48)

स्थानमस्मि महत् प्राप्तो भवतोः परिचारणात्।
भवन्तावपि च क्षिप्रं मम मूलमुपैष्यथः॥ ४९॥

'Through service rendered to you both I have attained an exalted place. You two as well will soon reach my presence.' (49)

एवमुक्त्वा तु दिव्येन विमानेन वपुष्मता।
आरुरोह दिवं क्षिप्रं मुनिपुत्रो जितेन्द्रियः॥ ५०॥

"Having spoken as aforesaid the sage's son, for his part, who had subdued his senses, quickly rose to heaven in a shapely aerial car of heavenly design. (50)

स कृत्वाथोदकं तूर्णं तापसः सह भार्यया।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितम्॥ ५१॥

"Having quickly offered libations of water with his wife, the exceptionally glorious ascetic spoke as follows to me, who stood near him with folded hands : (51)

अद्यैव जहि मां राजन् मरणे नास्ति मे व्यथा।
यः शरेणैकपुत्रं मां त्वमकार्षीरपुत्रकम्॥ ५२॥

"'Since with one arrow you have rendered me sonless—me, who had only one son, pray, kill me as well this very day, O king; no agony will be experienced by me in dying. (52)

त्वयापि च यदज्ञानान्निहतो मे स बालकः।
तेन त्वामपि शप्स्येऽहं सुदुःखमतिदारुणम्॥ ५३॥

"'Again, since that boy of mine has been killed by you through ignorance, I shall accordingly pronounce a most painful and very severe curse on you too. (53)

पुत्रव्यसनजं दुःखं यदेतन्मम साम्प्रतम्।
एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि॥ ५४॥

"'As this agony caused by the death of my son is being experienced by me at this moment (through you), you too will likewise meet your end through grief born of separation from your son. (54)

अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः।
तस्मात् त्वां नाविशत्याशु ब्रह्महत्या नराधिप॥ ५५॥

"'Since, however, an ascetic has been killed by you, a Kṣatriya, through ignorance, the sin of killing a Brāhmaṇa is not going to visit you forthwith (as may be feared by you), O ruler of men! (55)

त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति।
जीवितान्तकरो घोरो दातारमिव दक्षिणाम्॥ ५६॥

"'A similar situation that will not only be dreadful but will prove fatal to you will soon confront you even as merit accrues to the giver of a donation to the priest.' (56)

एवं शापं मयि न्यस्य विलप्य करुणं बहु।
चितामारोप्य देहं तन्मिथुनं स्वर्गमभ्ययात्॥ ५७॥

"Having pronounced this execration on me and piteously wailing a lot, and throwing their body into the funeral pile, the aforesaid couple rose to heaven. (57)

तदेतच्चिन्तयानेन स्मृतं पापं मया स्वयम्।
तदा बाल्यात् कृतं देवि शब्दवेध्यनुकर्षिणा॥ ५८॥

"The sin committed by me on that occasion through folly by first discharging and then extracting an arrow capable of hitting an invisible mark with the help of its sound was automatically recalled by me while brooding over the present predicament, O godly lady! (58)

तस्यायं कर्मणो देवि विपाकः समुपस्थितः।
अपथ्यैः सह सम्भुक्ते व्याधिरन्नरसे यथा॥ ५९॥

"The bitter fruit of that sinful deed, O queen! has now come upon me even as illness follows as a matter of course in the wake of nutriment taken with zest alongwith unwholesome (seasoned) articles. (59)

तस्मान्मामागतं भद्रे तस्योदारस्य तद् वचः।
इत्युक्त्वा स रुदंस्त्रस्तो भार्यामाह तु भूमिपः॥ ६०॥

"Therefore, the fruit of the aforesaid imprecation of that great sage has come to me, O blessed lady!" Saying so, the said Emperor spoke weeping again to his wife, Kausalyā, frightened as he was at the approach of death in the absence of Śrī Rāma: (60)

यदहं पुत्रशोकेन संत्यजिष्यामि जीवितम्।
चक्षुर्भ्यां त्वां न पश्यामि कौसल्ये त्वं हि मां स्पृश॥ ६१॥
यमक्षयमनुप्राप्ता द्रक्ष्यन्ति नहि मानवाः।
यदि मां संस्पृशेद् रामः सकृदन्वारभेत वा॥ ६२॥
धनं वा यौवराज्यं वा जीवेयमिति मे मतिः।
न तन्मे सदृशं देवि यन्मया राघवे कृतम्॥ ६३॥
सदृशं तत्तु तस्यैव यदनेन कृतं मयि।
दुर्वृत्तमपि कः पुत्रं त्यजेद् भुवि विचक्षणः॥ ६४॥
कश्च प्रव्राज्यमानो वा नासूयेत् पितरं सुतः।
चक्षुषा त्वां न पश्यामि स्मृतिर्मम विलुप्यते॥ ६५॥
दूता वैवस्वतस्यैते कौसल्ये त्वरयन्ति माम्।
अतस्तु किं दुःखतरं यदहं जीवितक्षये॥ ६६॥
नहि पश्यामि धर्मज्ञं रामं सत्यपराक्रमम्।
तस्यादर्शनजः शोकः सुतस्याप्रतिकर्मणः॥ ६७॥
उच्छोषयति वै प्राणान् वारि स्तोकमिवातपः।
न ते मनुष्या देवास्ते ये चारुशुभकुण्डलम्॥ ६८॥
मुखं द्रक्ष्यन्ति रामस्य वर्षे पञ्चदशे पुनः।
पद्मपत्रेक्षणं सुभ्रु सुदंष्ट्रं चारुनासिकम्॥ ६९॥
धन्या द्रक्ष्यन्ति रामस्य ताराधिपसमं मुखम्।
सदृशं शारदस्येन्दोः फुल्लस्य कमलस्य च॥ ७०॥
सुगन्धि मम रामस्य धन्या द्रक्ष्यन्ति ये मुखम्।
निवृत्तवनवासं तमयोध्यां पुनरागतम्॥ ७१॥
द्रक्ष्यन्ति सुखिनो रामं शुक्रं मार्गगतं यथा।
कौसल्ये चित्तमोहेन हृदयं सीदतेतराम्॥ ७२॥
वेदये न च संयुक्तान् शब्दस्पर्शरसानहम्।
चित्तनाशाद् विपद्यन्ते सर्वाण्येवेन्द्रियाणि हि।
क्षीणस्नेहस्य दीपस्य संरक्ता रश्मयो यथा॥ ७३॥

"Since I am soon going to yield up the ghost out of grief born of separation from my son, Śrī Rāma, I no longer perceive you with my eyes, O Kausalyā! Therefore, touch you me to convince me of your presence by my side; for men who have reached the threshold of the abode of Yama (the god of death) no longer discern anyone. Should Rāma touch me only once or regain my wealth or the office of Prince Regent, I might yet survive: such is my belief. The wrong which has been done by me to Rāma (a scion of Raghu) is not becoming of me, O pious lady, while the obligation which has been done by him to me by redeeming my promise and waiving his rightful claim to the throne of Ayodhyā is worthy of him alone. What wise man on earth would forsake a

son even of bad morals? And what son when being sent into exile by his father would not find fault with his father? I can no longer see you with my eyes and my memory too is fading. Nay, these messengers of Yama (son of Vivaswān, the sun-god), are urging me to make haste, O Kausalyā ! Really speaking, what can be more painful than the fact that even at the end of my life I cannot behold Rāma, of unfailing prowess, who knows what is right !

"The grief born of my not being able to see my son of incomparable deeds is really drying up my vitality even as sunshine dries up meagre water. They who will be able to behold again in the fifteenth year Rāma's face with lovely and beautiful earrings are not men but gods. Lucky men alone will look on the moon-like countenance of Rāma with eyes resembling lotus petals, shapely eyebrows, lovely teeth and a charming nose. Blessed are they who will see the sweet-smelling face of my Rāma, resembling the autumnal moon and a full-blown lotus. The happy alone will behold the celebrated Rāma returned to Ayodhyā on his term of exile having expired, even as people see with delight the planet Venus reverted to its usual course. Due to obtuseness of mind, O Kausalyā, my heart is sinking, and I have no sensation of sound, touch and taste even when these objects of senses are brought into contact with my senses; for all the senses are obscured as a result of the failure of the mind, even as the exceedingly luminous rays of a lamp, whose oil has been consumed, disappear. (61—73)

अयमात्मभवः शोको मामनाथमचेतनम्।
संसाधयति वेगेन यथा कूलं नदीरयः॥ ७४॥

"This grief, which has emanated from my own self, is rendering me helpless and unconscious by its vehemence in the same way as the current of a river wears away its own bank by its swift motion. (74)

हा राघव महाबाहो हा ममायासनाशन।
हा पितृप्रिय मे नाथ हा ममासि गतः सुत॥ ७५॥

"Ah! mighty-armed scion of Raghu, O reliever of my suffering, O darling of your father, Ah! my protector. Ah! my son, are you really gone out of sight? (75)

हा कौसल्ये न पश्यामि हा सुमित्रे तपस्विनि।
हा नृशंसे ममामित्रे कैकेयि कुलपांसनि॥ ७६॥

"Ah Kausalyā, I can no longer see with my eyes. Ah Sumitrā, given to austerities ! Oh cruel Kaikeyī, my sworn enemy, the disgrace of my family !" (76)

इति मातुश्च रामस्य सुमित्रायाश्च संनिधौ।
राजा दशरथः शोचञ्जीवितान्तमुपागमत्॥ ७७॥

Lamenting thus in the presence of Śrī Rāma's mother, Kausalyā, and Sumitrā, King Daśaratha reached the end of his life. (77)

तथा तु दीनः कथयन् नराधिपः
प्रियस्य पुत्रस्य विवासनातुरः।
गतेऽर्धरात्रे भृशदुःखपीडित-
स्तदा जहौ प्राणमुदारदर्शनः॥ ७८॥

Speaking as aforesaid, the king of noble aspect, who was already feeling miserable and distressed on the score of his beloved son's exile, felt sore stricken with agony by the time half the night passed and forthwith gave up the ghost. (78)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

When the Emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaeceum conclude by other means that the king is dead; and soon after commences the loud wail of Kausalyā, Sumitrā and other queens

अथ रात्र्यां व्यतीतायां प्रातरेवापरेऽहनि।
वन्दिनः पर्युपातिष्ठंस्तत्पार्थिवनिवेशनम्॥ १॥
सूताः परमसंस्कारा मागधाश्चोत्तमश्रुताः।
गायकाः श्रुतिशीलाश्च निगदन्तः पृथक्पृथक्॥ २॥

When the night had ended, there arrived forthwith at the residence of the aforesaid Emperor early next morning panegyrists, highly cultured minstrels and bards whose information (about genealogical tables etc.,) was of a superior kind, as well as singers capable of distinguishing the difference in the tones of a Vina etc., and singing according to their different styles. (1-2)

राजानं स्तुवतां तेषामुदात्ताभिहिताशिषाम्।
प्रासादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्तत॥ ३॥

The sound of the praises uttered by the aforesaid bards and others, who were glorifying the king and by whom benedictions were pronounced in a loud voice, actually pervaded the interior of the palaces in the form of echo. (3)

ततस्तु स्तुवतां तेषां सूतानां पाणिवादकाः।
अपदानान्युदाहृत्य पाणिवादान्यवादयन्॥ ४॥

While the aforesaid minstrels for their part were engaged in uttering praises, those who sang with the clapping of hands thereupon clapped their hands recounting the marvellous feats of the rulers of Ayodhyā. (4)

तेन शब्देन विहगाः प्रतिबुद्धाश्च सस्वनुः।
शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः॥ ५॥

Nay, roused by that sound of clapping, birds appearing in the royal palace and perched on the boughs of trees as well as confined in a cage uttered forth their notes. (5)

व्याहृताःपुण्यशब्दाश्च वीणानां चापि निःस्वनाः।
आशीर्गेयं च गाथानां पूरयामास वेश्म तत्॥ ६॥

The holy words uttered by the Brāhmaṇas and parrots etc., as well as the notes of Vina and the benedictory portion, set to music, of epic verses composed by Brāhmaṇas in praise of the king filled that palace. (6)

ततः शुचिसमाचाराः पर्युपस्थानकोविदाः।
स्त्रीवर्षवरभूयिष्ठा उपतस्थुर्यथापुरा॥ ७॥

Then attendants, mostly consisting of women and eunuchs, of unimpeachable conduct and proficient in service, stood ready to serve as usual. (7)

हरिचन्दनसम्पृक्तमुदकं काञ्चनैर्घटैः।
आनिन्युः स्नानशिक्षाज्ञा यथाकालं यथाविधि॥ ८॥

Servants who knew how to conduct the bath of Emperors brought at the appropriate hour and in the prescribed manner water scented with sandal-paste in pitchers of gold. (8)

मङ्गलालम्भनीयानि प्राशनीयान्युपस्करान्।
उपानिन्युस्तथा पुण्याः कुमारीबहुलाः स्त्रियः॥ ९॥

Virtuous women, largely consisting of virgins, whose very sight is believed to be propitious, likewise brought cows etc., whose very touch is considered to be auspicious, articles worth sipping the first thing viz., the water of the holy Gaṅgā, water in which the feet of a deity have been

washed and so on and articles of dress, toilet etc. (9)

सर्वलक्षणसम्पन्नं सर्वं विधिवदर्चितम्।
सर्वं सुगुणलक्ष्मीवत् तदभूदाभिहारिकम्॥ १०॥

All that was worth bringing within the sight of the Emperor at the time of his waking for his good luck and was endowed with all auspicious characteristics and all that was praiseworthy, of excellent quality and possessed of charm was kept ready in accordance with the scriptural ordinance. (10)

ततः सूर्योदयं यावत् सर्वं परिसमुत्सुकम्।
तस्थावनुपसम्प्राप्तं किंस्विदित्युपशङ्कितम्॥ ११॥

Till sunrise all the king's retinue stood immensely eager to see the king and apprehensive as to what mishap had befallen the king, who had not yet come out of the gynaeceum. (11)

अथ याः कोसलेन्द्रस्य शयनं प्रत्यनन्तराः।
ताः स्त्रियस्तु समागम्य भर्तारं प्रत्यबोधयन्॥ १२॥

Now approaching their consort, those ladies, other than Kausalyā and the other principal queens, for their part, who were close to the couch of the king of Kosala, began to rouse him by calling him in gentle and polite words and touching his person. (12)

अथाप्युचितवृत्तास्ता विनयेन नयेन च।
नह्यस्य शयनं स्पृष्ट्वा किंचिदप्युपलेभिरे॥ १३॥

Nevertheless, on touching his couch with reverence and skill, the ladies, whose behaviour on the occasion was perfectly justifiable, could not detect any sign of life whatsoever in him. (13)

ताः स्त्रियः स्वप्नशीलज्ञाश्चेष्टां संचलनादिषु।
ता वेपथुपरीताश्च राज्ञः प्राणेषु शङ्किताः॥ १४॥
प्रतिस्रोतस्तृणाग्राणां सदृशं संचकाशिरे।
अथ संदेहमानानां स्त्रीणां दृष्ट्वा च पार्थिवम्।
यत् तदाशङ्कितं पापं तदा जज्ञे विनिश्चयः॥ १५॥

Those ladies, who knew the condition of a body in slumber, did not discover any throbbing in the heart, the pulse and other organs. They were accordingly seized with tremor, apprehensive as they were about the king's life, and looked unsteady like the ends of reeds standing against a stream. Now on seeing the condition of the Emperor at that time a certainty rose in the mind of the doubting ladies about the disaster in the form of death, which was apprehended. (14-15)

कौसल्या च सुमित्रा च पुत्रशोकपराजिते।
प्रसुप्ते न प्रबुध्येते यथा कालसमन्विते॥ १६॥

Being fast asleep, Kausalyā and Sumitrā too, who had been prostrated with grief caused by separation from their sons, would not wake up as though they had been overtaken by death. (16)

निष्प्रभासा विवर्णा च सन्ना शोकेन संनता।
न व्यराजत कौसल्या तारेव तिमिरावृता॥ १७॥

Shorn of splendour and divested of her native colour, nay, stricken and laid prostrate with grief, Kausalyā did not shine brightly as before any more than a star engulfed in darkness. (17)

कौसल्यानन्तरं राज्ञः सुमित्रा तदनन्तरम्।
न स्म विभ्राजते देवी शोकाश्रुलुलितानना॥ १८॥

Laying asleep close to the king, who was now dead and therefore pale, Kausalyā too did not shine brightly any more than the king nor did Queen Sumitrā, who lay asleep next to Kausalyā, and whose face was bathed in tears of grief. (18)

ते च दृष्ट्वा तदा सुप्ते उभे देव्यौ च तं नृपम्।
सुप्तमेवोद्गतप्राणमन्तःपुरममन्यत ॥ १९॥

Seeing both the aforesaid queens, Kausalyā and Sumitrā, asleep at that time, the inmates of the gynaeceum concluded that King Daśaratha had breathed his last while asleep. (19)

ततः प्रचुक्रुशुर्दीनाः सस्वरं ता वराङ्गनाः।
करेणव इवारण्ये स्थानप्रच्युतयूथपाः॥ २०॥

Then those pretty women loudly wailed,

afflicted as they were, like female elephants in a forest, the leader of whose herd had strayed away from their abode. (20)

तासामाक्रन्दशब्देन सहसोद्गतचेतने।
कौसल्या च सुमित्रा च त्यक्तनिद्रे बभूवतुः॥ २१॥

Roused all of a sudden by the noise of their wailing, Kausalyā and Sumitrā too shook off their slumber. (21)

कौसल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवम्।
हा नाथेति परिक्रुश्य पेततुर्धरणीतले॥ २२॥

Looking at the Emperor and touching him and crying loudly "Ah my lord !" Kausalyā and Sumitrā too dropped to the ground. (22)

सा कोसलेन्द्रदुहिता चेष्टमाना महीतले।
न भ्राजते रजोध्वस्ता तारेव गगनच्युता॥ २३॥

Tossing on the floor and covered with dust, that daughter of the ruler of Kosala (a principality of that name to the south of the kingdom of Kosala and later merged in it) did not look charming any more than a shooting star fallen from the heavens. (23)

नृपे शान्तगुणे जाते कौसल्यां पतितां भुवि।
अपश्यंस्ताः स्त्रियः सर्वा हतां नागवधूमिव॥ २४॥

The king having expired, all those ladies beheld Kausalyā fallen on the ground like the dead wife of a Nāga (a semi-divine being credited with a human face with serpent-like lower extremities). (24)

ततः सर्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः।
रुदन्त्यः शोकसंतप्ता निपेतुर्गतचेतनाः॥ २५॥

Then the king's wives, Kaikeyī and others, who were all weeping, sore stricken with grief as they were, fell down, consciousness having departed from them. (25)

ताभिः स बलवान् नादः क्रोशन्तीभिरनुद्रुतः।
येन स्फीतीकृतो भूयस्तद् गृहं समनादयत्॥ २६॥

That tremendous noise already heard in the gynaeceum was supplemented by those wailing ladies by means of their own lamentation, swollen by which it rendered the house all the more noisy. (26)

तत् परित्रस्तसम्भ्रान्तपर्युत्सुकजनाकुलम्।
सर्वतस्तुमुलाक्रन्दं परितापार्तबान्धवम्॥ २७॥
सद्योनिपतितानन्दं दीनं विक्लवदर्शनम्।
बभूव नरदेवस्य सद्म दिष्टान्तमीयुषः॥ २८॥

That gynaeceum of the king, who had now met his appointed end, was thronged with men and women who felt greatly alarmed, flurried and over-excited, was filled with a tumultuous wail on all sides and crowded with the king's relations who were stricken with deep agony. Joy had suddenly disappeared from it and it wore a miserable aspect and presented a perplexed appearance. (27-28)

अतीतमाज्ञाय तु पार्थिवर्षभं
यशस्विनं तं परिवार्य पत्नयः।
भृशं रुदन्त्यः करुणं सुदुःखिताः
प्रगृह्य बाहू व्यलपन्ननाथवत्॥ २९॥

Concluding the illustrious Daśaratha, the foremost of kings, to be deceased and surrounding him on all sides, his consorts, for their part, who were profusely shedding tears, greatly afflicted as they were, piteously wailed like helpless women, clasping his arms. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śrī Rāma and other exiles. Holding back Kausalyā—who was lamenting with her arms placed round her deceased husband's bosom—and consigning the Emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening

तमग्निमिव संशान्तमम्बुहीनमिवार्णवम्।
गतप्रभमिवादित्यं स्वर्गस्थं प्रेक्ष्य भूमिपम्॥ १॥
कौसल्या बाष्पपूर्णाक्षी विविधं शोककर्शिता।
उपगृह्य शिरो राज्ञः कैकेयीं प्रत्यभाषत॥ २॥

Beholding the aforesaid Emperor, whose spirit was now in heaven, and who looked like a fully extinguished fire, a waterless ocean and a lustreless sun, and clasping the king's head, Kausalyā, who was stricken with grief in diverse ways, spoke as follows to Kaikeyī, her eyes full of tears : (1-2)

सकामा भव कैकेयी भुङ्क्ष्व राज्यमकण्टकम्।
त्यक्त्वा राजानमेकाग्रा नृशंसे दुष्टचारिणि॥ ३॥

"Having your desire fulfilled, O cruel Kaikeyī, be satisfied. Having done with the king, O woman of evil conduct, confidently enjoy the throne, which has no more enemies. (3)

विहाय मां गतो रामो भर्ता च स्वर्गतो मम।
विपथे सार्थहीनेव नाहं जीवितुमुत्सहे॥ ४॥

"Forsaking me, Rāma has departed for the forest, while my husband has ascended to heaven. As such I cannot live any longer than a woman bereft of her companions on a perilous road. (4)

भर्तारं तु परित्यज्य का स्त्री दैवतमात्मनः।
इच्छेज्जीवितुमन्यत्र कैकेय्यास्त्यक्तधर्मणः॥ ५॥

"Truly speaking, what woman, other than Kaikeyī, who has cast all piety to the winds, would survive leaving her husband, a veritable god to her? (5)

न लुब्धो बुध्यते दोषान् किंपाकमिव भक्षयन्।
कुब्जानिमित्तं कैकेय्या राघवाणां कुलं हतम्॥ ६॥

"A greedy man does not cognize his own faults any more than he who partakes of a forbidden dish. The race of the Raghus has been destroyed by Kaikeyī at the instigation of Mantharā (a hunch-backed woman). (6)

अनियोगे नियुक्तेन राज्ञा रामं विवासितम्।
सभार्यं जनकः श्रुत्वा परितप्स्यत्यहं यथा॥ ७॥

"Hearing of Rāma having been exiled with his consort, Sītā, by the king as urged by Kaikeyī to an unbecoming act, King Janaka too will feel greatly perturbed, as I do. (7)

स मामनाथां विधवां नाद्य जानाति धार्मिकः।
रामः कमलपत्राक्षो जीवन्नाशमितो गतः॥ ८॥

"That pious Rāma, who is possessed of eyes resembling lotus petals and who has disappeared from this place even though living, does not know me to have been deprived of my master and husband today. (8)

विदेहराजस्य सुता तथा चारुतपस्विनी।
दुःखस्यानुचिता दुःखं वने पर्युद्विजिष्यति॥ ९॥

"The daughter of Janaka, the ruler of the Videha territory, who is engaged in agreeable austerities in the shape of service to her exiled husband living in a forest and is undeserving of suffering, will feel sorely afflicted in the forest. (9)

नदतां भीमघोषाणां निशासु मृगपक्षिणाम्।
निशम्यमाना संत्रस्ता राघवं संश्रयिष्यति॥ १०॥

"Greatly alarmed to hear during the nights the noise of howling wild beasts and birds, possessing the habit of uttering a fearful cry, she will cling in terror to Rāma, a scion of Raghu. (10)

वृद्धश्चैवाल्पपुत्रश्च वैदेहीमनुचिन्तयन्।
सोऽपि शोकसमाविष्टो नूनं त्यक्ष्यति जीवितम्॥ ११॥

"Anxiously thinking again and again of Sītā, a princess of the Videha territory, and overwhelmed with grief, Janaka too, who is aged and who has few issues viz., a daughter named Urmilā, wife of Lakṣmaṇa and a god-daughter in the person of Sītā, will surely give up the ghost. (11)

साहमद्यैव दिष्टान्तं गमिष्यामि पतिव्रता।
इदं शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनम्॥ १२॥

"I too, devoted as I am to my husband, shall accordingly meet my destined end this very day. Nay, embracing this body of my husband, I shall enter the fire that will be prepared for his funeral." (12)

तां ततः सम्परिष्वज्य विलपन्तीं तपस्विनीम्।
व्यपनिन्युः सुदुःखार्तां कौसल्यां व्यावहारिकाः॥ १३॥

The ministers (lit., functionaries entrusted with the work of disposing of the king's dead body) then reverently removed from that place the wretched Kausalyā, who was sore stricken with agony and lamented holding the dead monarch in close embrace. (13)

तैलद्रोण्यां तदामात्याः संवेश्य जगतीपतिम्।
राज्ञः सर्वाण्यथादिष्टाश्चक्रुः कर्माण्यनन्तरम्॥ १४॥

Consigning the deceased emperor at that time to a trough filled with oil, the ministers, as commanded by Vasiṣṭha and other family priests, then performed all the duties connected with the preservation of the king's dead body etc., required to be done next. (14)

न तु संकालनं राज्ञो विना पुत्रेण मन्त्रिणः।
सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपम्॥ १५॥

Knowing as they did everything connected with the disposal of the dead body, the aforesaid counsellors would not of course perform the king's funeral without the presence of a son; hence they preserved the body of the king. (15)

तैलद्रोण्यां शायितं तं सचिवैस्तु नराधिपम्।
हा मृतोऽयमिति ज्ञात्वा स्त्रियस्ताः पर्यदेवयन्॥ १६॥

Coming to know of the king having been laid by the ministers in the trough filled with oil, the aforesaid ladies lamented exclaiming as follows : "Ah, the king is dead !" (16)

बाहूनुच्छ्रित्य कृपणा नेत्रप्रस्रवणैर्मुखैः।
रुदत्यः शोकसंतप्ताः कृपणं पर्यदेवयन्॥ १७॥

Throwing up their arms, the wretched ladies, crying with their faces containing cascades in the form of eyes, sore stricken with grief as they were, piteously wailed as follows : (17)

हा महाराज रामेण सततं प्रियवादिना।
विहीनाः सत्यसंधेन किमर्थं विजहासि नः॥ १८॥

"Ah, wherefore, O Emperor, do you abandon us, already bereft of Rāma of unfailing promise, who ever speaks kindly to all? (18)

कैकेय्या दुष्टभावाया राघवेण विवर्जिताः।
कथं सपत्न्या वत्स्यामः समीपे विधवा वयम्॥ १९॥

"Forsaken by Rāma and deprived of our husband, how shall we live in proximity to our co-wife, Kaikeyī, of wicked intention? (19)

स हि नाथः स चास्माकं तव च प्रभुरात्मवान्।
वनं रामो गतः श्रीमान् विहाय नृपतिश्रियम्॥ २०॥

"That glorious Rāma was indeed our protector and lord as well as of yours, self-controlled as he is. Having relinquished the royal fortune, he has departed for the forest. (20)

त्वया तेन च वीरेण विना व्यसनमोहिताः।
कथं वयं निवत्स्यामः कैकेय्या च विदूषिताः॥ २१॥

"Nonplussed through adversity and treated disrespectfully by Kaikeyī, how shall we live without you and that heroic prince? (21)

यया च राजा रामश्च लक्ष्मणश्च महाबलः।
सीतया सह संत्यक्ताः सा कमन्यं न हास्यति॥ २२॥

"Whom else will she—by whom have been abandoned the king as well as Rāma with Sītā and the very mighty Lakṣmaṇa—not abandon?" (22)

ता बाष्पेण च संवीताः शोकेन विपुलेन च।
व्यचेष्टन्त निरानन्दा राघवस्य वरस्त्रियः॥ २३॥

Bathed in tears and seized with enormous grief, those charming consorts of Daśaratha (a scion of Raghu) tossed about on the ground, divested of joy as they were. (23)

निशा नक्षत्रहीनेव स्त्रीव भर्तृविवर्जिता।
पुरी नाराजतायोध्या हीना राज्ञा महात्मना॥ २४॥

Bereft of its high-souled ruler, King Daśaratha, the city of Ayodhyā did not shine any more than a night without stars or a woman deprived of her husband. (24)

बाष्पपर्याकुलजना हाहाभूतकुलाङ्गना।
शून्यचत्वरवेश्मान्ता न बभ्राज यथापुरम्॥ २५॥

With its men bathed in tears and women of high pedigree raising a cry of distress, and its cross-roads and entrances of houses looking desolate, the city did not look charming as before. (25)

गते तु शोकात् त्रिदिवं नराधिपे
महीतलस्थासु नृपाङ्गनासु च।
निवृत्तचारः सहसा गतो रविः
प्रवृत्तचारा रजनी ह्युपस्थिता॥ २६॥

The king for his part having departed for heaven due to grief caused by separation from his sons and daughter-in-law and the king's consorts tossing on the floor, the sun suddenly disappeared (below the horizon), its rays having ceased to be diffused, and the night actually fell, darkness having commenced to spread. (26)

ऋते तु पुत्राद् दहनं महीपते-
र्नारोचयंस्ते सुहृदः समागताः।
इतीव तस्मिन् शयने न्यवेशयन्
विचिन्त्य राजानमचिन्त्यदर्शनम्॥ २७॥

Those friends and relations of the Emperor that stood assembled on the occasion did not favour his cremation in the absence of a son. Therefore, considering the king as having assumed an appearance beyond conception, they laid the king in that trough, which served as his bed. (27)

गतप्रभा द्यौरिव भास्करं विना
व्यपेतनक्षत्रगणेव शर्वरी।
पुरी बभासे रहिता महात्मना
कण्ठास्त्रकण्ठाकुलमार्गचत्वरा॥ २८॥

Bereft of Daśaratha, an exalted soul, the city with its roads and cross-roads full of men whose throats were choked with tears that ran past their throats, looked like the firmament shorn of splendour in the absence of the sun and further resembled a night with its host of stars gone out of sight. (28)

नराश्च नार्यश्च समेत्य संघशो
विगर्हमाणा भरतस्य मातरम्।
तदा नगर्यां नरदेवसंक्षये
बभूवुरार्ता न च शर्म लेभिरे॥ २९॥

Coming together in batches and reproaching Bharata's mother, men and women in the city felt distressed at that time on the king's demise and found no rest. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Attributing the rise and fall of a kingdom to the presence and disappearance of its ruler, Mārkaṇḍeya and other great sages, who attended the king's court the following day, urge Vasiṣṭha to install any of the princes on the throne immediately

आक्रन्दिता निरानन्दा सास्त्रकण्ठजनाविला।
अयोध्यायामवतता सा व्यतीयाय शर्वरी॥ १॥

That night, which was full of laments and shorn of joy and, therefore, appeared long and was thronged with crowds of tearful men, in Ayodhyā came to an end. (1)

व्यतीतायां तु शर्वर्यामादित्यस्योदये ततः।
समेत्य राजकर्तारः सभामीयुर्द्विजातयः॥ २॥

Coming together at sunrise, when the night had ended, Brāhmaṇas who carried on all the duties of a king during the interregnum, arrived for their part at the court. (2)

मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च कश्यपः।
कात्यायनो गौतमश्च जाबालिश्च महायशाः॥ ३॥
एते द्विजाः सहामात्यैः पृथग्वाचमुदीरयन्।
वसिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितम्॥ ४॥

Seated with their faces turned towards Vasiṣṭha alone, the arch-priest of the royal family, Mārkaṇḍeya and Maudgalya, Vāmadeva and Kaśyapa, Kātyāyana and Gautama, as well as Jābāli, who enjoyed great fame, these Brāhmaṇas alongwith the ministers separately made speeches, (the substance of which is given below) : (3-4)

अतीता शर्वरी दुःखं या नो वर्षशतोपमा।
अस्मिन् पञ्चत्वमापन्ने पुत्रशोकेन पार्थिवे॥ ५॥

"The yonder king having met his end due to grief born of separation from his sons, Rāma and Lakṣmaṇa, the night, which weighed upon us like a hundred years, has ended with difficulty. (5)

स्वर्गस्थश्च महाराजो रामश्चारण्यमाश्रितः।
लक्ष्मणश्चापि तेजस्वी रामेणैव गतः सह॥ ६॥

"Not only is the Emperor away in heaven, but Śrī Rāma too has taken up his abode in the forest. Nay, the powerful Lakṣmaṇa too has left with the same Śrī Rāma. (6)

उभौ भरतशत्रुघ्नौ केकयेषु परंतपौ।
पुरे राजगृहे रम्ये मातामहनिवेशने॥ ७॥

"Both Bharata and Śatrughna, who are capable of chastising the enemy, are in the lovely palace of their maternal grandfather at his capital, Rājagṛha, in the Kekaya kingdom. (7)

इक्ष्वाकूणामिहाद्यैव कश्चिद् राजा विधीयताम्।
अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात्॥ ८॥

"Someone among the sons of Daśaratha (who are scions of Ikṣwāku) should be crowned king this very day; for without a ruler our state of Kosala may meet with ruin. (8)

नाराजके जनपदे विद्युन्माली महास्वनः।
अभिवर्षति पर्जन्यो महीं दिव्येन वारिणा॥ ९॥

"In a land destitute of a ruler the thundering cloud wreathed with lightning does not drench the earth with rain water. (9)

नाराजके जनपदे बीजमुष्टिः प्रकीर्यते।
नाराजके पितुः पुत्रो भार्या वा वर्तते वशे॥ १०॥

"In a rulerless land handfuls of seeds are no longer scattered for fear of uncertainty of crops. Nay, in a rulerless land a son is not amenable to the control of his father nor

is a wife amenable to the control of her husband, there being no executive authority to enforce correct conduct. (10)

अराजके धनं नास्ति नास्ति भार्याप्यराजके।
इदमत्याहितं चान्यत् कुतः सत्यमराजके॥ ११॥

"In a rulerless land there is no personal property (in the absence of a protector) nor is there a faithful wife in a rulerless land, there being no law to check adultery. There is this great risk in a rulerless territory. How can any other form of truthfulness (virtue) prevail? (11)

नाराजके जनपदे कारयन्ति सभां नराः।
उद्यानानि च रम्याणि हृष्टाः पुण्यगृहाणि च॥ १२॥

"In a rulerless land, people do not construct assembly halls for public gatherings, there being no such gatherings, nor do joyous men plant lovely gardens for fear of their being destroyed by enemies of peace and order or build sacred houses, such as temples and buildings for the free accommodation of travellers and strangers etc. (12)

नाराजके जनपदे यज्ञशीला द्विजातयः।
सत्राण्यन्वासते दान्ता ब्राह्मणः संशितव्रताः॥ १३॥

"In a rulerless land the twice-born (other than Brāhmaṇas, viz., Kṣatriyas and Vaiśyas) given to the performance of sacrifices and self-controlled Brāhmaṇas observing austere vows do not undertake sacrificial performances in which everyone participating in it is both an officiating priest and a sacrificer. (13)

नाराजके जनपदे महायज्ञेषु यज्वनः।
ब्राह्मणा वसुसम्पूर्णा विसृजन्त्याप्तदक्षिणाः॥ १४॥

"In a rulerless land even Brāhmaṇas richly endowed with wealth do not pay handsome sacrificial fees to the priests officiating even at big sacrificial performances (wherever such performances are undertaken, lest they may be taken for rich men and looted by brigands). (14)

नाराजके जनपदे प्रहृष्टनटनर्तकाः।
उत्सवाश्च समाजाश्च वर्धन्ते राष्ट्रवर्धनाः॥ १५॥

"In a rulerless land festivals in honour of deities in which actors and dancers exhibit their art in a highly ecstatic mood, and convivial gatherings promoting the welfare of the state do not gather strength. (15)

नाराजके जनपदे सिद्धार्था व्यवहारिणः।
कथाभिरभिरज्यन्ते कथाशीलाः कथाप्रियैः॥ १६॥

"In a rulerless land parties to a law-suit are not able to have their dispute settled, nor are those given to hearing stories from the Purāṇas etc., pleased with such stories told by those to whom the narration of such stories is agreeable. (16)

नाराजके जनपदे तूद्यानानि समागताः।
सायाह्ने क्रीडितुं यान्ति कुमार्यो हेमभूषिताः॥ १७॥

"In a rulerless land virgins decked with gold ornaments do not for their part go together to gardens to sport at dusk for fear of being abducted or molested by miscreants. (17)

नाराजके जनपदे धनवन्तः सुरक्षिताः।
शेरते विवृतद्वाराः कृषिगोरक्षजीविनः॥ १८॥

"In a rulerless land wealthy husband men and cowherds, even though well protected by their attendants, do not sleep with open doors for fear of burglars and dacoits. (18)

नाराजके जनपदे वाहनैः शीघ्रवाहिभिः।
नरा निर्यान्त्यरण्यानि नारीभिः सह कामिनः॥ १९॥

"In a rulerless land lustful men do not drive in swift-going conveyances with women to pleasure-groves for enjoying the forest scenery. (19)

नाराजके जनपदे बद्धघण्टा विषाणिनः।
अटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः॥ २०॥

"In a rulerless land sixty-year old tuskers do not (for fear of being deprived of their tusks or bells) move about on the main roads with bells fastened to their girths. (20)

नाराजके जनपदे शरान् संततमस्यताम्।
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने॥ २१॥

"In a rulerless land the sound of plucking the bow-string with the hand, produced by Kṣatriyas, uninterruptedly discharging arrows while practising the use of bows is not heard. (21)

नाराजके जनपदे वणिजो दूरगामिनः।
गच्छन्ति क्षेममध्वानं बहुपण्यसमाचिताः॥ २२॥

"In a rulerless land merchants travelling far and wide do not safely move about fully equipped with abundant saleable goods. (22)

नाराजके जनपदे चरत्येकचरो वशी।
भावयन्नात्मनाऽऽत्मानं यत्र सायं गृहो मुनिः॥ २३॥

"In a rulerless land self-controlled ascetics, moving all by themselves and contemplating on the Self with their own mind and taking up their abode wherever the evening falls, do not move about freely for want of hospitable householders. (23)

नाराजके जनपदे योगक्षेमः प्रवर्तते।
न चाप्यराजके सेना शत्रून् विषहते युधि॥ २४॥

"In a rulerless land there is no acquisition of property and no security of possessions. Nor is the army able in a rulerless land to vanquish the foes in a battle. (24)

नाराजके जनपदे हृष्टैः परमवाजिभिः।
नराः संयान्ति सहसा रथैश्च प्रतिमण्डिताः॥ २५॥

"In a rulerless land people do not quickly move out decked with ornaments in chariots driven by spirited horses of excellent breed. (25)

नाराजके जनपदे नराः शास्त्रविशारदाः।
संवदन्तोपतिष्ठन्ते वनेषूपवनेषु वा॥ २६॥

"In a rulerless land men well-versed in sacred lore do not meet freely, holding disputations in forests and groves. (26)

नाराजके जनपदे माल्यमोदकदक्षिणाः।
देवताभ्यर्चनार्थाय कल्प्यन्ते नियतैर्जनैः॥ २७॥

"In a rulerless land flowers, sweetmeats and sacrificial fees are not got together for the worship of deities by self-controlled men. (27)

नाराजके जनपदे चन्दनागुरुरूषिताः।
राजपुत्रा विराजन्ते वसन्ते इव शाखिनः॥ २८॥

"In a rulerless land princes smeared with paste of sandal and aloe wood do not figure prominently as trees in the vernal season. (28)

यथा ह्यनुदका नद्यो यथा वाप्यतृणं वनम्।
अगोपाला यथा गावस्तथा राष्ट्रमराजकम्॥ २९॥

"A state without a ruler is really no better than rivers without water, a woodland without grass and cows without a keeper. (29)

ध्वजो रथस्य प्रज्ञानं धूमो ज्ञानं विभावसोः।
तेषां यो नो ध्वजो राजा स देवत्वमितो गतः॥ ३०॥

"A standard is the distinguishing mark of a chariot, while smoke is a testimony to the presence of fire. King Daśaratha, who likewise brought us, counsellors, into prominence by bestowing this honour on us has passed from the human state to the state of gods. (30)

नाराजके जनपदे स्वकं भवति कस्यचित्।
मत्स्या इव जना नित्यं भक्षयन्ति परस्परम्॥ ३१॥

"In a rulerless land nothing is one's own in the eyes of anyone. Like fishes, men always devour one another. (31)

ये हि सम्भिन्नमर्यादा नास्तिकाश्छिन्नसंशयाः।
तेऽपि भावाय कल्पन्ते राजदण्डनिपीडिताः॥ ३२॥

"In the absence of a stable government, even those who do not believe in life after death and have flagrantly violated the rules of conduct prescribed by the Vedas and who have consequently been tormented with punishment inflicted by the king, and whose fear of punishment has now been dispelled by the anarchy prevailing at the time are able to impose their unauthorised authority over others. (32)

यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते।
तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः॥ ३३॥

"Just as the eye ever strives for the good of the body by serving as a guide to it and showing it the right path, so does the king, who is the fountain of truth and righteousness, ever strive for the good of the state. (33)

राजा सत्यं च धर्मश्च राजा कुलवतां कुलम्।
राजा माता पिता चैव राजा हितकरो नृणाम्॥ ३४॥

"The king is truthfulness and virtue incarnate; the king constitutes the nobility of birth in men of a high pedigree. The king is the mother as well as the father; the king is the benefactor of men. (34)

यमो वैश्रवणः शक्रो वरुणश्च महाबलः।
विशिष्यन्ते नरेन्द्रेण वृत्तेन महता ततः॥ ३५॥

"Even Yama, the god of retribution, Kubera (son of Viśravā, the god of riches), Indra (the ruler of gods) and the very mighty Varuṇa (the deity presiding over water) are outstripped by a king of excellent conduct by virtue of such conduct inasmuch as he combines in himself the virtues of all the above-named deities. (35)

अहो तम इवेदं स्यान्न प्रज्ञायेत किंचन।
राजा चेन्न भवेल्लोके विभजन् साध्वसाधुनी॥ ३६॥

"If there is no king demarcating good and evil in the world, oh, this world will be reduced to utter darkness, as it were, and nothing can be clearly perceived. (36)

जीवत्यपि महाराजे तवैव वचनं वयम्।
नातिक्रमामहे सर्वे बेलां प्राप्येव सागरः॥ ३७॥

"Even while the Emperor was alive, we all never violated, O sage Vasiṣṭha, your command, any more than the oceans overstep the coastline on reaching it. (37)

स नः समीक्ष्य द्विजवर्य वृत्तं
नृपं विना राष्ट्रमरण्यभूतम्।
कुमारमिक्ष्वाकुसुतं तथान्यं
त्वमेव राजानमिहाभिषेचय॥ ३८॥

"Therefore, fully considering our past conduct, which has ever been loyal to the king and devoted to the best interests of the state and looking on the state, which has been converted into a veritable jungle for want of a king, crown you alone as king on this throne any prince who is a scion of Ikṣwāku, or anyone else, O jewel among the Brāhmaṇas !" (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

With the concurrence of Mārkaṇḍeya and other sages, Vasiṣṭha despatches messengers to call back Bharata and Śatrughna from their maternal grandfather's. They leave forthwith for the capital of Kekaya and quickly enter that city

तेषां तद् वचनं श्रुत्वा वसिष्ठः प्रत्युवाच ह।
मित्रामात्यजनान् सर्वान् ब्राह्मणांस्तानिदं वचः॥ १॥

Hearing the aforesaid speech of the counsellors, Mārkaṇḍeya and others, Vasiṣṭha, they say, addressed the following words to the king's friends, the ministers as well as to all the Brāhmaṇas assembled there on that occasion : (1)

यदसौ मातुलकुले दत्तराज्यः परं सुखी।
भरतो वसति भ्रात्रा शत्रुघ्नेन मुदान्वितः॥ २॥
तच्छीघ्रं जवना दूता गच्छन्तु त्वरितं हयैः।
आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयम्॥ ३॥

"Since the celebrated Bharata, on whom kingship has been bestowed by the Emperor, as urged by Kaikeyī, is leading a most happy and joyous life at his maternal uncle's with his younger brother Śatrughna; therefore, let swift messengers proceed quickly on horses to bring the two gallant brothers. What else can we thoughtfully consider?" (2-3)

गच्छन्त्विति ततः सर्वे वसिष्ठं वाक्यमब्रुवन्।
तेषां तद् वचनं श्रुत्वा वसिष्ठो वाक्यमब्रवीत्॥ ४॥

Then all submitted to Vasiṣṭha as follows : "Let the messengers depart." Hearing that reply of the counsellors, Vasiṣṭha again spoke as follows : (4)

एहि सिद्धार्थ विजय जयन्ताशोकनन्दन।
श्रूयतामितिकर्तव्यं सर्वानेव ब्रवीमि वः॥ ५॥

"Come along, O Siddhārtha, Vijaya, Jayanta, Aśoka and Nandana ! Please hear what has got to be done by you : I speak to you all. (5)

पुरं राजगृहं गत्वा शीघ्रं शीघ्रजवैर्हयैः।
त्यक्तशोकैरिदं वाच्यः शासनाद् भरतो मम॥ ६॥

"Reaching the city of Rājagṛha quickly on (the back of) horses galloping at a swift speed, and shaking off grief, you should speak to Bharata under my orders as follows : (6)

पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया॥ ७॥

'The family-priest as well as all the counsellors have told you that all is well. Pray, depart hence hastily; there is some most urgent business awaiting you.' (7)

मा चास्मै प्रोषितं रामं मा चास्मै पितरं मृतम्।
भवन्तः शंसिषुर्गत्वा राघवाणामितः क्षयम्॥ ८॥

"Going there, pray, do not inform him of Rāma having gone into exile or of his father having demised or of the threatened destruction of the scions of Raghu as a result of these incidents. (8)

कौशेयानि च वस्त्राणि भूषणानि वराणि च।
क्षिप्रमादाय राज्ञश्च भरतस्य च गच्छत॥ ९॥

"Taking with you silken robes as well as excellent ornaments for the king, Bharata's maternal grandfather, and for Bharata as a present from the king of Ayodhyā, depart at once." (9)

दत्तपथ्यशना दूता जग्मुः स्वं स्वं निवेशनम्।
केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान्॥ १०॥

Having been furnished with the wherewithals to purchase provisions for the journey and while about to leave for the Kekaya kingdom mounting horses thought highly of for their swiftness, the messengers proceeded each to his own house to take leave of his own people. (10)

ततः प्रास्थानिकं कृत्वा कार्यशेषमनन्तरम्।
वसिष्ठेनाभ्यनुज्ञाता दूताः संत्वरितं ययुः॥ ११॥

Having immediately finished all preparations that remained to be made for the journey, and duly permitted by Vasiṣṭha, the messengers proceeded post haste to their destination. (11)

न्यन्तेनापरतालस्य प्रलम्बस्योत्तरं प्रति।
निषेवमाणास्ते जग्मुर्नदीं मध्येन मालिनीम्॥ १२॥

They moved on touching Mālinī river flowing between the extreme southern end of Aparatāla mountain and the northern end of Pralamba mountain. (12)

ते हास्तिनपुरे गङ्गां तीर्त्वा प्रत्यङ्मुखा ययुः।
पाञ्चालदेशमासाद्य मध्येन कुरुजाङ्गलम्॥ १३॥
सरांसि च सुफुल्लानि नदीश्च विमलोदकाः।
निरीक्षमाणा जग्मुस्ते दूताः कार्यवशाद्द्रुतम्॥ १४॥

Crossing the Gaṅgā at Hastināpura they proceeded westward and, reaching the territory of Pañcāla through Kurujāṅgala and

keenly perceiving lakes with full-blown flowers and rivers containing limpid waters, the aforesaid messengers swiftly moved on because of the pressing nature of their errand. (13-14)

ते प्रसन्नोदकां दिव्यां नानाविहगसेविताम्।
उपातिजग्मुर्वेगेन शरदण्डां जलाकुलाम्॥ १५॥

Reaching the bank of the charming river Śaradaṇḍā, which not only contained translucent waters but was also full of water and was frequented by birds of various kinds, they speedily crossed it. (15)

निकूलवृक्षमासाद्य दिव्यं सत्योपयाचनम्।
अभिगम्याभिवाद्यं तं कुलिङ्गां प्राविशन् पुरीम्॥ १६॥

Reaching a holy tree (inhabited by some divinity) standing on the western bank of the Śaradaṇḍā, and named Satyopayācana (so-called because prayers addressed to it invariably proved efficacious), which was worthy of salutation, and going round it clockwise as a token of respect, the messengers entered the city of Kuliṅgā. (16)

अभिकालं ततः प्राप्य तेजोऽभिभवनाच्च्युताः।
पितृपैतामहीं पुण्यां तेरुरिक्षुमतीं नदीम्॥ १७॥

Emerged from the village of Tejobhibhavana and reaching thence the village of Abhikāla, the messengers crossed the holy river Ikṣumatī, associated with the father and grandfather of the deceased Emperor. (17)

अवेक्ष्याञ्जलिपानांश्च ब्राह्मणान् वेदपारगान्।
ययुर्मध्येन बाह्लीकान् सुदामानं च पर्वतम्॥ १८॥

Nay, perceiving Brāhmaṇas, who had mastered the Vedas and lived on as much water as could be contained in the hollow of their palms, they reached the Sudāmā mountain in the interior of the Bāhlīka kingdom, now known by the name of Balkh. (18)

विष्णोः पदं प्रेक्ष्यमाणा विपाशां चापि शाल्मलीम्।
नदीर्वापीतटाकानि पल्वलानि सरांसि च॥ १९॥
पश्यन्तो विविधांश्चापि सिंहान् व्याघ्रान् मृगान् द्विपान्।
ययुः पथातिमहता शासनं भर्तुरीप्सवः॥ २०॥

Beholding the spot on the top of Sudāmā mountain containing the footprints of Lord Viṣṇu, as well as the rivers Vipāśā (now known by the name of Beas) and Śālmalī and other rivers, big wells provided with stairs to reach the water and ponds, pools and lakes, and looking on lions, tigers, deer and elephants of various kinds, they proceeded along an exceptionally broad highway, keen as they were to execute the command of their master. (19-20)

ते श्रान्तवाहना दूता विकृष्टेन सता पथा।
गिरिव्रजं पुरवरं शीघ्रमासेदुरञ्जसा॥ २१॥

Even though their horses felt exhausted, the messengers shortly and directly reached the foremost town of Girivraja, the capital of the Kekaya kingdom, by a long yet peaceful route. (21)

भर्तुः प्रियार्थं कुलरक्षणार्थं
भर्तुश्च वंशस्य परिग्रहार्थम्।
अहेडमानास्त्वरया स्म दूता
रात्र्यां तु ते तत्पुरमेव याताः॥ २२॥

For the pleasure of their master, Sage Vasiṣṭha, as well as for the protection of the people and for vindicating the honour of their king's race, the messengers for their part respectfully and speedily entered that town during the night itself. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Finding Bharata oppressed and sad, his friends try to beguile him by means of music and narration of stories. But when the prince does not return to his normal mood even then, they inquire of him as to what makes him pensive and Bharata tells them how he saw a bad dream the previous night

यामेव रात्रिं ते दूताः प्रविशन्ति स्म तां पुरीम्।
भरतेनापि तां रात्रिं स्वप्नो दृष्टोऽयमप्रियः॥ १॥

The very night the aforesaid messengers entered that city of Girivraja an unpleasant dream, which is being described as follows, was seen by Bharata. (1)

व्युष्टामेव तु तां रात्रिं दृष्ट्वा तं स्वप्नमप्रियम्।
पुत्रो राजाधिराजस्य सुभृशं पर्यतप्यत॥ २॥

Seeing that unpleasant dream at an hour* when the night had well-nigh ended, Bharata, the emperor's son, felt extremely perturbed. (2)

तप्यमानं तमाज्ञाय वयस्याः प्रियवादिनः।
आयासं विनयिष्यन्तः सभायां चक्रिरे कथाः॥ ३॥

Finding him disconsolate, his friends, who ever spoke kindly to him, commenced chatting in a coterie, seeking, as they did, to relieve his agony. (3)

वादयन्ति तदा शान्तिं लासयन्त्यपि चापरे।
नाटकान्यपरे स्माहुर्हास्यानि विविधानि च॥ ४॥

Some friends played upon musical instruments at that time, while others indulged in gentle dance accompanied with vocal and instrumental music, with a view to relieving his anxiety; while still others read out to him dramas of various kinds having mirth for their dominant sentiment. (4)

स तैर्महात्मा भरतः सखिभिः प्रियवादिभिः।
गोष्ठीहास्यानि कुर्वद्भिर्न प्राहृष्यत राघवः॥ ५॥

The aforesaid Bharata, a scion of Raghu and an exalted soul as he was, did not, however, feel much delighted in the company of those friends, who spoke kindly to him and indulged in jokes worthy of an assembly. (5)

तमब्रवीत् प्रियसखो भरतं सखिभिर्वृतम्।
सुहृद्भिः पर्युपासीनः किं सखे नानुमोदसे॥ ६॥

A beloved friend of Bharata spoke as follows to the said Bharata, who was surrounded by many friends : "Why, O friend, do you not join us in rejoicing, sitting as you are in the midst of friends?" (6)

एवं ब्रुवाणं सुहृदं भरतः प्रत्युवाच ह।
शृणु त्वं यन्निमित्तं मे दैन्यमेतदुपागतम्॥ ७॥

To the friend speaking as aforesaid, Bharata replied as follows : "Hear you the circumstances due to which this depression has overtaken me. (7)

स्वप्ने पितरमद्राक्षं मलिनं मुक्तमूर्धजम्।
पतन्तमद्रिशिखरात् कलुषे गोमये ह्रदे॥ ८॥

"In a dream I saw father dejected and falling from a mountain-peak, his hair dishevelled, into a dirty pool full of cow-dung. (8)

प्लवमानश्च मे दृष्टः स तस्मिन् गोमये ह्रदे।
पिबन्नञ्जलिना तैलं हसन्निव मुहुर्मुहुः॥ ९॥

"He was further seen by me swimming in that pool of cow-dung, drinking oil from the hollow of his palms and laughing as it were, again and again. (9)

ततस्तिलोदनं भुक्त्वा पुनः पुनरधःशिराः।
तैलेनाभ्यक्तसर्वाङ्गस्तैलमेवान्वगाहत॥ १०॥

"Then, partaking of rice cooked with sesame seeds and himself smeared all over

* A dream seen at the close of night is believed to come true in a majority of cases.

with sesame oil, he took a dip again and again, head foremost in the oil. (10)

स्वप्नेऽपि सागरं शुष्कं चन्द्रं च पतितं भुवि।
उपरुद्धां च जगतीं तमसेव समावृताम्॥ ११॥

"Also in the dream I saw the ocean dry and the moon fallen on the earth and the entire globe molested by Rākṣasas and others and enveloped, as it were, in darkness. (11)

औपवाह्यस्य नागस्य विषाणं शकलीकृतम्।
सहसा चापि संशान्ता ज्वलिता जातवेदसः॥ १२॥

"I further beheld a tusk of the king's elephant broken to pieces and blazing fires suddenly extinguished. (12)

अवदीर्णां च पृथिवीं शुष्कांश्च विविधान् द्रुमान्।
अहं पश्यामि विध्वस्तान् सधूमांश्चैव पर्वतान्॥ १३॥

"I also saw the earth riven and trees of various kinds withered up and mountains too emitting smoke and razed to the ground. (13)

पीठे कार्ष्णायसे चैव निषण्णं कृष्णवाससम्।
प्रहरन्ति स्म राजानं प्रमदाः कृष्णपिङ्गलाः॥ १४॥

"Young women, dark and reddish brown of complexion, assailed the king, seated on an iron seat, attired in black. (14)

त्वरमाणश्च धर्मात्मा रक्तमाल्यानुलेपनः।
रथेन खरयुक्तेन प्रयातो दक्षिणामुखः॥ १५॥

"Nay, adorned with a garland of crimson flowers and smeared with red sandal-paste, the pious-minded king hastily departed southward in a chariot drawn by donkeys.(15)

प्रहसन्तीव राजानं प्रमदा रक्तवासिनी।
प्रकर्षन्ती मया दृष्टा राक्षसी विकृतानना॥ १६॥

"A young ogress with an ugly face and clad in crimson was seen by me mocking the king, as it were, and dragging him. (16)

एवमेतन्मया दृष्टमिमां रात्रिं भयावहाम्।
अहं रामोऽथवा राजा लक्ष्मणो वा मरिष्यति॥ १७॥

"During the last night, fearful as it was, this was the vision seen by me as aforesaid. This prognosticates that either myself or Śrī Rāma or the king or Lakṣmaṇa is going to die. (17)

नरो यानेन यः स्वप्ने खरयुक्तेन याति हि।
अचिरात्तस्य धूमाग्रं चितायां सम्प्रदृश्यते॥ १८॥

"A column of smoke is surely and vividly perceived before long on the funeral pile of a man who drives in a dream in a chariot drawn by donkeys. (18)

एतन्निमित्तं दीनोऽहं न वचः प्रतिपूजये।
शुष्यतीव च मे कण्ठो न स्वस्थमिव मे मनः॥ १९॥

"This is why I feel depressed and do not make much of your words. My throat is getting parched, as it were, and my mind is not quite at ease. (19)

न पश्यामि भयस्थानं भयं चैवोपधारये।
भ्रष्टश्च स्वरयोगो मे छाया चापगता मम।
जुगुप्सु इव चात्मानं न च पश्यामि कारणम्॥ २०॥

"I do not perceive any tangible ground for fear, yet I experience fear. Nay, my voice has become hoarse and my lustre has departed. Moreover, I have begun to hate myself, yet I do not see any cause for it. (20)

इमां च दुःस्वप्नगतिं निशम्य हि
त्वनेकरूपामवितर्किता पुरा।
भयं महत् तुद् हृदयान्न याति मे
विचिन्त्य राजानमचिन्त्यदर्शनम्॥ २१॥

"Even as I reflect on the course of my evil dreams, which were seen in many forms—a course which was never imagined by me before—and even as I think deeply of the king, whose sight is something which can no longer be anticipated, the great fear that has been roused in me does not depart from my heart." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

While Bharata was narrating to his friends the dream seen by him the previous night, the messengers from Ayodhyā arrive in his presence and, bowing low to Bharata, communicate to him the orders of Sage Vasiṣṭha. Having heard of the welfare of all from the mouth of the messengers, the prince takes leave of his maternal grandfather and others and departs for Ayodhyā

भरते ब्रुवति स्वप्नं दूतास्ते क्लान्तवाहनाः।
प्रविश्यासह्यपरिखं रम्यं राजगृहं पुरम्॥ १॥
समागम्य च राज्ञा ते राजपुत्रेण चार्चिताः।
राज्ञः पादौ गृहीत्वा च तमूचुर्भरतं वचः॥ २॥

Entering the lovely city of Rājagṛha—the moat enclosing which was unassailable by the enemies—at a time when Bharata was narrating the dream to his friends, their horses being exhausted, nay, meeting the king of Kekaya as well as the Crown prince and treated with honour by them, and touching as a mark of respect the feet of Bharata, their prospective king, the aforesaid messengers spoke to the celebrated Bharata as follows : (1-2)

पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया॥ ३॥

"Sage Vasiṣṭha (the family-priest) as well as all the counsellors tell you that all is well. Yet please depart expeditiously. There is business with you, which cannot brook delay. (3)

इमानि च महार्हाणि वस्त्राण्याभरणानि च।
प्रतिगृह्य विशालाक्ष मातुलस्य च दापय॥ ४॥

"Nay, accepting from us these valuable robes and jewels, O large-eyed prince, have them presented to your maternal grandfather and maternal uncle too. (4)

अत्र विंशतिकोट्यस्तु नृपतेर्मातुलस्य ते।
दशकोट्यस्तु सम्पूर्णास्तथैव च नृपात्मज॥ ५॥

"Of these, articles worth twenty crores, of course, are meant for the king; while full ten crores worth of articles are likewise meant for your maternal uncle, O prince !" (5)

प्रतिगृह्य तु तत् सर्वं स्वनुरक्तः सुहृज्जने।
दूतानुवाच भरतः कामैः सम्प्रतिपूज्य तान्॥ ६॥

Accepting for his part all those presents brought by the messengers from Ayodhyā, Bharata, who was very fond of his near and dear ones, had them presented on behalf of his royal father to his maternal grandfather and maternal uncle and, having entertained the messengers with articles of food and drink coveted by them, spoke to them as follows : (6)

कच्चित् स कुशली राजा पिता दशरथो मम।
कच्चिदारोग्यता रामे लक्ष्मणे च महात्मनि॥ ७॥

"Is my father, the celebrated Daśaratha, doing well? Does good health abide in Śrī Rāma and the high-souled Lakṣmaṇa? (7)

आर्या च धर्मनिरता धर्मज्ञा धर्मवादिनी।
अरोगा चापि कौसल्या माता रामस्य धीमतः॥ ८॥

"And is the mother of the wise Śrī Rāma, the noble Kausalyā, who is devoted to virtue, knows what is right and talks virtue, enjoying good health? (8)

कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या।
शत्रुघ्नस्य च वीरस्य अरोगा चापि मध्यमा॥ ९॥

"Is my intermediate mother, Sumitrā—who knows what is right and is the mother of Lakṣmaṇa and the valiant Śatrughna—also free from ailment? (9)

आत्मकामा सदा चण्डी क्रोधना प्राज्ञमानिनी।
अरोगा चापि मे माता कैकेयी किमुवाच ह॥ १०॥

"Is my own mother, Kaikeyī, who always seeks to gain her own ends, is violent and given to wrath and accounts herself wise—also healthy and what message has she sent for me?" (10)

एवमुक्तास्तु ते दूता भरतेन महात्मना।
ऊचुः सम्प्रश्रितं वाक्यमिदं तं भरतं तदा॥ ११॥

Questioned thus by the high-souled Bharata on that occasion, the aforesaid messengers for their part addressed the following most polite words to the said Bharata : (11)

कुशलास्ते नरव्याघ्र येषां कुशलमिच्छसि।
श्रीश्च त्वां वृणुते पद्मा युज्यतां चापि ते रथः॥ १२॥

"They are all well, whose welfare you seek, O tiger among men ! Nay, holding a lotus in her hand, Śrī, the goddess of fortune, looks on you with favour. Therefore let your chariot be equipped for journey." (12)

भरतश्चापि तान् दूतानेवमुक्तोऽभ्यभाषत।
आपृच्छेऽहं महाराजं दूताः संत्वरयन्ति माम्॥ १३॥

Told thus, Bharata too replied to the messengers, "I shall presently seek the permission of the monarch, my maternal grandfather, saying that you, the messengers, are urging me to make haste to depart for Ayodhyā". (13)

एवमुक्त्वा तु तान् दूतान् भरतः पार्थिवात्मजः।
दूतैः संचोदितो वाक्यं मातामहमुवाच ह॥ १४॥

Having told the messengers thus, Prince Bharata for his part made the following submission to his maternal grandfather, as entreated by the messengers : so the tradition goes : (14)

राजन् पितुर्गमिष्यामि सकाशं दूतचोदितः।
पुनरप्यहमेष्यामि यदा मे त्वं स्मरिष्यसि॥ १५॥

"Urged by the messengers, I shall, Your Majesty, return to the presence of my father. I shall come again whenever you remember me." (15)

भरतेनैवमुक्तस्तु नृपो मातामहस्तदा।
तमुवाच शुभं वाक्यं शिरस्याघ्राय राघवम्॥ १६॥

Smelling (as a token of affection) the head of Bharata (a scion of Raghu), when requested as aforesaid by the latter on that occasion, the king, his maternal grandfather, addressed to him the following agreeable words : (16)

गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया।
मातरं कुशलं ब्रूयाः पितरं च परंतप॥ १७॥
पुरोहितं च कुशलं ये चान्ये द्विजसत्तमाः।
तौ च तात महेष्वासौ भ्रातरौ रामलक्ष्मणौ॥ १८॥

"Depart, dear child ! I grant you leave to return to Ayodhyā. Kaikeyī is blessed with a noble son in you. Communicate, O tormentor of enemies, our welfare to your mother as well as to your father on my behalf, also to Sage Vasiṣṭha (the family-priest) and to other jewels among Brāhmaṇas, whoever are present on the occasion and lastly to the two celebrated brothers, Rāma and Lakṣmaṇa, the wielders of mighty bows." (17-18)

तस्मै हस्त्युत्तमांश्चित्रान् कम्बलानजिनानि च।
सत्कृत्य केकयो राजा भरताय ददौ धनम्॥ १९॥

Treating him with honour, the king of Kekaya bestowed on the aforesaid Bharata foremost of elephants, multi-coloured blankets, deerskins and riches consisting of gold vessels etc. (19)

अन्तःपुरेऽतिसंवृद्धान् व्याघ्रवीर्यबलोपमान्।
दंष्ट्रायुक्तान् महाकायान् शुनश्चोपायनं ददौ॥ २०॥

He also gave as a present dogs of enormous size, possessed of large teeth, brought up with care in the gynaeceum itself and vying in prowess and strength of body with a tiger. (20)

रुक्मनिष्कसहस्रे द्वे षोडशाश्वशतानि च।
सत्कृत्य केकयीपुत्रं केकयो धनमादिशत्॥ २१॥

Receiving him kindly, the king of the Kekayas further bestowed on Bharata, the

son of Kaikeyī, wealth consisting of two thousand gold mohurs and sixteen hundred horses. (21)

तदामात्यानभिप्रेतान् विश्वास्यांश्च गुणान्वितान्।
ददावश्वपतिः शीघ्रं भरतायानुयायिनः॥ २२॥

On that occasion King Aśwapati also quickly sent as escorts for Bharata esteemed and trustworthy ministers endowed with good qualities. (22)

ऐरावतानैन्द्रशिरान् नागान् वै प्रियदर्शनान्।
खरान् शीघ्रान् सुसंयुक्तान् मातुलोऽस्मै धनं ददौ॥ २३॥

Bharata's maternal uncle, Yudhājit, too bestowed on him wealth consisting of elephants of the Airāvata breed and those born in the territory of Indraśira and agreeable to the sight, as well as swift-going and well-trained mules. (23)

स दत्तं केकयेन्द्रेण धनं तन्नाभ्यनन्दत।
भरतः केकयीपुत्रो गमनत्वरया तदा॥ २४॥

Because of his hurry to depart for Ayodhyā, Bharata, the son of Kaikeyī, did not at that moment welcome the aforesaid wealth gifted by the king of the Kekayas. (24)

बभूव ह्यस्य हृदये चिन्ता सुमहती तदा।
त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात्॥ २५॥

Nay, due to the hastening of the messengers and also because of his having seen the ominous dream indeed a (very) great anxiety appeared in his heart at that time. (25)

स स्ववेश्माभ्यतिक्रम्य नरनागाश्वसंकुलम्।
प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम्॥ २६॥

Returning to his own residence and then leaving it, Bharata, who now owned a very large fortune, reached the main road, which was crowded with men, elephants and horses and unexcelled by other roads. (26)

अभ्यतीत्य ततोऽपश्यदन्तःपुरमनुत्तमम्।
ततस्तद् भरतः श्रीमानाविवेशानिवारितः॥ २७॥

Passing thence he saw the gynaeceum, which was unsurpassed by other mansions. The glorious Bharata thereupon entered it unchallenged. (27)

स मातामहमापृच्छ्य मातुलं च युधाजितम्।
रथमारुह्य भरतः शत्रुघ्नसहितो ययौ॥ २८॥

Taking leave of his maternal grandfather and grandmother as well as of his maternal uncle, Yudhājit, and aunt and mounting his chariot with Śatrughna, the said Bharata left for Ayodhyā. (28)

रथान् मण्डलचक्रांश्च योजयित्वा परः शतम्।
उष्ट्रगोऽश्वखरैर्भृत्या भरतं यान्तमन्वयुः॥ २९॥

Fitting a hundred other chariots having circular wheels with camels, bullocks, horses and mules, servants of King Aśwapati followed Bharata as he departed. (29)

बलेन गुप्तो भरतो महात्मा
सहार्यकस्यात्मसमैरमात्यैः।
आदाय शत्रुघ्नमपेतशत्रु-
र्गृहाद् ययौ सिऽद्ध इवेन्द्रलोकात्॥ ३०॥

Guarded by a detachment sent by his maternal grandfather and taking Śatrughna with him, Bharata, who was possessed of great fortitude and had no enemies, departed with ministers, who were equalled by none but themselves, from his residence even as a Siddha (a member of a class of demigods credited with supernatural powers by virtue of their very birth) would from the realm of Indra, the lord of paradise. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्ततितमः सर्गः॥ ७०॥

Thus ends Canto Seventy in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

When Bharata reaches Ayodhyā after crossing many streams and rivers and passing through different territories and finds the city cheerless and wearing a deserted look, he sets about brooding and speculating as to what may be the reason for this and, speaking to the charioteer about it, enters the palace dejected and disconsolate

स प्राङ्मुखो राजगृहादभिनिर्याय वीर्यवान्।
ततः सुदामां द्युतिमान् संतीर्यावेक्ष्य तां नदीम्॥ १॥
ह्लादिनीं दूरपारां च प्रत्यक्स्रोतस्तरङ्गिणीम्।
शतद्रुमतरच्छ्रीमान् नदीमिक्ष्वाकुनन्दनः॥ २॥

Proceeding from Rājagṛha in an easterly direction and then surveying and crossing the well-known river Sudāmā* as well as the broad river Hrādinī, the powerful and dignified Bharata, a glorious scion of Ikṣwāku, crossed the river Śatadru (the modern Sutlej), whose stream takes a westward course. (1-2)

ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्वतान्।
शिलामाकुर्वतीं तीर्त्वा आग्नेयं शल्यकर्षणम्॥ ३॥

Crossing another stream at Ailadhāna, a village of that name, and reaching the territory of Aparaparvata and crossing a river which petrified everything thrown into it, he reached the tract lying to the south-east and known by the name of Śalyakarṣaṇa (so-called because it abounded in a herb possessing the virtue of extracting a thorn etc.,). (3)

सत्यसंधः शुचिर्भूत्वा प्रेक्षमाणः शिलावहाम्।
अभ्यगात् स महाशैलान् वनं चैत्ररथं प्रति॥ ४॥

Gazing on the river Śilāvahā (so-called because it carried away even rocks along its swift stream) and getting purified (through bathing in it), Bharata, who was true to his promise, crossed the Mahāśaila hills heading towards the forest of Caitraratha. (4)

सरस्वतीं च गङ्गां च युग्मेन प्रतिपद्य च।
उत्तरान् वीरमत्स्यानां भारुण्डं प्राविशद् वनम्॥ ५॥

Reaching the river Saraswatī, flowing towards the west and a branch of the holy Gaṅgā at their confluence, he passed through the northern part of the Vīramatsya territory and entered the forest of Bhāruṇḍa. (5)

वेगिनीं च कुलिङ्गाख्यां ह्लादिनीं पर्वतावृताम्।
यमुनां प्राप्य संतीर्णो बलमाश्वासयत् तदा॥ ६॥

Having duly crossed the swift and thundering river named Kuliṅgā, hemmed in by mountains, and reaching the Yamunā, he allowed the detachment accompanying him to rest for the time being. (6)

शीतीकृत्य तु गात्राणि क्लान्तानाश्वास्य वाजिनः।
तत्र स्नात्वा च पीत्वा च प्रायादादाय चोदकम्॥ ७॥

Refreshing the limbs of the horses by bathing them and giving the fatigued animals food and rest in the shade of trees, nay, himself bathing and quenching his thirst, and taking water for the journey ahead, Bharata proceeded further. (7)

राजपुत्रो महारण्यमनभीक्ष्णोपसेवितम्।
भद्रो भद्रेण यानेन मारुतः खमिवात्यगात्॥ ८॥

* The messengers sent to call Bharata from his maternal grandfather's rode to Rājagṛha by a shorter yet more difficult route through the forest region. Bharata, however, was accompanied by an army and therefore drove through a broader yet longer route. Hence it took him a full week to reach Ayodhyā as he had to pass through places which the messengers did not come across in their journey.

The prince, who had undergone propitious rites before embarking on the long journey, crossed speedily by his excellent chariot the great forest lying on the way, which was not frequented, even as the wind sweeps through the atmosphere. (8)

भागीरथीं दुष्प्रतरां सोंऽशुधाने महानदीम्।
उपायाद् राघवस्तूर्णं प्राग्वटे विश्रुते पुरे॥ ९॥

Finding the great river Gaṅgā associated with the name of Emperor Bhagīratha, who was instrumental in bringing the stream to the terrestrial region difficult to cross at the village of Aṁśudhāna, Bharata, a scion of Raghu, hastily approached it with a view to crossing it at the well-known town of Prāgvaṭa, where it could be easily crossed. (9)

स गङ्गां प्राग्वटे तीर्त्वा समायात् कुटिकोष्टिकाम्।
सबलस्तां स तीर्त्वाथ समगाद् धर्मवर्धनम्॥ १०॥

Crossing the holy Gaṅgā at Prāgvaṭa, he reached the river Kuṭikoṣṭikā. Again crossing the latter alongwith the detachment accompanying him, he duly arrived at the village of Dharmavardhana. (10)

तोरणं दक्षिणार्धेन जम्बूप्रस्थं समागमत्।
वरूथं च ययौ रम्यं ग्रामं दशरथात्मजः॥ ११॥

Bharata, son of Daśaratha, duly reached the village of Jambūprastha through the southern portion of the village of Toraṇa and then arrived at the lovely village of Varūtha. (11)

तत्र रम्ये वने वासं कृत्वासौ प्राङ्मुखो ययौ।
उद्यानमुज्जिहानायाः प्रियका यत्र पादपाः॥ १२॥

Having halted for the night in a delightful grove adjoining that village, he drove in an easterly direction to the garden of Ujjihānā, a city, in which existed a cluster of Kadamba trees. (12)

स तांस्तु प्रियकान् प्राप्य शीघ्रानास्थाय वाजिनः।
अनुज्ञाप्याथ भरतो वाहिनीं त्वरितो ययौ॥ १३॥

Having reached those Kadamba trees and getting swifter horses yoked to his chariot and allowing the army to come slowly since he had reached his own territory, Bharata for his part hastily proceeded further. (13)

वासं कृत्वा सर्वतीर्थे तीर्त्वा चोत्तानिकां नदीम्।
अन्या नदीश्च विविधैः पार्वतीयैस्तुरङ्गमैः॥ १४॥
हस्तिपृष्ठकमासाद्य कुटिकामप्यवर्तत।
ततार च नरव्याघ्रो लोहित्ये च कपीवतीम्॥ १५॥

Having halted that night in the village of Sarvatīrtha and forded next morning the river Uttānikā and other streams on the back of various mountain ponies and reaching the village of Hastipṛṣṭhaka, Bharata, a tiger among men, crossed the river Kuṭikā and at Lohitya (another village) crossed the river Kapīvatī, too. (14-15)

एकसाले स्थाणुमतीं विनते गोमतीं नदीम्।
कलिङ्गनगरे चापि प्राप्य सालवनं तदा॥ १६॥
भरतः क्षिप्रमागच्छत् सुपरिश्रान्तवाहनः।
वनं च समतीत्याशु शर्वर्यामरुणोदये॥ १७॥
अयोध्यां मनुना राज्ञा निर्मितां स ददर्श ह।
तां पुरीं पुरुषव्याघ्रः सप्तरात्रोषितः पथि॥ १८॥

He crossed the Sthāṇumatī at the village of Ekasāla and, reaching the river Gomatī, he crossed it near the village of Vinata. And then Bharata quickly reached a grove of sal trees at Kaliṅganagara. Nay, hurriedly driving through the grove during the night, his horses having been completely exhausted, the tiger among men beheld the celebrated city of Ayodhyā, founded by King Vaivaswata Manu, at dawn, having spent seven nights, on the way: so the tradition goes. (16—18)

अयोध्यामग्रतो दृष्ट्वा सारथिं चेदमब्रवीत्।
एषा नातिप्रतीता मे पुण्योद्याना यशस्विनी॥ १९॥

Nay, seeing Ayodhyā in front of him, Bharata spoke as follows to the charioteer : “This well-famed city, consisting of sacred gardens, does not look very cheerful to me. (19)

अयोध्या दृश्यते दूरात् सारथे पाण्डुमृत्तिका।
यज्विभिर्गुणसम्पन्नैर्ब्राह्मणैर्वेदपारगैः ॥ २० ॥
भूयिष्ठमृद्धैराकीर्णा राजर्षिवरपालिता।
अयोध्यायां पुरा शब्दः श्रूयते तुमुलो महान्॥ २१ ॥
समन्तान्नरनारीणां तमद्य न शृणोम्यहम्।
उद्यानानि हि सायाह्ने क्रीडित्वोपरतैर्नरैः॥ २२ ॥
समन्ताद् विप्रधावद्भिः प्रकाशन्ते ममान्यथा।
तान्यद्यानुरुदन्तीव परित्यक्तानि कामिभिः॥ २३ ॥

"Ayodhyā, O charioteer, which was thickly crowded with Brāhmaṇas given to sacrificial performances, endowed with good qualities and well-versed in the Vedas, as well as with wealthy men and was protected by the foremost of royal sages, looks from a distance to be a heap of white clay. Formerly in Ayodhyā was heard on all sides a great, confused noise of men and women; I do not hear it today. Indeed, gardens, which looked bright with men running helter-skelter on all sides, having ceased sporting in the morning after entering them at dusk and sporting the whole night, appear to me quite different. Deserted by gallants, they are weeping, as it were, today. (20—23)

अरण्यभूतेव पुरी सारथे प्रतिभाति माम्।
नह्यत्र यानैर्दृश्यन्ते न गजैर्न च वाजिभिः।
निर्यान्तो वाभियान्तो वा नरमुख्या यथा पुरा॥ २४ ॥

"The city, O charioteer, appears to me as converted into a woodland; for high-class men are not seen going out or coming here in conveyances or on the back of elephants or horses as before. (24)

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च।
जनानां रतिसंयोगेष्वत्यन्तगुणवन्ति च॥ २५ ॥

"The gardens in this city formerly looked excited with joy and enraptured and were extremely favourable for lovecontacts of men. (25)

तान्येतान्यद्य पश्यामि निरानन्दानि सर्वशः।
स्रस्तपर्णैरनुपथं विक्रोशद्भिरिव द्रुमैः॥ २६ ॥

"Today I find those very gardens bereft of joy in everyway with their trees shedding tears in the form of leaves on the alleys and piteously wailing, as it were. (26)

नाद्यापि श्रूयते शब्दो मत्तानां मृगपक्षिणाम्।
सरक्तां मधुरां वाणीं कलं व्याहरतां बहु॥ २७ ॥

"Not even at this hour of sunrise is heard the cry of deer and birds in rut profusely and inarticulately giving forth their sweet and impassioned utterances. (27)

चन्दनागुरुसम्पृक्तो धूपसम्मूर्च्छितोऽमलः।
प्रवाति पवनः श्रीमान् किं नु नाद्य यथा पुरा॥ २८ ॥

"I wonder how a pure and delightful breeze laden with the fragrance of sandalwood and aloe and scented with the fume of burnt incense does not blow today as before. (28)

भेरीमृदङ्गवीणानां कोणसंघट्टितः पुनः।
किमद्य शब्दो विरतः सदादीनगतिः पुरा॥ २९ ॥

"It is not known how has the sound, which ever proceeded unstintedly in the past, of kettledrums, clay tomtoms and Vīṇās, played upon with a drum-stick, palms or fingers, has ceased today? (29)

अनिष्टानि च पापानि पश्यामि विविधानि च।
निमित्तान्यमनोज्ञानि तेन सीदति मे मनः॥ ३० ॥

"I also perceive unwelcome, portentous and unpleasant omens of every description. My mind is feeling dejected on that score. (30)

सर्वथा कुशलं सूत दुर्लभं मम बन्धुषु।
तथा ह्यसति सम्मोहे हृदयं सीदतीव मे॥ ३१ ॥

"The all-round welfare of my near and dear ones is difficult to find, O charioteer! For, even when there is no ostensible cause for infatuation, my heart is sinking, as it were." (31)

विषण्णः श्रान्तहृदयस्त्रस्तः संलुलितेन्द्रियः।
भरतः प्रविवेशाशु पुरीमिक्ष्वाकुपालिताम्॥ ३२ ॥

Dejected and alarmed, his heart weary and senses extremely perturbed, Bharata speedily entered the city protected by the scions of Ikṣwāku. (32)

द्वारेण वैजयन्तेन प्राविशच्छ्रान्तवाहनः।
द्वाःस्थैरुत्थाय विजयमुक्तस्तैः सहितो ययौ॥ ३३॥

His horses being fatigued, he effected his entry by the western gate known by the name of Vaijayanta. Greeted with shouts of triumph by the porters, who rose to usher him in, he moved on accompanied by them. (33)

स त्वनेकाग्रहृदयो द्वाःस्थं प्रत्यर्च्य तं जनम्।
सूतमश्वपतेः क्लान्तमब्रवीत् तत्र राघवः॥ ३४॥

Sending the porters back with honour, the said Bharata (a scion of Raghu) for his part, troubled as he was at heart, spoke on the spot to the wearied charioteer of King Aśwapati as follows : (34)

किमहं त्वरयाऽऽनीतः कारणेन विनानघ।
अशुभाशङ्कि हृदयं शीलं च पततीव मे॥ ३५॥

"Why have I been brought to Ayodhyā in a hurry without mentioning any cause, O sinless one? My heart is, therefore, apprehensive of some misfortune and my composure is vanishing, as it were. (35)

श्रुता नु यादृशाः पूर्वं नृपतीनां विनाशने।
आकारांस्तानहं सर्वानिह पश्यामि सारथे॥ ३६॥

"I observe at this moment, O charioteer, all those indications that have been heard of by me in the past as pointing to the demise of kings. (36)

सम्मार्जनविहीनानि परुषाण्युपलक्षये।
असंयतकवाटानि श्रीविहीनानि सर्वशः॥ ३७॥

"I behold the dwellings of householders unswept, dirty-coloured, shorn of splendour in everyway and with open doors. (37)

बलिकर्मविहीनानि धूपसम्मोदनेन च।
अनाशितकुटुम्बानि प्रभाहीनजनानि च॥ ३८॥
अलक्ष्मीकानि पश्यामि कुटुम्बिभवनान्यहम्।
अपेतमाल्यशोभानि असम्मृष्टाजिराणि च॥ ३९॥
देवागाराणि शून्यानि न भान्तीह यथा पुरा।
देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठास्तथैव च॥ ४०॥
माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा।
दृश्यन्ते वणिजोऽप्यद्य न यथापूर्वमत्र वै॥ ४१॥
ध्यानसंविग्नहृदया नष्टव्यापारयन्त्रिताः।
देवायतनचैत्येषु दीनाः पक्षिमृगास्तथा॥ ४२॥

"I find that no oblations have been offered in them to the various creatures, that they are devoid of odour coming from the burning of incense and bereft of fortune, that members of the household have not been fed in them for many days past and their inmates look pale. Temples which are no longer adorned with garlands hanging on the gates, whose courtyards have not been swept for the last so many days and which are devoid of men, do not look charming now as before. Images of gods as well as sacrificial halls have been deserted; saleable goods such as flowers and garlands do not figure prominently as before in flower marts today. Merchants too in this city, whose hearts are seized with fear due to anxiety and who feel dispirited because of their business having been brought to a standstill, do not appear as happy as they looked before. Nay, birds and beasts in temples and other places of worship are distressed. (38—42)

मलिनं चाश्रुपूर्णाक्षं दीनं ध्यानपरं कृशम्।
सस्त्रीपुंसं च पश्यामि जनमुत्कण्ठितं पुरे॥ ४३॥

"Again, I behold the people in the city, including men and women, in soiled attire, miserable, worried, emaciated and sorrowful, with eyes full of tears." (43)

इत्येवमुक्त्वा भरतः सूतं तं दीनमानसः।
तान्यनिष्टान्ययोध्यायां प्रेक्ष्य राजगृहं ययौ॥ ४४॥

Perceiving those unwelcome indications in Ayodhyā and having spoken to the said charioteer as above, Bharata drove to the royal palace afflicted in mind. (44)

तां शून्यशृङ्गाटकवेश्मरथ्यां
रजोरुणद्वारकवाटयन्त्राम्।
दृष्ट्वा पुरीमिन्द्रपुरीप्रकाशां
दुःखेन सम्पूर्णतरो बभूव॥ ४५॥

He was filled to the brim with sorrow to

see that city, which had shone at one time like Amarāvatī, the capital of Indra in paradise, with its crossroads, houses and streets desolate and its doors and bolts soiled with dust. (45)

बभूव पश्यन् मनसोऽप्रियाणि
यान्यन्यदा नास्य पुरे बभूवुः।
अवाक्शिरा दीनमना न हृष्टः
पितुर्महात्मा प्रविवेश वेश्म॥ ४६॥

Beholding things distasteful to the mind, things which had never come to pass in his city before, the high-souled Bharata became cheerless and entered his father's apartments distressed in mind, his head hung down. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyī then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies

अपश्यंस्तु ततस्तत्र पितरं पितुरालये।
जगाम भरतो द्रष्टुं मातरं मातुरालये॥ १॥

Not finding his father in the latter's apartments in the palace, Bharata for his part then proceeded to see his mother in her apartments. (1)

अनुप्राप्तं तु तं दृष्ट्वा कैकेयी प्रोषितं सुतम्।
उत्पपात तदा हृष्टा त्यक्त्वा सौवर्णमासनम्॥ २॥

Rejoiced to see her aforesaid son, who had long been absent from home, returned, Kaikeyī for her part sprang on her feet at once, quitting her seat of gold. (2)

स प्रविश्यैव धर्मात्मा स्वगृहं श्रीविवर्जितम्।
भरतः प्रेक्ष्य जग्राह जनन्याश्चरणौ शुभौ॥ ३॥

Immediately on entering his mother's apartments and observing them completely shorn of splendour, the celebrated Bharata, whose mind was given to piety, clasped his mother's lovable feet. (3)

तं मूर्ध्नि समुपाघ्राय परिष्वज्य यशस्विनम्।
अङ्के भरतमारोप्य प्रष्टुं समुपचक्रमे॥ ४॥

Duly smelling his head as a token of motherly affection and embracing the illustrious Bharata and seating him on her lap, she coolly proceeded to question him as follows : (4)

अद्य ते कतिचिद् रात्र्यश्च्युतस्यार्यकवेश्मनः।
अपि नाध्वश्रमः शीघ्रं रथेनापततस्तव॥ ५॥

"How many nights have elapsed today since you departed from your maternal grandfather's abode and was not fatigue experienced by you in the course of the long and tedious journey while you rode fast in your chariot? (5)

आर्यकस्ते सुकुशली युधाजिन्मातुलस्तव।
प्रवासाच्च सुखं पुत्र सर्वं मे वक्तुमर्हसि॥ ६॥

"Is your maternal grandfather as well as your maternal uncle, Yudhājit, enjoying perfect health? And has everything been well with you ever since you left home, my son? You should tell me everything." (6)

एवं पृष्टस्तु कैकेय्या प्रियं पार्थिवनन्दनः।
आचष्ट भरतः सर्वं मात्रे राजीवलोचनः॥ ७॥

Questioned thus in endearing terms by Kaikeyī, the lotus-eyed Prince Bharata, for his part, related to his mother everything concerning himself. (7)

अद्य मे सप्तमी रात्रिश्च्युतस्यार्यकवेश्मनः।
अम्बायाः कुशली तातो युधाजिन्मातुलश्च मे॥ ८॥

He said "Today has elapsed the seventh night since I departed from the abode of my maternal grandfather. My maternal grandfather as well as my maternal uncle, Yudhājit, are enjoying good health. (8)

यन्मे धनं च रत्नं च ददौ राजा परंतपः।
परिश्रान्तं पथ्यभवत् ततोऽहं पूर्वमागतः॥ ९॥

"The animals carrying the wealth (gold) and jewels that King Aśwapati (a tormentor of his enemies) gave to me, got fatigued on the way; hence I came away first. (9)

राजवाक्यहरैर्दूतैस्त्वर्यमाणोऽहमागतः।
यदहं प्रष्टुमिच्छामि तदम्बा वक्तुमर्हति॥ १०॥

"Being urged by the messengers, carrying the royal message, to hurry up, I came away in advance. Be pleased, O mother, to tell me now what I intend to ask. (10)

शून्योऽयं शयनीयस्ते पर्यङ्को हेमभूषितः।
न चायमिक्ष्वाकुजनः प्रहृष्टः प्रतिभाति मे॥ ११॥

"This couch of yours, fit for reposing on and plated with gold as it is, is unoccupied by the king, who used to grace it every now and then. These attendants of Daśaratha (a scion of Ikṣwāku) do not appear much delighted to me either. (11)

राजा भवति भूयिष्ठमिहाम्बाया निवेशने।
तमहं नाद्य पश्यामि द्रष्टुमिच्छन्निहागतः॥ १२॥

"The king used mostly to be present here in your apartments. Though I have come here longing to see him, I do not see him today. (12)

पितुर्ग्रहीष्ये पादौ च तं ममाख्याहि पृच्छतः।
आहोस्विदम्बाज्येष्ठायाः कौसल्याया निवेशने॥ १३॥

"Nay, I shall clasp the feet of my father: pray, tell me, even as I ask you, where he may be. Is he in the apartments of Kausalyā, the seniormost of my mothers?" (13)

तं प्रत्युवाच कैकेयी प्रियवद् घोरमप्रियम्।
अजानन्तं प्रजानन्ती राज्यलोभेन मोहिता॥ १४॥

Infatuated by greed of sovereignty, Kaikeyī, who knew everything in detail, related to Bharata, who knew nothing about it, the whole event, which was so terrible and unpleasant, as though it were agreeable to hear : (14)

या गतिः सर्वभूतानां तां गतिं ते पिता गतः।
राजा महात्मा तेजस्वी यायजूकः सतां गतिः॥ १५॥

"The high-souled and glorious king, your father, who was given to the performance of sacrifices and was the haven of the virtuous, has met the same fate as is the destined end of all created beings." (15)

तच्छ्रुत्वा भरतो वाक्यं धर्माभिजनवाञ्छुचिः।
पपात सहसा भूमौ पितृशोकबलार्दितः॥ १६॥

Hearing the aforesaid reply from the lips of Kaikeyī, the guileless Bharata, who came of a pious family, fell to the ground all at once, hard smitten with grief caused by the death of his father. (16)

हा हतोऽस्मीति कृपणां दीनां वाचमुदीरयन्।
निपपात महाबाहुर्बाहू विक्षिप्य वीर्यवान्॥ १७॥

Uttering in piteous tones the plaintive words "Alas, I am ruined !" and striking his arms against the floor, the heroic Bharata, who possessed long arms, fell prostrate. (17)

ततः शोकेन संवीतः पितुर्मरणदुःखितः।
विललाप महातेजा भ्रान्ताकुलितचेतनः॥ १८॥

Overwhelmed with grief and distressed over the death of his father, Bharata, who was endowed with great glory, then lamented in the following words, his mind being confused and agitated through grief : (18)

एतत् सुरुचिरं भाति पितुर्मे शयनं पुरा।
शशिनेवामलं रात्रौ गगनं तोयदात्यये॥ १९॥

"This couch of my father looked most charming before like a clear sky adorned with the moon on an autumnal night. (19)

तदिदं न विभात्यद्य विहीनं तेन धीमता।
व्योमेव शशिना हीनमप्शुष्क इव सागरः॥ २०॥

"Devoid of that sagacious king, however, the same couch does not shine brightly today any more than a moonless sky or a sea whose water has been dried up by the fire of universal dissolution." (20)

बाष्पमुत्सृज्य कण्ठेन स्वात्मना परिपीडितः।
प्रच्छाद्य वदनं श्रीमद् वस्त्रेण जयतां वरः॥ २१॥

Shedding tears with a sound expressive of anguish from his throat, and covering his charming face with a cloth, Bharata, the foremost of victorious men, who felt greatly troubled in his own mind, continued to wail. (21)

तमार्तं देवसंकाशं समीक्ष्य पतितं भुवि।
निकृत्तमिव सालस्य स्कन्धं परशुना वने॥ २२॥
माता मातङ्गसंकाशं चन्द्रार्कसदृशं सुतम्।
उत्थापयित्वा शोकार्तं वचनं चेदमब्रवीत्॥ २३॥

Perceiving her aforesaid son, shining brightly like a god—who closely resembled the young of an elephant and vied with the moon and the sun in splendour and felt stricken with grief, fallen in a wretched plight on the ground like a bough of a sal severed with an axe in a forest—and lifting him, the mother Kaikeyī spoke to him as follows : (22-23)

उत्तिष्ठोत्तिष्ठ किं शेषे राजन्नत्र महायशः।
त्वद्विधा नहि शोचन्ति सन्तः सदसि सम्मताः॥ २४॥

"Get up, O king! Rise, O highly illustrious one! Wherefore are you lying down here on the ground? Virtuous souls like you, honoured in an assembly of men, do not grieve. (24)

दानयज्ञाधिकारा हि शीलश्रुतितपोनुगा।
बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे॥ २५॥

"Your mind, O prince richly endowed with intelligence—which is ever devoted to charity and sacrificial performances and which pursues right conduct—follows the injunctions of the Vedas, and is prone to austerities—is steady as the radiance of the sun is fixed in the orb of the sun." (25)

स रुदित्वा चिरं कालं भूमौ परिविवृत्य च।
जननीं प्रत्युवाचेदं शोकैर्बहुभिरावृतः॥ २६॥

Weeping for a long time and rolling on the floor, Bharata, who was filled with many-sided grief, replied to his mother as follows : (26)

अभिषेक्ष्यति रामं तु राजा यज्ञं नु यक्ष्यते।
इत्यहं कृतसंकल्पो हृष्टो यात्रामयासिषम्॥ २७॥

"Having arrived at the conclusion that the king will most probably install Śrī Rāma as Prince Regent or perform a sacrifice, I gladly undertook the journey to Ayodhyā. (27)

तदिदं ह्यन्यथाभूतं व्यवदीर्णं मनो मम।
पितरं यो न पश्यामि नित्यं प्रियहिते रतम्॥ २८॥

"Indeed that calculation of mine has come to be incorrect, and my mind is torn with anguish in that I do not behold my father, who was ever intent on doing kind acts to me and devoted to my good. (28)

अम्ब केनात्यगाद् राजा व्याधिना मय्यनागते।
धन्या रामादयः सर्वे यैः पिता संस्कृतः स्वयम्॥ २९॥

"Of what disease did the king die before I arrived, O mother? How fortunate are

Śrī Rāma and all others, by whom father was cremated with their own hands! (29)

न नूनं मां महाराजः प्राप्तं जानाति कीर्तिमान्।
उपजिघ्रेत् तु मां मूर्ध्नि तातः संनाम्य सत्वरम्॥ ३०॥

"Surely the illustrious Emperor does not know me to have come home. Otherwise, pressing me down, father would have quickly smelt my head as a token of affection. (30)

क्व स पाणिः सुखस्पर्शस्तातस्याक्लिष्टकर्मणः।
यो हि मां रजसा ध्वस्तमभीक्ष्णं परिमार्जति॥ ३१॥

"Where is that hand, agreeable to the touch, of my father—who did great things without much exertion—that would wipe me again and again when he found me soiled with dust. (31)

यो मे भ्राता पिता बन्धुर्यस्य दासोऽस्मि सम्मतः।
तस्य मां शीघ्रमाख्याहि रामस्याक्लिष्टकर्मणः॥ ३२॥

"Pray, announce me soon to Śrī Rāma, who is unwearied in action, nay, who is my elder brother, father in the absence of the Emperor and friend, all in one, and whose beloved servant I am. (32)

पिता हि भवति ज्येष्ठो धर्ममार्यस्य जानतः।
तस्य पादौ ग्रहीष्यामि स हीदानीं गतिर्मम॥ ३३॥

"To a worthy man knowing what is right, an elder brother is a virtual father. I shall, clasp his feet as a mark of respect since he is my support now. (33)

धर्मविद् धर्मशीलश्च महाभागो दृढव्रतः।
आर्ये किमब्रवीद् राजा पिता मे सत्यविक्रमः॥ ३४॥

"What did the king, my father, of firm resolve and unfailing prowess—who knew what is right, had a virtuous disposition and was highly fortunate—say to my elder brother at the last moment? (34)

पश्चिमं साधुसंदेशमिच्छामि श्रोतुमात्मनः।
इति पृष्टा यथातत्त्वं कैकेयी वाक्यमब्रवीत्॥ ३५॥

"I wish to hear his last kind message for me." Questioned thus, Kaikeyī replied as follows, strictly in consonance with facts: (35)

रामेति राजा विलपन् हा सीते लक्ष्मणेति च।
स महात्मा परं लोकं गतो मतिमतां वरः॥ ३६॥

"That high-souled monarch, the foremost among the wise, departed for the other world crying 'O Rāma, O Sītā, O Lakṣmaṇa!' (36)

इतीमां पश्चिमां वाचं व्याजहार पिता तव।
कालधर्मं परिक्षिप्तः पाशैरिव महागजः॥ ३७॥

"Bound by the laws of Time (according to which a living being meets his end at the appointed time), like a huge elephant bound with ropes, your father uttered the following parting words: (37)

सिद्धार्थास्तु नरा राममागतं सह सीतया।
लक्ष्मणं च महाबाहुं द्रक्ष्यन्ति पुनरागतम्॥ ३८॥

'Only those men who are able to behold Rāma returned with Sītā, as also the mighty-armed Lakṣmaṇa come back to Ayodhyā, will have their object accomplished.' (38)

तच्छ्रुत्वा विषसादैव द्वितीयाप्रियशंसनात्।
विषण्णवदनो भूत्वा भूयः पप्रच्छ मातरम्॥ ३९॥

Hearing the aforesaid report, the prince grew melancholy at that other unpleasant tidings and, assuming a dejected look, further questioned his mother as follows: (39)

क्व चेदानीं स धर्मात्मा कौसल्यानन्दवर्धनः।
लक्ष्मणेन सह भ्रात्रा सीतया च समागतः॥ ४०॥

"Where is Śrī Rāma, whose mind is given to virtue and who enhances the joy of Kausalyā, now, conjoined with brother Lakṣmaṇa and Sītā?" (40)

तथा पृष्टा यथान्यायमाख्यातुमुपचक्रमे।
मातास्य युगपद्वाक्यं विप्रियं प्रियशंसया॥ ४१॥

Questioned as aforesaid, his mother began duly to relate as follows the unpleasant event, simultaneously with the news of his father's demise in the tone of breaking a welcome news: (41)

स हि राजसुतः पुत्र चीरवासा महावनम्।
दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः॥ ४२॥

"Actually, clad in the bark of trees, my son, and followed by Lakṣmaṇa, the aforesaid prince proceeded to the great forest of Daṇḍaka with Sītā, a princess of the Videha territory." (42)

तच्छ्रुत्वा भरतस्त्रस्तो भ्रातुश्चारित्रशङ्कया।
स्वस्य वंशस्य माहात्म्यात् प्रष्टुं समुपचक्रमे॥ ४३॥

Filled with apprehension to hear the tidings because of his misgivings about the character of his elder brother, Śrī Rāma, and remembering as he did the greatness of his royal house, Bharata commenced interrogating her as follows : (43)

कच्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित्।
कच्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः॥ ४४॥

"I hope no property of a Brāhmaṇa was wantonly seized by Śrī Rāma. I am sure, no sinless man, whether wealthy or destitute, was killed by him. (44)

कच्चिन्न परदारान् वा राजपुत्रोऽभिमन्यते।
कस्मात् स दण्डकारण्ये भ्राता रामो विवासितः॥ ४५॥

"Nor did the prince long for another's wife, I am sure. If not, wherefore was my celebrated brother sent into exile to the Daṇḍaka forest?" (45)

अथास्य चपला माता तत् स्वकर्म यथातथम्।
तेनैव स्त्रीस्वभावेन व्याहर्तुमुपचक्रमे॥ ४६॥

Prompted by her feminine (frivolous) nature, which was too well-known, Bharata's capricious mother forthwith began to recount her notorious doing precisely as matters stood. (46)

एवमुक्ता तु कैकेयी भरतेन महात्मना।
उवाच वचनं हृष्टा वृथापण्डितमानिनी॥ ४७॥

Questioned as aforesaid by the high-souled Bharata, Kaikeyī, for her part, who vainly accounted her wise, merrily replied as follows : (47)

न ब्राह्मणधनं किंचिद्धृतं रामेण कस्यचित्।
कश्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः।
न रामः परदारान् स चक्षुर्भ्यामपि पश्यति॥ ४८॥

"No property whatsoever of a Brāhmaṇa or anyone else was wantonly seized by Rāma, nor was any innocent man, wealthy or destitute, killed by him. Nor did the celebrated Rāma look on another's wife even with sinless eyes. (48)

मया तु पुत्र श्रुत्वैव रामस्येहाभिषेचनम्।
याचितस्ते पिता राज्यं रामस्य च विवासनम्॥ ४९॥

"The moment I heard of Rāma's installation as Prince Regent on the throne of Ayodhyā, my son, your father was in fact asked by me for the sovereignty of Ayodhyā in your favour and the banishment of Rāma. (49)

स स्ववृत्तिं समास्थाय पिता ते तत् तथाकरोत्।
रामस्तु सहसौमित्रिः प्रेषितः सह सीतया॥ ५०॥

"Following his own truthful nature, your father thereupon did as he was asked by me. Accompanied by Lakṣmaṇa, Rāma was accordingly sent into exile alongwith Sītā. (50)

तमपश्यन् प्रियं पुत्रं महीपालो महायशाः।
पुत्रशोकपरिद्यूनः पञ्चत्वमुपपेदिवान्॥ ५१॥

"Missing his beloved son, Rāma, and stricken with grief over his separation from that son, the highly illustrious Emperor met his end. (51)

त्वया त्विदानीं धर्मज्ञ राजत्वमवलम्ब्यताम्।
त्वत्कृते हि मया सर्वमिदमेवंविधं कृतम्॥ ५२॥

"Let the throne of Ayodhyā be accepted by you now, O knower of what is right! Indeed, all this has been manipulated by me in this wise for your sake. (52)

मा शोकं मा च संतापं धैर्यमाश्रय पुत्रक।
त्वदधीना हि नगरी राज्यं चैतदनामयम्॥ ५३॥

"Do not yield to grief nor to remorse, my dear son, but have recourse to firmness. Indeed, the existence of the city of Ayodhyā

as well as this kingdom, which is free from trouble, is dependent on you. (53)

तत् पुत्र शीघ्रं विधिना विधिज्ञै-
र्वसिष्ठमुख्यैः सहितो द्विजेन्द्रैः।
संकाल्य राजानमदीनसत्त्व-
मात्मानमुर्व्यामभिषेचयस्व ॥ ५४ ॥

"Therefore, speedily performing with due ceremony the funeral rites with respect to the king (your deceased father) with the help of the foremost of Brāhmaṇas well-versed in the scriptural ordinance, get yourself installed, my son, as the ruler of the entire globe, undepressed in spirits." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विसप्ततितमः सर्गः ॥ ७२ ॥

Thus ends Canto Seventy-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Bitterly reproaching Kaikeyī in many ways, and cutting her to the quick by his caustic remarks, Bharata takes a vow before her to bring back Śrī Rāma from the forest, install him on the throne of Ayodhyā and wait upon him as an attendant to offend her

श्रुत्वा च स पितुर्वृत्तं भ्रातरौ च विवासितौ।
भरतो दुःखसंतप्त इदं वचनमब्रवीत्॥ १ ॥

Sore stricken with sorrow to hear the unwelcome news about his father, as well as of his brothers, Śrī Rāma and Lakṣmaṇa, having been sent into exile, Bharata replied as follows : (1)

किं नु कार्यं हतस्येह मम राज्येन शोचतः।
विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च॥ २ ॥

"What object on earth will possibly be gained through sovereignty by me, a wretched being, deprived of his father and elder brother—who was as good as a father—and, therefore, grieving? (2)

दुःखे मे दुःखमकरोर्व्रणे क्षारमिवाददाः।
राजानं प्रेतभावस्थं कृत्वा रामं च तापसम्॥ ३ ॥

"Reducing the king to the state of a departed soul and turning Śrī Rāma an ascetic on top of it, you have brought calamity after calamity to me—rubbed salt, as it were, into my wound. (3)

कुलस्य त्वमभावाय कालरात्रिरिवागता।
अङ्गारमुपगूह्य स्म पिता मे नावबुद्धवान्॥ ४ ॥

"Like the night of universal dissolution (or Goddess Kālarātri, one of the nine Durgās or manifestations of the Divine Energy associated with the dissolution of the universe), you made your appearance in my father's house for the extermination of my race ! Even on clasping a live coal to his bosom, my father did not recognize it as such. (4)

मृत्युमापादितो राजा त्वया मे पापदर्शिनि।
सुखं परिहृतं मोहात् कुलेऽस्मिन् कुलपांसनि॥ ५ ॥

"The king, my father, has been consigned to death by you, O woman, who perceive evil even where there is none and have brought disgrace to your family ! Through infatuation the joy of this family has been taken away by you. (5)

त्वां प्राप्य हि पिता मेऽद्य सत्यसंधो महायशाः।
तीव्रदुःखाभिसंतप्तो वृत्तो दशरथो नृपः॥ ६ ॥

"Indeed, having got you for his wife, my highly illustrious father, King Daśaratha, who was true to his promise and was sore stricken with acute agony, born of separation from his eldest son, has passed away. (6)

विनाशितो महाराजः पिता मे धर्मवत्सलः।
कस्मात् प्रव्राजितो रामः कस्मादेव वनं गतः॥ ७॥

"Wherefore was the Emperor, my father, who was so lovingly devoted to duty, deprived of his life by you? For what precise reason was Śrī Rāma sent into exile and he proceeded to the forest? (7)

कौसल्या च सुमित्रा च पुत्रशोकाभिपीडिते।
दुष्करं यदि जीवेतां प्राप्य त्वां जननीं मम॥ ८॥

"Having got you, my mother for their co-wife, Kausalyā and Sumitrā too have been tormented with grief caused by separation from their own son. They would indeed accomplish something hard if they survive any longer. (8)

नन्वार्योऽपि च धर्मात्मा त्वयि वृत्तिमनुत्तमाम्।
वर्तते गुरुवृत्तिज्ञो यथा मातरि वर्तते॥ ९॥

"Surely, my elder brother, Śrī Rāma, too, whose mind is given to piety and who knows full well how to serve his elders, rendered the best services to you as he did to his own mother! (9)

तथा ज्येष्ठा हि मे माता कौसल्या दीर्घदर्शिनी।
त्वयि धर्मं समास्थाय भगिन्यामिव वर्तते॥ १०॥

"Even so, my seniormost mother, Kausalyā, who takes a long-range view of things, behaved towards you as towards her own sister, following, as she does, the principles of right conduct. (10)

तस्याः पुत्रं महात्मानं चीरवल्कलवाससम्।
प्रस्थाप्य वनवासाय कथं पापे न शोचसे॥ ११॥

"Having sent her high-souled son, clad in tatters and the bark of trees, into exile in a forest, wherefore do you not grieve, O sinful woman? (11)

अपापदर्शिनं शूरं कृतात्मानं यशस्विनम्।
प्रव्राज्य चीरवसनं किं नु पश्यसि कारणम्॥ १२॥

"Having sent into exile, clad in the bark of trees, the illustrious hero, who never detected others' sin and had mastered his self, what gain on earth do you expect? (12)

लुब्धाया विदितो मन्ये न तेऽहं राघवं यथा।
तथा ह्यनर्थो राज्यार्थं त्वयाऽऽनीतो महानयम्॥ १३॥

"To you, who are full of greed for power and pelf, I am not known, I believe, in my reality as to how devoted I am to Śrī Rāma (a scion of Raghu). That is why this great tragedy has been enacted by you for the sake of sovereignty. (13)

अहं हि पुरुषव्याघ्रावपश्यन् रामलक्ष्मणौ।
केन शक्तिप्रभावेण राज्यं रक्षितुमुत्सहे॥ १४॥

"Failing to perceive the two tigers among men, Śrī Rāma and Lakṣmaṇa, by virtue of what strength can I venture to protect the kingdom of Ayodhyā? (14)

तं हि नित्यं महाराजो बलवन्तं महौजसम्।
उपाश्रितोऽभूद् धर्मात्मा मेरुर्मेरुवनं यथा॥ १५॥

"Even the Emperor, whose mind was given to piety, ever depended on the might of the powerful Śrī Rāma—who is possessed of extraordinary strength—just as Mount Meru depends for its protection against inroads on the forest grown on it. (15)

सोऽहं कथमिमं भारं महाधुर्यसमुद्यतम्।
दम्यो धुरमिवासाद्य सहेयं केन चौजसा॥ १६॥

"How and with what stamina shall I, whose only strength is Śrī Rāma, sustain this burden of kingship any more than a calf would stand the strain on getting a load, borne with ease by a giant bull? (16)

अथवा मे भवेच्छक्तिर्योगैर्बुद्धिबलेन वा।
सकामां न करिष्यामि त्वामहं पुत्रगर्द्धिनीम्॥ १७॥

"Or, even if such capacity could be brought out in me through contrivances or through intellectual calibre, I shall never

allow you to attain your desired end—you, who covet sovereignty for your son, i.e., myself. (17)

न मे विकांक्षा जायेत त्यक्तुं त्वां पापनिश्चयाम्।
यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत् सदा॥ १८॥

"No disinclination would be felt by me even in deserting you, a woman of sinful resolve, if Śrī Rāma did not regard you as a mother at all times. (18)

उत्पन्ना तु कथं बुद्धिस्तवेयं पापदर्शिनी।
साधुचारित्रविभ्रष्टे पूर्वेषां नो विगर्हिता॥ १९॥

"How did this idea of securing the kingdom for a younger brother in supersession of the eldest—an idea which contemplates evil in relation to others and which has been severely condemned by our forbears—enter your mind at all, O woman fallen from virtuous conduct? (19)

अस्मिन् कुले हि सर्वेषां ज्येष्ठो राज्येऽभिषिच्यते।
अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः॥ २०॥

"Indeed in our house the eldest* of all brothers is installed on the throne. The other brothers devoutly obey him. (20)

न हि मन्ये नृशंसे त्वं राजधर्ममवेक्षसे।
गतिं वा न विजानासि राजवृत्तस्य शाश्वतीम्॥ २१॥

"I believe you do not at all respect the moral code prescribed for kings, nor do you know the eternal way of life of kings, O cruel woman! (21)

सततं राजपुत्रेषु ज्येष्ठो राजाभिषिच्यते।
राज्ञामेतत् समं तत् स्यादिक्ष्वाकूणां विशेषतः॥ २२॥

"Among the sons of a king the eldest alone is invariably crowned king. This is a common practice among all kings, and it is particularly true of the Ikṣwākus. (22)

तेषां धर्मैकरक्षाणां कुलचारित्रशोभिनाम्।
अद्य चारित्रशौटीर्यं त्वां प्राप्य विनिवर्तितम्॥ २३॥

"The self-esteem, born of loftiness of character, cherished by the aforesaid kings—who were protected by their righteousness alone and who shone by virtue of a mode of life befitting their race—has disappeared today on coming to be associated with you. (23)

तवापि सुमहाभागे जनेन्द्रकुलपूर्वके।
बुद्धिमोहः कथमयं सम्भूतस्त्वयि गर्हितः॥ २४॥

"How has this perversity of reason, contemptible for you, appeared in you too, O exceptionally blessed lady, born of a royal lineage! (24)

न तु कामं करिष्यामि तवाहं पापनिश्चये।
यया व्यसनमारब्धं जीवितान्तकरं मम॥ २५॥

"I will not in any case accomplish your desired object, O woman of sinful resolve, since a calamity which may eventually prove fatal to me, has been set on foot by you. (25)

एष त्विदानीमेवाहमप्रियार्थं तवानघम्।
निवर्तयिष्यामि वनाद् भ्रातरं स्वजनप्रियम्॥ २६॥

"In order to give offence to you, I shall, however, forthwith cause to return from the forest my sinless elder brother, Śrī Rāma, the beloved of his people. (26)

निवर्तयित्वा रामं च तस्याहं दीप्ततेजसः।
दासभूतो भविष्यामि सुस्थितेनान्तरात्मना॥ २७॥

"Nay, having caused Śrī Rāma to return from the forest, I shall settle down in life with a composed mind, turning a servant of the aforesaid prince of effulgent glory." (27)

इत्येवमुक्त्वा भरतो महात्मा
प्रियेतरैर्वाक्यगणैस्तुदंस्ताम्।
शोकार्दितश्चापि ननाद भूयः
सिंहो यथा मन्दरकन्दरस्थः॥ २८॥

Having spoken as aforesaid to his mother, pricking her once more with volleys

* This is fully supported by Manu, who says:

ज्येष्ठ एव तु गृह्णीयात्सकलं पैतृकं धनम्। अन्ये तमनुजीवेयुर्यथैव पितरं तथा॥

"The eldest son alone should inherit the entire property of his father. Others should depend on him as they did on their father (heretofore)."

of piercing words, the high-souled Bharata, even though tormented with grief, roared like a lion ensconced in a cave of Mount Mandara. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thus ends Canto Seventy-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Severely reproaching his mother once more, and making up his mind not only to bring back Śrī Rāma from the forest and crown him king, but also to go into exile for fourteen years in order to redeem his elder brother's vow; Bharata, who is filled with rage at the thought of the mischief wrought by his mother, cannot contain his grief and falls unconscious on the ground

तां तथा गर्हयित्वा तु मातरं भरतस्तदा।
रोषेण महताविष्टः पुनरेवाब्रवीद् वचः॥ १॥

Having reproached his mother, Kaikeyī, as aforesaid, on that occasion, Bharata, for his part, who was filled with violent anger, spoke once more as follows : (1)

राज्याद् भ्रंशस्व कैकेयि नृशंसे दुष्टचारिणि।
परित्यक्तासि धर्मेण मा मृतं रुदती भव॥ २॥

"Be deprived of sovereignty, O cruel Kaikeyī of vicious conduct! Since you have been forsaken by virtue, keep wailing for life, taking me to be dead (since the course you have adopted is bound to prove fatal to me). (2)

किं नु तेऽदूषयद् रामो राजा वा भृशधार्मिकः।
ययोर्मृत्युर्विवासश्च त्वत्कृते तुल्यमागतौ॥ ३॥

"What interest of yours, I wonder, did Śrī Rāma or the exceedingly pious king mar, whose banishment and death (severally) came about at one and the same time because of you? (3)

भ्रूणहत्यामसि प्राप्ता कुलस्यास्य विनाशनात्।
कैकेयि नरकं गच्छ मा च तातसलोकताम्॥ ४॥

"By having brought destruction to this family you have incurred the sin of having killed a Brāhmaṇa studying the Veda. Proceed you, therefore, to hell after death, O Kaikeyī, and not to heaven in common with my father (your husband, the virtuous King Daśaratha). (4)

यत्त्वया हीदृशं पापं कृतं घोरेण कर्मणा।
सर्वलोकप्रियं हित्वा ममाप्यापादितं भयम्॥ ५॥

"Since such a gross sin has been incurred by you through a terrible act in the form of taking the life of a pious husband and sending into exile a loving and virtuous son, peril of being disowned by my loving brother has been brought by you to me as well by banishing a prince, who is the beloved of all people. (5)

त्वत्कृते मे पिता वृत्तो रामश्चारण्यमाश्रितः।
अयशो जीवलोके च त्वयाहं प्रतिपादितः॥ ६॥

"Because of you my father has joined the majority, while Śrī Rāma has taken up his abode in the forest, and I too have been subjected to ignominy in the world of mortals by you. (6)

मातृरूपे ममामित्रे नृशंसे राज्यकामुके।
न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिघातिनि॥ ७॥

"I ought not to be spoken to by you, O cruel woman of evil conduct and covetous of sovereignty, who have killed your own husband and are my enemy in the guise of a mother! (7)

कौसल्या च सुमित्रा च याश्चान्या मम मातरः।
दुःखेन महताविष्टास्त्वां प्राप्य कुलदूषिणीम्॥ ८॥

"Having got you, the disgrace of your family, for a co-wife, Kausalyā and Sumitrā and my other mothers too have been filled with great agony. (8)

न त्वमश्वपतेः कन्या धर्मराजस्य धीमतः।
राक्षसी तत्र जातासि कुलप्रध्वंसिनी पितुः॥ ९॥

"Surely you are not the daughter of the virtuous and wise King Aśwapati, but an ogress sprung from his loins, who has brought complete ruin to my father's race. (9)

यत् त्वया धार्मिको रामो नित्यं सत्यपरायणः।
वनं प्रस्थापितो वीरः पितापि त्रिदिवं गतः॥ १०॥
यत् प्रधानासि तत् पापं मयि पित्रा विना कृते।
भ्रातृभ्यां च परित्यक्ते सर्वलोकस्य चाप्रिये॥ ११॥

"Since the virtuous hero, Śrī Rāma, who is ever devoted to truth, has been sent into exile to the forest by you and my father too has departed for heaven because of you, the sin that has been chiefly incurred by you thereby has been visited on me, who have consequently been deprived of my father, nay, abandoned by my brothers, Śrī Rāma and Lakṣmaṇa, and have become unpopular with the whole world. (10-11)

कौसल्यां धर्मसंयुक्तां वियुक्तां पापनिश्चये।
कृत्वा कं प्राप्स्यसे ह्यद्य लोकं निरयगामिनि॥ १२॥

"Indeed, having rendered Kausalyā, who is wedded to piety, desolate (by depriving her of her husband and only son), O woman of sinful resolve and doomed to perdition, what realm other than the infernal regions will you attain now after death? (12)

किं नावबुध्यसे क्रूरे नियतं बन्धुसंश्रयम्।
ज्येष्ठं पितृसमं रामं कौसल्यायात्मसम्भवम्॥ १३॥

"Did you not cognize Śrī Rāma, born of Kausalyā's own womb, to be my eldest brother and, therefore, as good as my father, self-controlled and the asylum of his kinsfolk, O cruel woman? (13)

अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चाभिजायते।
तस्मात् प्रियतरो मातुः प्रिया एव तु बान्धवाः॥ १४॥

"A son takes his shape from the essence of the various primary and secondary limbs of his father (in the form of his generative fluid) and the heart of his mother (which is the fount of her ovum). Hence he is dearer than all others to his mother, whereas her other relations are simply dear to her. (14)

अन्यदा किल धर्मज्ञा सुरभिः सुरसम्मता।
वहमानौ ददर्शोर्व्यां पुत्रौ विगतचेतसौ॥ १५॥

"On one occasion in the hoary past, so the tradition goes, Surabhi, the cow of plenty, who knows what is right and is adored by gods, saw a pair of bullocks (her own sons) fallen unconscious on the ground while drawing the plough. (15)

तावर्धदिवसं श्रान्तौ दृष्ट्वा पुत्रौ महीतले।
रुरोद पुत्रशोकेन बाष्पपर्याकुलेक्षणम्॥ १६॥

"Seeing her two sons lying on the ground exhausted due to their having toiled hard for half the day, Surabhi wept with grief born of anxiety for her sons, her eyes blinded with tears. (16)

अधस्ताद् व्रजतस्तस्याः सुरराज्ञो महात्मनः।
बिन्दवः पतिता गात्रे सूक्ष्माः सुरभिगन्धिनः॥ १७॥

"Her sweet-scented tear-drops fell on the person of the high-souled Indra, the ruler of gods, who happened to pass below. (17)

निरीक्षमाणस्तां शक्रो ददर्श सुरभिं स्थिताम्।
आकाशे विष्ठितां दीनां रुदतीं भृशदुःखिताम्॥ १८॥

"Looking upwards Indra beheld the said Surabhi standing, weeping in the heavens in a miserable plight, sore afflicted. (18)

तां दृष्ट्वा शोकसंतप्तां वज्रपाणिर्यशस्विनीम्।
इन्द्रः प्राञ्जलिरुद्विग्नः सुरराजोऽब्रवीद् वचः॥ १९॥

"Perturbed to find the illustrious cow agonized through grief, Indra, the ruler of gods, who carried a thunderbolt in one of his hands, spoke with folded hands as follows: (19)

भयं कच्चिन्न चास्मासु कुतश्चिद् विद्यते महत्।
कुतोनिमित्तः शोकस्ते ब्रूहि सर्वहितैषिणि॥ २०॥

'I hope there is no grave danger to us (heavenly beings) from any quarter whatsoever. Now tell me, O well-wisher of all, what is the occasion for your grief?' (20)

एवमुक्ता तु सुरभिः सुरराजेन धीमता।
प्रत्युवाच ततो धीरा वाक्यं वाक्यविशारदा॥ २१॥

Addressed in the aforesaid words by the wise Indra, the ruler of gods, the intelligent Surabhi for her part, who was adept in speaking, forthwith replied in the following words : (21)

शान्तं पापं न वः किंचित् कुतश्चिदमराधिप।
अहं तु मग्नौ शोचामि स्व पुत्रौ विषमे स्थितौ॥ २२॥
एतौ दृष्ट्वा कृशौ दीनौ सूर्यरश्मिप्रतापितौ।
वध्यमानौ बलीवर्दौ कर्षकेण दुरात्मना॥ २३॥

'Heaven forbid! There is no danger whatsoever to you from any quarter, O ruler of immortals! I, however, grieve to see plunged in adversity a pair of bullocks, my own progeny, emaciated and miserable, scorched by the sun's rays and, on top of it, being beaten by an evil-minded farmer. (22-23)

मम कायात् प्रसूतौ हि दुःखितौ भारपीडितौ।
यौ दृष्ट्वा परितप्येऽहं नास्ति पुत्रसमः प्रियः॥ २४॥

'I feel sore distressed to find the two bullocks, who are sprung from my own womb, afflicted and oppressed with a heavy load; for there is none so dear to a mother as a son.' (24)

यस्याः पुत्रसहस्रैस्तु कृत्स्नं व्याप्तमिदं जगत्।
तां दृष्ट्वा रुदतीं शक्रो न सुतान् मन्यते परम्॥ २५॥

"Seeing Surabhi—by whose countless offsprings (in the shape of the bovine race) the whole creation is filled—weeping, Indra reckoned none as dearer to a mother than a son. (25)

इन्द्रो ह्यश्रुनिपातं तं स्वगात्रे पुण्यगन्धिनम्।
सुरभिं मन्यते दृष्ट्वा भूयसीं तामिहेश्वरः॥ २६॥

"Perceiving that dropping of tears, which emitted a sweet odour, from the eyes of Surabhi on his own person, the powerful Indra recognized the said Surabhi to be the greatest of all in this world. (26)

समाप्रतिमवृत्ताया लोकधारणकाम्यया।
श्रीमत्या गुणमुख्यायाः स्वभावपरिचेष्टया॥ २७॥
यस्याः पुत्रसहस्राणि सापि शोचति कामधुक्।
किं पुनर्या विना रामं कौसल्या वर्तयिष्यति॥ २८॥

"When even the celebrated cow of plenty—whose conduct in the world is uniformly beneficent to all and is without parallel in this respect, actuated as she is by the desire to sustain the world, nay, who is rich in the power to grant the desire of all, whosoever approaches her, and is foremost in her virtue of truthfulness etc., and who is blessed with numberless offsprings—grieves for them as an outward expression of her natural love for her progeny, how much more will Kausalyā, who will have to drag her existence without Śrī Rāma, her only son? (27-28)

एकपुत्रा च साध्वी च विवत्सेयं त्वया कृता।
तस्मात् त्वं सततं दुःखं प्रेत्य चेह च लप्स्यसे॥ २९॥

"Kausalyā, who is blessed with one son only and is a virtuous lady to boot, has been deprived of her son by you. Hence you will incessantly undergo suffering here as well as after death. (29)

अहं त्वपचितिं भ्रातुः पितुश्च सकलामिमाम्।
वर्धनं यशसश्चापि करिष्यामि न संशयः॥ ३०॥

"I for my part shall offer worship as follows in the form of bringing him back from the forest and restoring his patrimony to him, my elder brother, Śrī Rāma, and entire worship in the form of all obsequial rites to my father and also enhance their reputation : there is no doubt about it. (30)

आनाय्य च महाबाहुं कोसलेन्द्रं महाबलम्।
स्वयमेव प्रवेक्ष्यामि वनं मुनिनिषेवितम्॥ ३१॥

"Having caused Śrī Rāma (the ruler of the kingdom of Kosala)—who is distinguished by long arms and is possessed of great might—to return to Ayodhyā, I shall myself retire in his place to the forest frequented by hermits and thus save him from the sin of having violated his vow. (31)

नह्यहं पापसंकल्पे पापे पापं त्वया कृतम्।
शक्तो धारयितुं पौरैरश्रुकण्ठैर्निरीक्षितः॥ ३२॥

"Looked on by the citizens with their throat full of tears, I shall surely not be able to brook the sin perpetrated by you in the shape of sending the eldest brother into exile and securing the kingdom in favour of a younger one, O wicked woman of sinful resolve ! (32)

सा त्वमग्निं प्रविश वा स्वयं वा विश दण्डकान्।
रज्जुं बद्ध्वाथवा कण्ठे नहि तेऽन्यत् परायणम्॥ ३३॥

"Having deliberately committed this sin, enter you the fire or retire yourself to the Daṇḍaka forest or again end your life by tying a cord round your neck and throttling yourself : there is no other course left for you. (33)

अहमप्यवनीं प्राप्ते रामे सत्यपराक्रमे।
कृतकृत्यो भविष्यामि विप्रवासितकल्मषः॥ ३४॥

"I too shall have washed my stain and accomplished my purpose only when Śrī Rāma of unfailing prowess has returned to his native land." (34)

इति नाग इवारण्ये तोमराङ्कुशतोदितः।
पपात भुवि संक्रुद्धो निःश्वसन्निव पन्नगः॥ ३५॥

Having spoken thus and hissing, highly enraged, like a serpent, Bharata dropped unconscious to the ground like an elephant pricked with a javelin and a goad in a forest. (35)

संरक्तनेत्रः शिथिलाम्बरस्तथा
विधूतसर्वाभरणः परंतपः।
बभूव भूमौ पतितो नृपात्मजः
शचीपतेः केतुरिवोत्सवक्षये॥ ३६॥

With deep red eyes, his garment loosened and all his jewels tossed about, the prince, Bharata, the tormentor of his foes, fell to the ground like a banner raised in honour of Indra and pulled down at the end of the festival. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुःसप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Swearing that what had already come to pass in the shape of exile of Śrī Rāma, Sītā and Lakṣmaṇa and the resultant death of the King-Emperor was not to his liking, Bharata moves with Śatrughna to the apartments of his stepmother, Kausalyā, who speaks unkindly to him taunting him with the remark that his mother, Kaikeyī, had rendered good offices to him by securing for him the kingdom of Kosala, sought after by him. Bharata, however, politely denies on a number of oaths all complicity in the machinations of his vile mother. Thereby coming to know of his heart, the guileless Kausalyā places Bharata on her lap and weeps bitterly

दीर्घकालात् समुत्थाय संज्ञां लब्ध्वा स वीर्यवान्।
नेत्राभ्यामश्रुपूर्णाभ्यां दीनामुद्वीक्ष्य मातरम्॥ १॥
सोऽमात्यमध्ये भरतो जननीमभ्यकुत्सयत्।
राज्यं न कामये जातु मन्त्रये नापि मातरम्॥ २॥

Regaining his consciousness after a long time the said Bharata, who was full of valour, got up and, casting a glance at his mother, who looked miserable at the unexpected turn of events, with her eyes full of tears, reproached her right and left in the midst of the ministers (who had evidently collected there on coming to know of Bharata's arrival) and said, "I never coveted the throne, nor did I ever hold any consultation with my mother. (1-2)

अभिषेकं न जानामि योऽभूद् राज्ञा समीक्षितः।
विप्रकृष्टे ह्यहं देशे शत्रुघ्नसहितोऽभवम्॥ ३॥

"Nor did I know anything about the installation of Śrī Rāma as Prince Regent which was contemplated by the king; for, I happened to be at that time in a distant land with Śatrughna, my brother. (3)

वनवासं न जानामि रामस्याहं महात्मनः।
विवासनं च सौमित्रेः सीतायाश्च यथाभवत्॥ ४॥

"Nor again was I aware of the residence in the forest of the high-souled Śrī Rāma, nor how the exile of Lakṣmaṇa (son of Sumitrā) and Sītā came about." (4)

तथैव क्रोशतस्तस्य भरतस्य महात्मनः।
कौसल्या शब्दमाज्ञाय सुमित्रां चेदमब्रवीत्॥ ५॥

Recognizing the voice of the celebrated Bharata of noble mind, who was lamenting as aforesaid, Kausalyā spoke to Sumitrā as follows : (5)

आगतः क्रूरकार्यायाः कैकेय्या भरतः सुतः।
तमहं द्रष्टुमिच्छामि भरतं दीर्घदर्शिनम्॥ ६॥

"I think Bharata, the son of Kaikeyī of cruel deeds, has returned from his maternal grandfather's. I long to see the aforesaid Bharata, who takes a long-range view of things." (6)

एवमुक्त्वा सुमित्रां तां विवर्णवदना कृशा।
प्रतस्थे भरतो यत्र वेपमाना विचेतना॥ ७॥

Speaking as aforesaid to the said Sumitrā, the pale-faced and emaciated lady, who looked absent-minded, advanced trembling to the place where Bharata was. (7)

स तु राजात्मजश्चापि शत्रुघ्नसहितस्तदा।
प्रतस्थे भरतो येन कौसल्याया निवेशनम्॥ ८॥

Nay, accompanied by Śatrughna, the said prince, Bharata, too, on the other side, proceeded that very moment along the route by which Kausalyā's apartments could be reached. (8)

ततः शत्रुघ्नभरतौ कौसल्यां प्रेक्ष्य दुःखितौ।
पर्यष्वजेतां दुःखार्तां पतितां नष्टचेतनाम्॥ ९॥

Perceiving Kausalyā, who was stricken with sorrow, and had fallen unconscious on the way, the two afflicted brothers, Śatrughna and Bharata, hugged her. (9)

रुदन्तौ रुदती दुःखात् समेत्यार्या मनस्विनी।
भरतं प्रत्युवाचेदं कौसल्या भृशदुःखिता॥ १०॥

Embracing in return the two brothers, who were weeping through agony, the noble and high-minded Kausalyā, who was sore distressed, addressed Bharata as follows : (10)

इदं ते राज्यकामस्य राज्यं प्राप्तमकण्टकम्।
सम्प्राप्तं बत कैकेय्या शीघ्रं क्रूरेण कर्मणा॥ ११॥

"Enjoy this kingdom, devoid of enemies, obtained by you, who coveted it. Alas, it has been promptly secured for you by Kaikeyī through a cruel deed in the shape of banishing Rāma, Sītā and Lakṣmaṇa. (11)

प्रस्थाप्य चीरवसनं पुत्रं मे वनवासिनम्।
कैकेयी कं गुणं तत्र पश्यति क्रूरदर्शिनी॥ १२॥

"What good did the cruel-eyed Kaikeyī expect by sending into exile, as she did, my son, Rāma, as an ascetic clad in the bark of trees? (12)

क्षिप्रं मामपि कैकेयी प्रस्थापयितुमर्हति।
हिरण्यनाभो यत्रास्ते सुतो मे सुमहायशाः॥ १३॥

"Kaikeyī ought to send away soon me as well to the place where my exceptionally illustrious son with a golden navel (a distinguishing mark of Lord Viṣṇu) is sojourning. (13)

अथवा स्वयमेवाहं सुमित्रानुचरा सुखम्।
अग्निहोत्रं पुरस्कृत्य प्रस्थास्ये यत्र राघवः॥ १४॥

"Or, placing the sacrificial fire* (carried by a Brāhmaṇa) ahead and followed by Sumitrā, I shall myself depart happily along the route by which Rāma has proceeded to the forest. (14)

कामं वा स्वयमेवाद्य तत्र मां नेतुमर्हसि।
यत्रासौ पुरुषव्याघ्रस्तप्यते मे सुतस्तपः॥ १५॥

"Or, you ought personally to take me now freely to the place where my aforesaid son, a veritable tiger among men, is practising austerities. (15)

इदं हि तव विस्तीर्णं धनधान्यसमाचितम्।
हस्त्यश्वरथसम्पूर्णं राज्यं निर्यातितं तया॥ १६॥

"This extensive kingdom overflowing with riches and foodgrains and fully equipped with elephants, horses and chariots has actually been conferred on you by her, your mother." (16)

इत्यादिबहुभिर्वाक्यैः क्रूरैः सम्भर्त्सितोऽनघः।
विव्यथे भरतोऽतीव व्रणे तुद्येव सूचिना॥ १७॥

Bitterly reproached in many such cruel words, the sinless Bharata felt extremely pained as he would when pricked with a needle in the wound. (17)

पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः।
विलप्य बहुधासंज्ञो लब्धसंज्ञस्तदाभवत्॥ १८॥

Having lost his consciousness, his mind being utterly confused to hear the taunting words of Kausalyā, Bharata presently regained his senses and, wailing in many ways, then fell at her feet. (18)

एवं विलपमानां तां प्राञ्जलिर्भरतस्तदा।
कौसल्यां प्रत्युवाचेदं शोकैर्बहुभिरावृताम्॥ १९॥

To Kausalyā, overwhelmed with griefs of many kinds and lamenting as aforesaid, Bharata then replied with folded hands as follows : (19)

आर्ये कस्मादजानन्तं गर्हसे मामकल्मषम्।
विपुलां च मम प्रीतिं स्थितां जानासि राघवे॥ २०॥

"Wherefore do you reproach me,

* The king's seniormost wife alone is entitled to preserve and worship the sacred fire in the absence of or on the death of her husband.

O noble lady, guileless as I am and did not know anything about Śrī Rāma's exile before I returned to Ayodhyā? Nay, you know my great love borne towards Śrī Rāma, a scion of Raghu. (20)

कृतशास्त्रानुगा बुद्धिर्मा भूत् तस्य कदाचन।
सत्यसंधः सतां श्रेष्ठो यस्यार्योऽनुमते गतः॥ २१॥

"Let his judgment never follow (the teachings of) the scriptures as taught by his preceptor, with whose concurrence my elder brother, who is true to his promise and is the foremost of the virtuous, has gone into exile. (21)

प्रैष्यं पापीयसां यातु सूर्यं च प्रति मेहतु।
हन्तु पादेन गाः सुप्ता यस्यार्योऽनुमते गतः॥ २२॥

"Let him with whose concurrence my elder brother has gone into exile suffer the lot of a servant of men belonging to the lowest stratum of society, incur the sin of answering the calls of nature facing the sun and reap the consequences of kicking cows lying asleep. (22)

कारयित्वा महत् कर्म भर्ता भृत्यमनर्थकम्।
अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः॥ २३॥

"Let him with whose concurrence my elder brother has gone into exile incur the sin that attaches to a master who robs his servant of his resources after getting him accomplish a great deed for him. (23)

परिपालयमानस्य राज्ञो भूतानि पुत्रवत्।
ततस्तु द्रुह्यतां पापं यस्यार्योऽनुमते गतः॥ २४॥

"Let the sin attaching to those bearing enmity to a king protecting his subjects as his own offspring, be incurred by him with whose concurrence my elder brother has gone into exile. (24)

बलिषड्भागमुद्धृत्य नृपस्यारक्षितुः प्रजाः।
अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः॥ २५॥

"Let the sin that attaches to a king who fails to protect the people even after collecting the land revenue in the form of one-sixth of the produce be incurred by him with whose concurrence my elder brother has gone into exile. (25)

संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञदक्षिणाम्।
तां चापलपतां पापं यस्यार्योऽनुमते गतः॥ २६॥

"Let the sin attaching to those withholding payment of the sacrificial fee even after promising it to the priests practising austerities and officiating at a sacrifice be incurred by him with whose concurrence my elder brother has gone into exile. (26)

हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले।
मा स्म कार्षीत् सतां धर्मं यस्यार्योऽनुमते गतः॥ २७॥

"Let the sin attaching to the man who fails to observe the code of warfare followed by the virtuous on a field of battle crowded with elephants, horses and chariots and thick with weapons of all kinds be incurred by him with whose concurrence my elder brother has gone into exile. (27)

उपदिष्टं सुसूक्ष्मार्थं शास्त्रं यत्नेन धीमता।
स नाशयतु दुष्टात्मा यस्यार्योऽनुमते गतः॥ २८॥

"Let that wicked soul with whose concurrence my elder brother has gone into exile forget the sacred lore expounding the most esoteric truths, taught with great pains by an enlightened preceptor. (28)

मा च तं व्यूढबाह्वंसं चन्द्रभास्करतेजसम्।
द्राक्षीद् राज्यस्थमासीनं यस्यार्योऽनुमते गतः॥ २९॥

"Let him with whose concurrence my elder brother has departed for the forest not live to see Śrī Rāma of muscular arms and shoulders, and possessing the splendour of the moon and the sun installed on the throne. (29)

पायसं कृसरं छागं वृथा सोऽश्नातु निर्घृणः।
गुरूंश्चाप्यवजानातु यस्यार्योऽनुमते गतः॥ ३०॥

"Let that merciless fellow with whose concurrence my elder brother has departed for the woods incur the sin of partaking of

milk boiled with rice and sugar, seasoned rice boiled with sesame seeds and Moong (a kind of kidney bean), and goat-milk in vain (without offering them in the first instance to the almighty Lord, gods and manes etc.,) and of showing disrespect to his elders by failing to rise on their arrival and greet them. (30)

गाश्च स्पृशतु पादेन गुरून् परिवदेत च।
मित्रे द्रुह्येत सोऽत्यर्थं यस्यार्योऽनुमते गतः॥ ३१॥

"Let him with whose concurrence my elder brother has departed for the forest incur the sin of touching the body of cows with his feet, reviling his elders and bearing deep-rooted malice to a friend. (31)

विश्वासात् कथितं किंचित् परिवादं मिथः क्वचित्।
विवृणोतु स दुष्टात्मा यस्यार्योऽनुमते गतः॥ ३२॥

"Let that evil-minded fellow with whose concurrence my elder brother has departed for the forest incur the sin of revealing to someone else a fault of another confessed in private out of reliance (that he will not divulge the secret before anyone). (32)

अकर्ता चाकृतज्ञश्च त्यक्तात्मा निरपत्रपः।
लोके भवतु विद्विष्टो यस्यार्योऽनुमते गतः॥ ३३॥

"Let the fellow with whose concurrence my elder brother has departed for the woods never be in a position to return a service; nay, let him prove ungrateful and shameless, let him be shunned by good men and hated by all. (33)

पुत्रैर्दासैश्च भृत्यैश्च स्वगृहे परिवारितः।
स एको मृष्टमश्नातु यस्यार्योऽनुमते गतः॥ ३४॥

"Let the fellow with whose concurrence my elder brother has departed for the woods incur the sin of partaking of a savoury dish alone, at his own home, though surrounded by a number of sons, servants and dependants. (34)

अप्राप्य सदृशान् दाराननपत्यः प्रमीयताम्।
अनवाप्य क्रियां धर्म्यां यस्यार्योऽनुमते गतः॥ ३५॥

"Let the fellow with whose concurrence my elder brother has departed for the woods die issueless, failing to secure a wife becoming of him, in point of pedigree, disposition and so on and in this way not enjoying the privilege of performing sacred duties like Agnihotra etc., which can be performed only by a married couple. (35)

माऽऽत्मनः संततिं द्राक्षीत् स्वेषु दारेषु दुःखितः।
आयुःसमग्रमप्राप्य यस्यार्योऽनुमते गतः॥ ३६॥

"Let the fellow with whose concurrence my elder brother has departed for the woods not behold the face of a male child through his wedded wife and die full of agony without attaining the full age of a hundred years. (36)

राजस्त्रीबालवृद्धानां वधे यत् पापमुच्यते।
भृत्यत्यागे च यत् पापं तत् पापं प्रतिपद्यताम्॥ ३७॥

"Let him incur the same sin which is declared as attaching to the act of killing a ruler, woman, infant or aged man and forsaking a dependant. (37)

लाक्षया मधुमांसेन लोहेन च विषेण च।
सदैव बिभृयाद् भृत्यान् यस्यार्योऽनुमते गतः॥ ३८॥

"Let him with whose concurrence my elder brother has departed (for the woods) always support his dependants through sale of lacquer, honey and flesh, iron and poison, which is prohibited in the Śāstras*. (38)

संग्रामे समुपोढे च शत्रुपक्षभयंकरे।
पलायमानो वध्येत यस्यार्योऽनुमते गतः॥ ३९॥

"Let him with whose concurrence my elder brother has departed for the woods be killed while fleeing at a time when a battle inspiring terror into the adversaries has commenced. (39)

* A Smṛti text says :
लाक्षालवणमांसानि वर्जनीयानि विक्रये।
"Lacquer, salt and flesh should be eschewed in sale."

कपालपाणिः पृथिवीमटतां चीरसंवृतः।
भिक्षमाणो यथोन्मत्तो यस्यार्योऽनुमते गतः॥ ४०॥

"Let him with whose concurrence my elder brother has departed for the woods roam about like a madman, clad in tatters and begging alms, bowl in hand. (40)

मद्यप्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः।
कामक्रोधाभिभूतश्च यस्यार्योऽनुमते गतः॥ ४१॥

"Let him with whose concurrence my elder brother has departed for the woods be given over from day to day to wine as well as to women and dice and overpowered by lust and anger. (41)

मास्य धर्मे मनो भूयादधर्मं स निषेवताम्।
अपात्रवर्षी भवतु यस्यार्योऽनुमते गतः॥ ४२॥

"Let the man with whose concurrence my elder brother has departed for the woods indulge in unrighteousness and shower his wealth on the undeserving and let his mind never take delight in piety. (42)

संचितान्यस्य वित्तानि विविधानि सहस्रशः।
दस्युभिर्विप्रलुप्यन्तां यस्यार्योऽनुमते गतः॥ ४३॥

"Let the possessions of every description, accumulated in thousands, of the fellow with whose concurrence my elder brother has departed for the woods be looted by robbers. (43)

उभे संध्ये शयानस्य यत् पापं परिकल्प्यते।
तच्च पापं भवेत् तस्य यस्यार्योऽनुमते गतः॥ ४४॥

"Let that very sin which attaches to a man who sleeps during both the twilights be incurred by him with whose concurrence my elder brother has departed for the woods. (44)

यदग्निदायके पापं यत् पापं गुरुतल्पगे।
मित्रद्रोहे च यत् पापं तत् पापं प्रतिपद्यताम्॥ ४५॥

"Let him incur that very sin which attaches to the man who practises arson, to him who violates the bed of his teacher and to the fellow who plays a friend foul. (45)

देवतानां पितॄणां च मातापित्रोस्तथैव च।
मा स्म कार्षीत् स शुश्रूषां यस्यार्योऽनुमते गतः॥ ४६॥

"Let the fellow with whose concurrence my elder brother has departed for the woods not have an opportunity to do service to gods in the form of Agnihotra etc., and to the manes in the form of periodical Śrāddha and likewise to his living parents. (46)

सतां लोकात् सतां कीर्त्याः सज्जुष्टात् कर्मणस्तथा।
भ्रश्यतु क्षिप्रमद्यैव यस्यार्योऽनुमते गतः॥ ४७॥

"Let the man with whose concurrence my elder brother has departed for the woods forfeit this very day, nay, at once his claim to the region inhabited by the virtuous after their death, forfeit his claim to the reputation enjoyed by good men and fall from the course of conduct followed by the righteous. (47)

अपास्य मातृशुश्रूषामनर्थे सोऽवतिष्ठताम्।
दीर्घबाहुर्महावक्षा यस्यार्योऽनुमते गतः॥ ४८॥

"Let the fellow with whose concurrence my elder brother, distinguished by long arms and a broad chest, has departed for the woods be devoted to the evil path, giving up service to his mother. (48)

बहुभृत्यो दरिद्रश्च ज्वररोगसमन्वितः।
समायात् सततं क्लेशं यस्यार्योनुमते गतः॥ ४९॥

"Let him with whose concurrence my elder brother has departed for the woods be a pauper though having many dependants to support; let him be seized with ailment in the form of fever and suffer hardship continually. (49)

आशामाशंसमानानां दीनानामूर्ध्वचक्षुषाम्।
अर्थिनां वितथां कुर्याद् यस्यार्योऽनुमते गतः॥ ५०॥

"Let the man with whose concurrence my elder brother has departed for the woods falsify the hopes of destitute suppliants uttering his praises and looking upwards in his face in expectancy. (50)

मायया रमतां नित्यं पुरुषः पिशुनोऽशुचिः।
राज्ञो भीतस्त्वधर्मात्मा यस्यार्योऽनुमते गतः॥ ५१॥

"Let him with whose concurrence my elder brother has departed for the woods ever delight in deception, remaining a backbiter and impure and afraid of the king all his life, his mind being given to unrighteousness. (51)

ऋतुस्नातां सतीं भार्यामृतुकालानुरोधिनीम्।
अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमते गतः॥ ५२॥

"Let the evil-minded fellow with whose concurrence my elder brother has departed for the woods ignore his chaste wife who has attained purity after menstruation (and is thus fit to conceive) and approaches him for union, the period being favourable for procreation. (52)

विप्रलुप्तप्रजातस्य दुष्कृतं ब्राह्मणस्य यत्।
तदेतत् प्रतिपद्येत यस्यार्योऽनुमते गतः॥ ५३॥

"Let him with whose concurrence my elder brother has departed for the woods incur that very sin which attaches to a Brāhmaṇa whose offsprings have perished for lack of nourishment. (53)

ब्राह्मणायोद्यतां पूजां विहन्तु कलुषेन्द्रियः।
बालवत्सां च गां दोग्धु यस्यार्योऽनुमते गतः॥ ५४॥

"Let that man of sinful mind with whose concurrence my elder brother has departed for the woods interrupt the worship going to be offered to a Brāhmaṇa by another and milk a cow which calved less than ten days ago. (54)

धर्मदारान् परित्यज्य परदारान् निषेवताम्।
त्यक्तधर्मरतिर्मूढो यस्यार्योऽनुमते गतः॥ ५५॥

"Let the fool with whose concurrence my elder brother has departed for the woods enjoy another's wife, forsaking his lawful wife and having given up his love for piety. (55)

पानीयदूषके पापं तथैव विषदायके।
यत्तदेकः स लभतां यस्यार्योऽनुमते गतः॥ ५६॥

"Let the fellow with whose concurrence my elder brother has departed for the woods incur all at once the sin that attaches to him who defiles the water of a well or tank as well as that which attaches to one who administers poison. (56)

तृषार्तं सति पानीये विप्रलम्भेन योजयन्।
यत् पापं लभते तत् स्याद् यस्यार्योऽनुमते गतः॥ ५७॥

"Let the sin, which a man disappointing a person oppressed with thirst by recourse to deception in the form of giving a false report denying the presence of water, even though there is water with him, attach to him with whose concurrence my elder brother has departed for the woods. (57)

भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः।
तेन पापेन युज्येत यस्यार्योऽनुमते गतः॥ ५८॥

"Let him with whose concurrence my elder brother has departed for the woods be held guilty of the same sin which attaches to a man standing on the road and witnessing a dispute with partiality for one of the disputing parties." (58)

एवमाश्वासयन्नेव दुःखार्तोऽनुपपात ह।
विहीनां पतिपुत्राभ्यां कौसल्यां पार्थिवात्मजः॥ ५९॥

Even while reassuring as aforesaid Kausalyā, who was bereft both of her husband and son, the prince, Bharata, they say, fell to the ground, stricken as he was with agony. (59)

तदा तं शपथैः कष्टैः शपमानमचेतनम्।
भरतं शोकसंतप्तं कौसल्या वाक्यमब्रवीत्॥ ६०॥

Thereupon Kausalyā spoke as follows to Bharata, who was solemnly pleading his innocence by means of oaths that were hard to take and had become unconscious, sore stricken as he was with grief : (60)

मम दुःखमिदं पुत्र भूयः समुपजायते।
शपथैः शपमानो हि प्राणानुपरुणत्सि मे॥ ६१॥

"The present agony of mine, my son, is aggravated all the more inasmuch as you are choking my breath while solemnly pleading your innocence by means of oaths. (61)

दिष्ट्या न चलितो धर्मादात्मा ते सहलक्षणः।
वत्स सत्यप्रतिज्ञो हि सतां लोकानवाप्स्यसि॥ ६२॥

"Luckily enough your mind, endowed as it is with excellences, has not deviated from righteousness. Since you are true to your promise, you will attain to the realms of the virtuous, my child!" (62)

इत्युक्त्वा चाङ्कमानीय भरतं भ्रातृवत्सलम्।
परिष्वज्य महाबाहुं रुरोद भृशदुःखिता॥ ६३॥

Saying so and placing the mighty-armed Bharata, who was so fond of his brother, on her lap, and embracing him, Kausalyā, who felt sore distressed, wept aloud. (63)

एवं विलपमानस्य दुःखार्तस्य महात्मनः।
मोहाच्च शोकसंरम्भाद् बभूव लुलितं मनः॥ ६४॥

The mind of the high-souled Bharata, who was wailing as aforesaid, stricken as he was with sorrow, got agitated through infatuation and excess of grief. (64)

लालप्यमानस्य विचेतनस्य
प्रणष्टबुद्धेः पतितस्य भूमौ।
मुहुर्मुहुर्निःश्वसतश्च दीर्घं
सा तस्य शोकेन जगाम रात्रिः॥ ६५॥

While Bharata was lamenting thus and lay fallen unconscious on the ground, sighing again and again through grief, his power of judgment having been lost, the aforesaid night passed. (65)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Removing his father's dead body from the vessel full of oil and cremating it with the help of articles befitting an Emperor, and offering libations of water to the spirit of the deceased on the bank of the Sarayū, as enjoined by Vasiṣṭha, Bharata returns to Ayodhyā

तमेवं शोकसंतप्तं भरतं कैकयीसुतम्।
उवाच वदतां श्रेष्ठो वसिष्ठः श्रेष्ठवागृषिः॥ १॥

To Bharata, the son of Kaikeyī, who was sore stricken with grief, as aforesaid, Sage Vasiṣṭha, the foremost of speakers, spoke as follows in a most polite language : (1)

अलं शोकेन भद्रं ते राजपुत्र महायशः।
प्राप्तकालं नरपतेः कुरु संयानमुत्तमम्॥ २॥

"Have done with grief, O highly illustrious prince! May good betide you! Perform now in an excellent way the funeral of the deceased king, which is now overdue." (2)

वसिष्ठस्य वचः श्रुत्वा भरतो धरणीं गतः।
प्रेतकृत्यानि सर्वाणि कारयामास धर्मवित्॥ ३॥

Hearing the admonition of Vasiṣṭha, Bharata, who knew what is right, fell prostrate and ordered all obsequies concerning his father to be taken in hand. (3)

उद्धृत्य तैलसंसेकात् स तु भूमौ निवेशितम्।
आपीतवर्णवदनं प्रसुप्तमिव भूमिपम्॥ ४॥
संवेश्य शयने चाग्र्ये नानारत्नपरिष्कृते।
ततो दशरथं पुत्रो विललाप सुदुःखितः॥ ५॥

Taking the dead body of the king out of the vessel in which it lay immersed in oil, and placing Daśaratha—who was first laid on the ground and, though pale-faced, looked

as though he were fast asleep—on an exquisite bier decked with various jewels, his son, Bharata, lamented as follows, sore distressed as he was : (4-5)

किं ते व्यवसितं राजन् प्रोषिते मय्यनागते।
विवास्य रामं धर्मज्ञं लक्ष्मणं च महाबलम्॥ ६॥

"Having sent into exile Śrī Rāma as well as Lakṣmaṇa, possessed of great strength, at a time when I was away from home and had not yet returned, what did you intend to do, O king, knowing as you did what is right? (6)

क्व यास्यसि महाराज हित्वेमं दुःखितं जनम्।
हीनं पुरुषसिंहेन रामेणाक्लिष्टकर्मणा॥ ७॥

"Where will you go abandoning this distressed servant of yours, already bereft of Śrī Rāma, a veritable lion among men, who does great deeds without the least exertion, O great king? (7)

योगक्षेमं तु तेऽव्यग्रं कोऽस्मिन् कल्पयिता पुरे।
त्वयि प्रयाते स्वस्तात रामे च वनमाश्रिते॥ ८॥

"Now that you have departed for heaven, O dear father, and Śrī Rāma has retired to the woods, I wonder who will quietly meet the needs of the people and ensure the safety of their person and property in this capital of yours? (8)

विधवा पृथिवी राजंस्त्वया हीना न राजते।
हीनचन्द्रेव रजनी नगरी प्रतिभाति माम्॥ ९॥

"Bereft of you and thus deprived of its lord, the earth does not look charming any more; nay, the city too appears to me cheerless as a night bereft of the moon."(9)

एवं विलपमानं तं भरतं दीनमानसम्।
अब्रवीद् वचनं भूयो वसिष्ठस्तु महामुनिः॥ १०॥

To Bharata, who was lamenting as aforesaid, afflicted in mind as he was, the eminent sage Vasiṣṭha for his part spoke again in the following words : (10)

प्रेतकार्याणि यान्यस्य कर्तव्यानि विशाम्पतेः।
तान्यव्यग्रं महाबाहो क्रियतामविचारितम्॥ ११॥

"Whatever funeral rites in relation to the deceased monarch ought to be done should be coolly and unhesitatingly gone through, O mighty-armed prince !" (11)

तथेति भरतो वाक्यं वसिष्ठस्याभिपूज्य तत्।
ऋत्विक्पुरोहिताचार्यांस्त्वरयामास सर्वशः॥ १२॥

Bowing to the aforesaid command of Vasiṣṭha in the words "Let it be so !" Bharata urged everyone, viz., the priests engaged for sacrificial purposes, family priests and the Ācāryas to make haste. (12)

ये त्वग्नयो नरेन्द्रस्य अग्न्यगाराद् बहिष्कृताः।
ऋत्विग्भिर्याजकैश्चैव ते हूयन्ते यथाविधि॥ १३॥

The sacred fires maintained by the king, that had been taken out of the fire-sanctuary on the latter's death, were being worshipped by the priests engaged for sacrificial purposes and superintending priests according to the scriptural ordinance. (13)

शिबिकायामथारोप्य राजानं गतचेतनम्।
बाष्पकण्ठा विमनसस्तमूहुः परिचारकाः॥ १४॥

Having placed the king, whose consciousness had departed days ago, on a bier, the servants, who were feeling disconsolate, now bore him on their shoulders to the cremation ground, their throats choked with tears. (14)

हिरण्यं च सुवर्णं च वासांसि विविधानि च।
प्रकिरन्तो जना मार्गे नृपतेरग्रतो ययुः॥ १५॥

Scattering flowers of silver and gold and pieces of cloth of every description on the road, people walked ahead of the king. (15)

चन्दनागुरुनिर्यासान् सरलं पद्मकं तथा।
देवदारूणि चाहृत्य क्षेपयन्ति तथापरे॥ १६॥

While others fetching sandalwood, aloe, bdellium, the wood of Sarala (a species of pine) and Cerasus puddum and logs of deodar (the Himalayan cedar), made pile. (16)

गन्धानुच्चावचांश्चान्यांस्तत्र गत्वाथ भूमिपम्।
तत्र संवेशयामासुश्चितामध्ये तमृत्विजः॥ १७॥

Nay, throwing other fragrant substances of various kinds into the funeral pile, the priests officiating at the obsequies laid the deceased emperor in the middle of the pyre at the cremation ground. (17)

तदा हुताशनं हुत्वा जेपुस्तस्य तदृत्विजः।
जगुश्च ते यथाशास्त्रं तत्र सामानि सामगाः॥ १८॥

Pouring oblations into the fire, the aforesaid priests engaged for the benefit of the emperor then recited sacred texts relevant to the funeral rites; while those among the officiating priests who could recite the hymns of Sāmaveda, chanted them according to the rules. (18)

शिबिकाभिश्च यानैश्च यथार्हं तस्य योषितः।
नगरान्निर्ययुस्तत्र वृद्धैः परिवृतास्तथा॥ १९॥

Attended by elderly guards the king's consorts likewise went out of the city to the cremation ground in palanquins and chariots according to their rank. (19)

प्रसव्यं चापि तं चक्रुर्ऋत्विजोऽग्निचितं नृपम्।
स्त्रियश्च शोकसंतप्ताः कौसल्याप्रमुखास्तदा॥ २०॥

Then the priests officiating at the obsequies too as well as the ladies led by Kausalyā who were sore stricken with grief, went clockwise round the said monarch, who had performed sacrifices culminating in Aśwamedha. (20)

क्रौञ्चीनामिव नारीणां निनादस्तत्र शुश्रुवे।
आर्तानां करुणं काले क्रोशन्तीनां सहस्रशः॥ २१॥

There was heard on that occasion the noise of afflicted women wailing piteously in thousands like so many female cranes. (21)

ततो रुदन्त्यो विवशा विलप्य च पुनः पुनः।
यानेभ्यः सरयूतीरमवतेरुर्नृपाङ्गनाः॥ २२॥

Having lamented again and again and crying helplessly, the king's consorts got down from their chariots at the bank of the Sarayū. (22)

कृत्वोदकं ते भरतेन सार्धं
नृपाङ्गना मन्त्रिपुरोहिताश्च।
पुरं प्रविश्याश्रुपरीतनेत्रा
भूमौ दशाहं व्यनयन्त दुःखम्॥ २३॥

Having offered water to the spirit of the deceased alongwith Bharata and entering the city once more, the king's consorts as well as the counsellors and family priests spent the following ten days of their impurity caused by the emperor's death in agony, reposing on the ground, their eyes filled with tears. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षट्सप्ततितमः सर्गः॥ ७६॥

Thus ends Canto Seventy-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

Having performed with the help of Śatrughna all the obsequial rites relating to his deceased father on the twelfth day after his death, Bharata gifts to the Brāhmaṇas abundant gold and jewels as a part of the obsequies. Overwhelmed with grief on reaching the funeral pile in order to pick up the principal bones of the deceased on the thirteenth day, the prince drops to the ground. Rolling on the ground, Śatrughna for his part wails in profusion. Comforted by Vasiṣṭha and Sumantra, the two brothers urge the ministers to expedite the work of picking up the bones

ततो दशाहेऽतिगते कृतशौचो नृपात्मजः।
द्वादशेऽहनि सम्प्राप्ते श्राद्धकर्माण्यकारयत्॥ १॥

Having attained purity by performing the obsequial rites pertaining to the eleventh day of his father's death when ten days had elapsed the prince (Bharata) next performed the obsequial rites pertaining to the twelfth day when that day duly arrived. (1)

ब्राह्मणेभ्यो धनं रत्नं ददावन्नं च पुष्कलम्।
वासांसि च महार्हाणि रत्नानि विविधानि च।
वास्तिकं बहु शुक्लं च गाश्चापि बहुशस्तदा॥ २॥

On that occasion he gifted to the Brāhmaṇas abundant gold, jewellery, foodgrains, precious garments, various types of gems, a large herd of white goats, silver and good many cows, too. (2)

दासीर्दासांश्च यानानि वेश्मानि सुमहान्ति च।
ब्राह्मणेभ्यो ददौ पुत्रो राज्ञस्तस्यौर्ध्वदेहिकम्॥ ३॥

The prince further gave away to the Brāhmaṇas, for the good of the king in the life beyond, female as well as male servants, chariots and very big houses. (3)

ततः प्रभातसमये दिवसे च त्रयोदशे।
विललाप महाबाहुर्भरतः शोकमूर्च्छितः॥ ४॥

Then on the thirteenth day at the time of daybreak the mighty-armed Bharata, overwhelmed as he was with grief, broke into a lament. (4)

शब्दापिहितकण्ठश्च शोधनार्थमुपागतः।
चितामूले पितुर्वाक्यमिदमाह सुदुःखितः॥ ५॥

Nay, having reached the foot of his father's funeral pile in order to collect the bones for their immersion in the holy Sarayū river, the prince, who was sore distressed, addressed the following words to his deceased father, his throat being choked through crying : (5)

तात यस्मिन् निसृष्टोऽहं त्वया भ्रातरि राघवे।
तस्मिन् वनं प्रव्रजिते शून्ये त्यक्तोऽस्म्यहं त्वया॥ ६॥

"My celebrated elder brother, Śrī Rāma (a scion of Raghu), to whose care I was committed by you, having retired to the forest, O dear father, I have been virtually abandoned by you in a desolate place. (6)

यस्या गतिरनाथायाः पुत्रः प्रव्राजितो वनम्।
तामम्बां तात कौसल्यां त्यक्त्वा त्वं क्व गतो नृप॥ ७॥

"O dear father, O protector of men, where have you gone, leaving Kausalyā, that mother of mine, whose son, the support of that forlorn lady, has been exiled to the forest?" (7)

दृष्ट्वा भस्मारुणं तच्च दग्धास्थि स्थानमण्डलम्।
पितुः शरीरनिर्वाणं निष्टनन् विषसाद ह॥ ८॥

Seeing that circular spot, the place where his father's remains had been consigned to fire, nay, which was now covered with ashes and red because of its

having been burnt with a blazing fire and was further strewn with burnt bones, Bharata, they say, grew melancholy and began to cry. (8)

स तु दृष्ट्वा रुदन् दीनः पपात धरणीतले।
उत्थाप्यमानः शक्रस्य यन्त्रध्वज इवोच्छ्रितः॥ ९॥

Nay, afflicted to behold the spot, Bharata fell weeping on the ground as a tall banner would while being raised in honour of Indra with the help of a mechanical device. (9)

अभिपेतुस्ततः सर्वे तस्यामात्याः शुचिव्रतम्।
अन्तकाले निपतितं ययातिमृषयो यथा॥ १०॥

Thereupon all his ministers rushed to Bharata of holy resolve as royal sages Aṣṭaka and others hastily approached King Yayāti fallen down from heaven when the stock of his merits that sustained him in heaven had been exhausted. (10)

शत्रुघ्नश्चापि भरतं दृष्ट्वा शोकपरिप्लुतम्।
विसंज्ञो न्यपतद् भूमौ भूमिपालमनुस्मरन्॥ ११॥

Nay, perceiving Bharata overwhelmed with grief, Śatrughna too, who had all along been thinking of the emperor his father, dropped senseless on the ground. (11)

उन्मत्त इव निश्चित्तो विललाप सुदुःखितः।
स्मृत्वा पितुर्गुणाङ्गानि तानि तानि तदा तदा॥ १२॥

Sore distressed to remember the various gestures of his father born of his loving qualities and made by him from time to time, Śatrughna lamented as follows like a madman, bewildered as he was: (12)

मन्थराप्रभवस्तीव्र कैकेयीग्राहसंकुलः।
वरदानमयोऽक्षोभ्योऽमज्जयच्छोकसागरः ॥ १३॥

"The violent and formidable sea of grief, released by Mantharā, which has appeared in the form of the boons granted by my father in favour of Kaikeyī and has been rendered fearful by alligators in the form of Kaikeyīs words, has engulfed us all. (13)

सुकुमारं च बालं च सततं लालितं त्वया।
क्व तात भरतं हित्वा विलपन्तं गतो भवान्॥ १४॥

Where have you gone, dear father, leaving Bharata—who is yet a mere stripling, tender of body, and was constantly fondled by you—weeping? (14)

ननु भोज्येषु पानेषु वस्त्रेष्वाभरणेषु च।
प्रवारयति सर्वान् नस्तन्नः कोऽद्य करिष्यति॥ १५॥

"Indeed, you made us all, the four brothers, have our best choice out of a large variety of eatables, drinks, articles of wearing apparel and ornaments placed before us. Since you have disappeared from our midst, who will discharge this function now? (15)

अवदारणकाले तु पृथिवी नावदीर्यते।
विहीना या त्वया राज्ञा धर्मज्ञेन महात्मना॥ १६॥

"How strange that this earth, even though it has been deprived of you, its high-souled ruler, who knew what is right, is not riven even at a time when it should have been riven! (16)

पितरि स्वर्गमापन्ने रामे चारण्यमाश्रिते।
किं मे जीवितसामर्थ्यं प्रवेक्ष्यामि हुताशनम्॥ १७॥

"My father having reached heaven and Śrī Rāma having retired to the forest, what energy has been left in me to survive? I shall acordingly enter the fire. (17)

हीनो भ्रात्रा च पित्रा च शून्यामिक्ष्वाकुपालिताम्।
अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि तपोवनम्॥ १८॥

"Bereft of my brother and father, too, I would not return to Ayodhyā—which, though ruled so long by scions of Ikṣwāku, has now become desolate—but shall withdraw to a forest suitable for austerities." (18)

तयोर्विलपितं श्रुत्वा व्यसनं चाप्यवेक्ष्य तत्।
भृशमार्ततरा भूयः सर्व एवानुगामिनः॥ १९॥

Hearing the lament of the two brothers and perceiving their extreme agony aforesaid, all their attendants felt sore distressed even more. (19)

ततो विषण्णौ श्रान्तौ च शत्रुघ्नभरतावुभौ।
धरायां स्म व्यचेष्टेतां भग्नशृङ्गाविवर्षभौ॥ २०॥

Dejected and distressed, Śatrughna and Bharata both now began to roll on the ground like a pair of bulls whose horns have been broken. (20)

ततः प्रकृतिमान् वैद्यः पितुरेषां पुरोहितः।
वसिष्ठो भरतं वाक्यमुत्थाप्य तमुवाच ह॥ २१॥

Raising Bharata up, the omniscient Vasiṣṭha, the family priest of their father as well as of them all, endowed as he was with an amiable disposition, spoke to him as follows, so the tradition goes : (21)

त्रयोदशोऽयं दिवसः पितुर्वृत्तस्य ते विभो।
सावशेषास्थिनिचये किमिह त्वं विलम्बसे॥ २२॥

"Today is the thirteenth day since your father was cremated, my lord ! Why then do you lag behind now in winding up the remaining part of the ceremony of collecting the bones, viz., cleaning and washing the ground on which the king's body had been cremated and consigning the ashes to the river? (22)

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तान्यविशेषतः।
तेषु चापरिहार्येषु नैवं भवितुमर्हसि॥ २३॥

"Three pairs of opposites (life and death, joy and sorrow, gain and loss) prevail alike in all living beings. And they being unavoidable, you ought not to behave like this." (23)

सुमन्त्रश्चापि शत्रुघ्नमुत्थाप्याभिप्रसाद्य च।
श्रावयामास तत्त्वज्ञः सर्वभूतभवाभवौ॥ २४॥

Raising up and pacifying Śatrughna, Sumantra too, a knower of the Truth, told him how birth and death were inevitable for all created beings. (24)

उत्थितौ तौ नरव्याघ्रौ प्रकाशेते यशस्विनौ।
वर्षातपपरिग्लानौ पृथगिन्द्रध्वजाविव॥ २५॥

The two illustrious princes, who were veritable tigers among men and had now got up, shone like two banners, severally raised in honour of Indra, the god of rain, and soiled through rain and the sun. (25)

अश्रूणि परिमृद्नन्तौ रक्ताक्षौ दीनभाषिणौ।
अमात्यास्त्वरयन्ति स्म तनयौ चापराः क्रियाः॥ २६॥

The ministers now urged the two princes—who were wiping their tears and speaking in a piteous tone, their eyes reddened through excessive grief—to expedite the other rites pertaining to the thirteenth day, viz., lifting the ashes and immersing them into the river and so on.(26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तसप्ततितमः सर्गः॥ ७७॥

Thus ends Canto Seventy-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टसप्ततितमः सर्गः

Canto LXXVIII

While Bharata is contemplating to undertake a journey to meet Śrī Rāma, Śatrughna blames Lakṣmaṇa for failing to restrain his father and forcibly prevent Śrī Rāma's exile. In the meantime Bharata catches sight of Mantharā standing at the door decked with ornaments and points to her as the root of all mischief. Śatrughna thereupon pounces upon the maidservant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyī too. On the latter pleading for mercy on Mantharā's behalf, Bharata intervenes and Śatrughna lets her go

अथ यात्रां समीहन्तं शत्रुघ्नो लक्ष्मणानुजः।
भरतं शोकसंतप्तमिदं वचनमब्रवीत्॥ १॥

To Bharata, who was sore stricken with grief and was contemplating to undertake a journey to meet Śrī Rāma, Śatrughna, the younger brother of Lakṣmaṇa—spoke as follows: (1)

गतिर्यः सर्वभूतानां दुःखे किं पुनरात्मनः।
स रामः सत्त्वसम्पन्नः स्त्रिया प्रव्राजितो वनम्॥ २॥

"How strange that the same Śrī Rāma who is possessed of extraordinary might and is the support of all created beings in distress, much more of himself and his own, was exiled into the forest by a woman! (2)

बलवान् वीर्यसम्पन्नो लक्ष्मणो नाम योऽप्यसौ।
किं न मोचयते रामं कृत्वापि पितृनिग्रहम्॥ ३॥

"What a pity that even Lakṣmaṇa, who is full of might and rich in prowess, did not deliver Śrī Rāma from distress, going the length, even if necessary, of restraining his father! (3)

पूर्वमेव तु विग्राह्यः समवेक्ष्य नयानयौ।
उत्पथं यः समारूढो नार्या राजा वशं गतः॥ ४॥

"In fact, fully considering what is just and what is unjust, the king, who had adopted a wrong course, having fallen into the clutches of a woman, ought to have been restrained even before matters came to a head." (4)

इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मणानुजे।
प्राग्द्वारेऽभूत् तदा कुब्जा सर्वाभरणभूषिता॥ ५॥

Even while Śatrughna, the younger brother of Lakṣmaṇa, was speaking as aforesaid, Mantharā, the hunchbacked maidservant of Kaikeyī, appeared at that very moment decked with all sorts of ornaments at the eastern door. (5)

लिप्ता चन्दनसारेण राजवस्त्राणि बिभ्रती।
विविधं विविधैस्तैस्तैर्भूषणैश्च विभूषिता॥ ६॥

Smeared all over with excellent sandal-paste and wearing royal costumes she was adorned in various ways with ornaments of every description pertaining to all limbs. (6)

मेखलादामभिश्चित्रैरन्यैश्च वरभूषणैः।
बभासे बहुभिर्बद्धा रज्जुबद्धेव वानरी॥ ७॥

Adorned with lovely girdles and other excellent ornaments worn round the waist, she looked like a female monkey bound with a number of strings. (7)

तां समीक्ष्य तदा द्वाःस्थो भृशं पापस्य कारिणीम्।
गृहीत्वाकरुणं कुब्जां शत्रुघ्नाय न्यवेदयत्॥ ८॥

Gazing on that humpback, who was responsible for the sinful deed in the form of banishment of Śrī Rāma and others,

which had proved a terrible curse for the entire population of Ayodhyā and seizing her most heartlessly, the porter on duty delivered her to Śatrughna with the following words : (8)

यस्याः कृते वने रामो न्यस्तदेहश्च वः पिता।
सेयं पापा नृशंसा च तस्याः कुरु यथामति॥ ९॥

"Here is that cruel wretch because of whom Śrī Rāma is living in the forest and your father has cast off his body ! Deal with her as you please." (9)

शत्रुघ्नश्च तदाज्ञाय वचनं भृशदुःखितः।
अन्तःपुरचरान् सर्वानित्युवाच धृतव्रतः॥ १०॥

Pondering the aforesaid submission of the porter and having determined his course of action, Śatrughna, who was feeling sore distressed, spoke to all the inmates of the gynaeceum as follows : (10)

तीव्रमुत्पादितं दुःखं भ्रातॄणां मे तथा पितुः।
यथा सेयं नृशंसस्य कर्मणः फलमश्नुताम्॥ ११॥

"Let this wench reap the fruit of her cruel deed as acute agony has been caused by her to my brothers as well as to my father." (11)

एवमुक्त्वा च तेनाशु सखीजनसमावृता।
गृहीता बलवत् कुब्जा सा तद् गृहमनादयत्॥ १२॥

With these words the humpback, who was surrounded by her female companions, was violently seized by him at once; and she in her turn made that chamber, where he stood, resound with her shrieks. (12)

ततः सुभृशसंतप्तस्तस्याः सर्वः सखीजनः।
क्रुद्धमाज्ञाय शत्रुघ्नं व्यपलायत सर्वशः॥ १३॥

Extremely agonized to perceive Śatrughna enraged, all her female companions forthwith ran away helter-skelter in all directions. (13)

अमन्त्रयत कृत्स्नश्च तस्याः सर्वः सखीजनः।
यथायं समुपक्रान्तो निःशेषं नः करिष्यति॥ १४॥

All her female companions as well as the entire menial staff said to one another, "From the way in which he has started dealing with us, it can easily be concluded that he will put an end to us all. (14)

सानुक्रोशां वदान्यां च धर्मज्ञां च यशस्विनीम्।
कौसल्यां शरणं यामः सा हि नोऽस्ति ध्रुवा गतिः॥ १५॥

"We shall fly for protection to Kausalyā, who is merciful, polite of speech and glorious and knows what is right; for she is our unfailing asylum." (15)

स च रोषेण संवीतः शत्रुघ्नः शत्रुशासनः।
विचकर्ष तदा कुब्जां क्रोशन्तीं पृथिवीतले॥ १६॥

Nay, overwhelmed with anger, the said Śatrughna, the chastiser of his enemies, then violently dragged the crying humpback along the floor. (16)

तस्यां ह्याकृष्यमाणायां मन्थरायां ततस्ततः।
चित्रं बहुविधं भाण्डं पृथिव्यां तद्व्यशीर्यत॥ १७॥

While the notorious Mantharā was being dragged to and fro on the ground, her excellent ornaments of various kinds, mentioned above, were actually dashed to pieces. (17)

तेन भाण्डेन विस्तीर्णं श्रीमद् राजनिवेशनम्।
अशोभत तदा भूयः शारदं गगनं यथा॥ १८॥

Strewn with those broken ornaments, the splendid royal palace shone all the more at that moment like the clear actual sky spangled with stars. (18)

स बली बलवत् क्रोधाद् गृहीत्वा पुरुषर्षभः।
कैकेयीमभिनिर्भर्त्स्य बभाषे परुषं वचः॥ १९॥

Continuing to hold Mantharā in violent rage and sharply rebuking Kaikeyī (who had come to protect her maidservant), that mighty prince, a veritable jewel among men, spoke harsh words to her. (19)

तैर्वाक्यैः परुषैर्दुःखैः कैकेयी भृशदुःखिता।
शत्रुघ्नभयसंत्रस्ता पुत्रं शरणमागता॥ २०॥

Greatly pained by those harsh and unpleasant words and overwhelmed with fear of Śatrughna, Kaikeyī fled for protection to her own son. (20)

तं प्रेक्ष्य भरतः क्रुद्धं शत्रुघ्नमिदमब्रवीत्।
अवध्याः सर्वभूतानां प्रमदाः क्षम्यतामिति॥ २१॥

Perceiving Śatrughna enraged, Bharata spoke to him as follows: "Women are undeserving of death at the hands of all men. Let her be forgiven as such. (21)

हन्यामहमिमां पापां कैकेयीं दुष्टचारिणीम्।
यदि मां धार्मिको रामो नासूयेन्मातृघातकम्॥ २२॥

"I myself would have slain this sinful Kaikeyī of vicious conduct had it not been for the fact that the pious Śrī Rāma is sure to get angry with me for my having killed my own mother. (22)

इमामपि हतां कुब्जां यदि जानाति राघवः।
त्वां च मां चैव धर्मात्मा नाभिभाषिष्यते ध्रुवम्॥ २३॥

Nay, Śrī Rāma, whose mind is given to piety, will surely never speak not only with you but also with me if he ultimately comes to know even of this humpback having been killed by us." (23)

भरतस्य वचः श्रुत्वा शत्रुघ्नो लक्ष्मणानुजः।
न्यवर्तत ततो दोषात् तां मुमोच च मूर्च्छिताम्॥ २४॥

Hearing the admonition of Bharata, Śatrughna, the younger brother of Lakṣmaṇa, desisted from the aforesaid crime and left her almost unconscious. (24)

सा पादमूले कैकेय्या मन्थरा निपपात ह।
निःश्वसन्ती सुदुःखार्ता कृपणं विललाप ह॥ २५॥

The notorious Mantharā, it is said, fell at the soles of Kaikeyī's feet. (Nay) drawing a deep audible breath expressive of sadness, sore stricken as she was with sorrow, she piteously wailed: so the tradition goes. (25)

शत्रुघ्नविक्षेपविमूढसंज्ञां
समीक्ष्य कुब्जां भरतस्य माता।
शनैः समाश्वासयदार्तरूपां
क्रौञ्चीं विलग्नामिव वीक्षमाणाम्॥ २६॥

Perceiving the humpback stunned because of her having been dragged to and fro by Śatrughna, and wearing a wretched look and looking on her boss like a female crane released from captivity, Bharata's mother slowly calmed her. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टसप्ततितमः सर्गः॥ ७८॥

Thus ends Canto Seventy-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनाशीतितमः सर्गः

Canto LXXIX

On the fourteenth day the foremost of counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śrī Rāma back to Ayodhyā, urges them to detail expert engineers to construct a road, bridges and causeways etc., to facilitate his journey to the place of Śrī Rāma's abode

ततः प्रभातसमये दिवसेऽथ चतुर्दशे।
समेत्य राजकर्तारो भरतं वाक्यमब्रुवन्॥ १॥

Coming together on the fourteenth day at daybreak, the king's counsellors forthwith spoke to Bharata as follows: (1)

गतो दशरथः स्वर्गं यो नो गुरुतरो गुरुः।
रामं प्रव्राज्य वै ज्येष्ठं लक्ष्मणं च महाबलम्॥ २॥

"Alas, having sent into exile his eldest son, Śrī Rāma, as well as Lakṣmaṇa, who is possessed of extraordinary might,

Daśaratha, who was our most venerable sovereign, has ascended to heaven. (2)

त्वमद्य भव नो राजा राजपुत्रो महायशः।
संगत्या नापराध्नोति राज्यमेतदनायकम्॥ ३॥

"This kingdom being without a ruler, be you our ruler now, O highly illustrious prince! There being justification for your assuming the reins of government because your elder brother has been exiled under the command of your father and you have been nominated by him as his successor, you are not to blame for superseding the claims of your brother. (3)

आभिषेचनिकं सर्वमिदमादाय राघव।
प्रतीक्षते त्वां स्वजनः श्रेणयश्च नृपात्मज॥ ४॥

"Taking all these requisites for your consecration, O scion of Raghu, your own people, the counsellors and ministers, as well as the citizens are awaiting your pleasure, O prince ! (4)

राज्यं गृहाण भरत पितृपैतामहं ध्रुवम्।
अभिषेचय चात्मानं पाहि चास्मान् नरर्षभ॥ ५॥

"Accept the throne of Ayodhyā, which has surely been inherited by you from your father and grandfather, O Bharata, and have yourself consecrated and thereby protect us, O jewel among men !" (5)

आभिषेचनिकं भाण्डं कृत्वा सर्वं प्रदक्षिणम्।
भरतस्तं जनं सर्वं प्रत्युवाच धृतव्रतः॥ ६॥

Going clockwise as a mark of respect round all the requisites for consecration, Bharata, who had taken the vow of propitiating Śrī Rāma, replied to all those counsellors as follows : (6)

ज्येष्ठस्य राजता नित्यमुचिता हि कुलस्य नः।
नैवं भवन्तो मां वक्तुमर्हन्ति कुशला जनाः॥ ७॥

"Since the practice of conferring the kingship on the eldest brother has ever been regarded as commendable in our race; you, who are all clever people, ought not to make such a request to me. (7)

रामः पूर्वो हि नो भ्राता भविष्यति महीपतिः।
अहं त्वरण्ये वत्स्यामि वर्षाणि नव पञ्च च॥ ८॥

"Śrī Rāma will be the ruler of the earth, since he is our eldest brother. I, for my part, shall reside in the forest for nine years and five on his behalf. (8)

युज्यतां महती सेना चतुरङ्गमहाबला।
आनयिष्याम्यहं ज्येष्ठं भ्रातरं राघवं वनात्॥ ९॥

"Let a large and exceptionally powerful army consisting of all the four limbs be got ready to accompany me to the forest. I shall bring back in state my elder brother, Śrī Rāma, a scion of Raghu, from the forest. (9)

आभिषेचनिकं चैव सर्वमेतदुपस्कृतम्।
पुरस्कृत्य गमिष्यामि रामहेतोर्वनं प्रति॥ १०॥

"Placing in the van all these requisites got together for the consecration ceremony, I shall proceed in the direction of the forest in order to meet Śrī Rāma. (10)

तत्रैव तं नरव्याघ्रमभिषिच्य पुरस्कृतम्।
आनयिष्यामि वै रामं हव्यवाहमिवाध्वरात्॥ ११॥

"Having consecrated that tiger among men in the forest itself, I shall surely bring Śrī Rāma back to Ayodhyā with honour even as one would bring a sacred fire from a big fire-sanctuary to one's own house. (11)

न सकामां करिष्यामि स्वामिमां मातृगन्धिनीम्।
वने वत्स्याम्यहं दुर्गे रामो राजा भविष्यति॥ १२॥

"I shall not allow this so-called mother of mine to realize her ambition of seeing her son crowned king. I shall, on the contrary, reside in a forest difficult to cross, while Śrī Rāma will be crowned king. (12)

क्रियतां शिल्पिभिः पन्थाः समानि विषमाणि च।
रक्षिणश्चानुसंयान्तु पथि दुर्गविचारकाः॥ १३॥

"Let a passage be carved by masons where there is none, let uneven roads be levelled, and let guards knowing the difficult and narrow passages duly follow us." (13)

एवं सम्भाषमाणं तं रामहेतोर्नृपात्मजम्।
प्रत्युवाच जनः सर्वः श्रीमद् वाक्यमनुत्तमम्॥ १४॥

To the above mentioned prince, Bharata, who was talking as aforesaid in the interest of Śrī Rāma, all the counsellors made the following agreeable and excellent reply : (14)

एवं ते भाषमाणस्य पद्मा श्रीरुपतिष्ठताम्।
यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि॥ १५॥

"Let the Goddess of Fortune, known by the name of Padmā (so-called because She has Her abode in a bed of lotuses), ever be with you, who are speaking in this strain and seek to restore the sovereignty of the globe to the eldest prince, Śrī Rāma !" (15)

अनुत्तमं तद्वचनं नृपात्मजः
प्रभाषितं संश्रवणे निशम्य च।
प्रहर्षजास्तं प्रति बाष्पबिन्दवो
निपेतुरार्याननेत्रसम्भवाः ॥ १६॥

The prince, Bharata, rejoiced to hear the excellent benediction poured by the counsellors into his ears. Nay, teardrops born of excessive delight and gratitude towards them flowed from the eyes of Bharata, whose countenance too was lit up with joy. (16)

ऊचुस्ते वचनमिदं निशम्य हृष्टाः
सामात्याः सपरिषदो वियातशोकाः।
पन्थानं नरवरभक्तिमान् जनश्च
व्यादिष्टस्तव वचनाच्च शिल्पिवर्गः॥ १७॥

Rejoiced to hear the aforesaid proposal of Bharata to proceed to the forest to bring back Śrī Rāma to Ayodhyā after consecrating him as king in the forest itself, the counsellors including the ministers as well as those invited to take part in the assembly, found their grief altogether vanished and said, "In obedience to your command, O jewel among men, engineers as well as guards, who are full of devotion to you as well as to Śrī Rāma, have been told off to prepare the way." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनाशीतितमः सर्गः॥ ७९॥

Thus ends Canto Seventy-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अशीतितमः सर्गः

Canto LXXX

The engineers detailed by Bharata's ministers construct a broad passage from Ayodhyā to the bank of the Gaṅgā and render it easy to tread by erecting pavilions and digging wells here and there on the roadside

अथ भूमिप्रदेशज्ञाः सूत्रकर्मविशारदाः।
स्वकर्माभिरताः शूराः खनका यन्त्रकास्तथा॥ १॥
कर्मान्तिकाः स्थपतयः पुरुषा यन्त्रकोविदाः।
तथा वर्धकयश्चैव मार्गिणो वृक्षतक्षकाः॥ २॥
सूपकाराः सुधाकारा वंशचर्मकृतस्तथा।
समर्था ये च द्रष्टारः पुरतश्च प्रतस्थिरे॥ ३॥

Now men expert in divining the presence of subterranean water in a given plot of land, those adept in designing buildings, pavilions etc., gallant men vigilant in their duty (of guarding the roadways), workmen expert in sinking wells and digging tunnels etc., mechanics contriving devices for crossing streams etc., or obstructing the flow of water, paid labourers, architects, men expert in making catapults etc., even so carpenters, those entrusted with the duty

of clearing or guarding the way, hewers of trees and cooks, men expert in plastering and whitewashing etc., those preparing mats and winnowing fans etc., from bamboos and making articles of leather such as saddles, and capable guides set forth in advance. (1—3)

स तु हर्षात् तमुद्देशं जनौघो विपुलः प्रयान्।
अशोभत महावेगः सागरस्येव पर्वणि॥ ४॥

Marching with joy to the region where Śrī Rāma was sojourning, that huge multitude of men really shone like a great upsurge of the ocean on a full moon. (4)

ते स्ववारं समास्थाय वर्त्मकर्मणि कोविदाः।
करणैर्विविधोपेतैः पुरस्तात् सम्प्रतस्थिरे॥ ५॥

Seeking the company of their own confreres, men skilled in constructing roads etc., marched ahead with implements of various kinds. (5)

लता वल्लीश्च गुल्मांश्च स्थाणूनश्मन एव च।
जनास्ते चक्रिरे मार्गं छिन्दन्तो विविधान् द्रुमान्॥ ६॥

Removing boughs of trees as well as creepers and shrubs, stumps and rocks too and cutting down trees of every description that obstructed the way, those men hewed out a path. (6)

अवृक्षेषु च देशेषु केचिद् वृक्षानरोपयन्।
केचित् कुठारैष्टङ्कैश्च दात्रैश्छिन्दन् क्वचित् क्वचित्॥ ७॥

Nay, some men raised trees in treeless areas for providing shade; while others hewed the existing ones here and there by means of axes, hatchets and sickles. (7)

अपरे वीरणस्तम्बान् बलिनो बलवत्तराः।
विधमन्ति स्म दुर्गाणि स्थलानि च ततस्ततः॥ ८॥

Still others, who were stronger than the rest, tore by the roots with their own hands tufts of Vīraṇa grass (a fragrant grass), that had got firmly rooted, and levelled uneven stretches of land at different places. (8)

अपरेऽपूरयन् कूपान् पांसुभिः श्वभ्रमायतम्।
निम्नभागांस्तथैवाशु समांश्चक्रुः समन्ततः॥ ९॥

Others filled waterless wells covered with grass etc., that fell on the way, as well as extensive pits with earth. Similarly, they levelled low-lying lands all round in no time. (9)

बबन्धुर्बन्धनीयांश्च क्षोद्यान् संचुक्षुदुस्तथा।
बिभिदुर्भेदनीयांश्च तांस्तान् देशान् नरास्तदा॥ १०॥

On that occasion the workmen bridged the streams that could be bridged, and likewise crushed the pebbles etc., that could be crushed and smashed the impediments that obstructed the passage of water and were worth smashing. (10)

अचिरेण तु कालेन परिवाहान् बहूदकान्।
चक्रुर्बहुविधाकारान् सागरप्रतिमान् बहून्॥ ११॥

By constructing dams they actually turned in a short time rivulets into many ponds of various sizes and shapes, containing plentiful water and resembling seas. (11)

निर्जलेषु च देशेषु खानयामासुरुत्तमान्।
उदपानान् बहुविधान् वेदिकापरिमण्डितान्॥ १२॥

Nay, in waterless tracts they caused to be sunk excellent wells of every description embellished with platforms for people to sit on. (12)

ससुधाकुट्टिमतलः प्रपुष्पितमहीरुहः।
मत्तोद्घुष्टद्विजगणः पताकाभिरलंकृतः॥ १३॥
चन्दनोदकसंसिक्तो नानाकुसुमभूषितः।
बह्वशोभत सेनायाः पन्थाः सुरपथोपमः॥ १४॥

The highway carved out for the army to pass along was paved with concrete mixed with lime and lined with trees laden with blossoms. Flocks of birds excited with sexual passion and giving out shrill cries were seen on those trees and the road was also decorated with buntings. The road, which was sprinkled with water mixed with sandal-paste, and adorned with flowers of

various kinds, looked most charming like a pathway of gods. (13-14)

आज्ञाप्याथ यथाज्ञप्ति युक्तास्तेऽधिकृता नराः।
रमणीयेषु देशेषु बहुस्वादुफलेषु च॥ १५॥
यो निवेशस्त्वभिप्रेतो भरतस्य महात्मनः।
भूयस्तं शोभयामासुर्भूषाभिर्भूषणोपमम्॥ १६॥

Nay, having given orders to the workers to fix tents etc., as enjoined by Bharata, the aforesaid officers entrusted with the work of fixing tents etc., who were all alert, got tents pitched forthwith in delightful areas abounding in luscious fruits. They further adorned with decorations the tent which was liked by the high-souled Bharata and in itself resembled an ornament. (15-16)

नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः।
निवेशान् स्थापयामासुर्भरतस्य महात्मनः॥ १७॥

The knowers of the science of architecture consecrated the camps erected for the high-souled Bharata at auspicious hours on days when the stars were propitious. (17)

बहुपांसुचयाश्चापि परिखाः परिवारिताः।
तत्रेन्द्रनीलप्रतिमाः प्रतोलीवरशोभिताः॥ १८॥

Many heaps of earth were raised and moats too excavated round these camps. Enclosed by those moats stood tents containing images of sapphire and adorned with excellent lanes. (18)

प्रासादमालासंयुक्ताः सौधप्राकारसंवृताः।
पताकाशोभिताः सर्वे सुनिर्मितमहापथाः॥ १९॥

Accompanied by rows of temples, the camps were bounded by enclosures whitewashed with lime. They were all decorated with buntings and divided by well-designed roads. (19)

विसर्पद्भिरिवाकाशे विटङ्काग्रविमानकैः।
समुच्छ्रितैर्निवेशास्ते बभुः शक्रपुरोपमाः॥ २०॥

Standing side by side with seven storeyed mansions, the tops of which were provided with dove-cots and which flew about, as it were, in the air, the said camps shone like so many capitals of Indra. (20)

जाह्नवीं तु समासाद्य विविधद्रुमकाननाम्।
शीतलामलपानीयां महामीनसमाकुलाम्॥ २१॥
सचन्द्रतारागणमण्डितं यथा
नभः क्षपायाममलं विराजते।
नरेन्द्रमार्गः स तदा व्यराजत
क्रमेण रम्यः शुभशिल्पिनिर्मितः॥ २२॥

Extending up to the bank of the holy Gaṅgā (foster-daughter of King Jahnu)—which was hemmed in with forests consisting of trees of every description, was full of cool and limpid waters and infested with large fishes—that delightful road, constructed in gradual stages by capable engineers, looked very charming at that time even as a cloudless sky adorned with a host of stars accompanied by the moon during the night. (21-22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽशीतितमः सर्गः॥ ८०॥

Thus ends Canto Eighty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाशीतितमः सर्गः

Canto LXXXI

The king's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatrughna of the ill—turn done to the world by his own mother. In the meantime Sage Vasiṣṭha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatrughna and others, enters the assembly

ततो नान्दीमुखीं रात्रिं भरतं सूतमागधाः।
तुष्टुवुः सविशेषज्ञाः स्तवैर्मङ्गलसंस्तवैः॥ १॥

Seeing the night preceding the Nāndīmukha* and other festal ceremonies (proposed to be performed by Vasiṣṭha preliminary to Bharata's coronation the following morning) approaching its end, the bards and panegyrists well-versed in eulogizing kings and princes on special occasions extolled Bharata by means of benedictory encomia. (1)

सुवर्णकोणाभिहतः प्राणदद्यामदुन्दुभिः।
दध्मुः शङ्खांश्च शतशो वाद्यांश्चोच्चावचस्वरान्॥ २॥

Struck with a gold stick, the drum which was beaten at regular hours to notify the end of every quarter of the day sounded loudly. Nay, the servants blew conches and sounded hundreds of musical instruments of various pitches. (2)

स तूर्यघोषः सुमहान् दिवमापूरयन्निव।
भरतं शोकसंतप्तं भूयः शोकैररन्धयत्॥ ३॥

Filling the space on all sides, as it were, that very loud sound of musical instruments further oppressed with grief Bharata, who was already tormented with grief. (3)

ततः प्रबुद्धो भरतस्तं घोषं संनिवर्त्य च।
नाहं राजेति चोक्त्वा तं शत्रुघ्नमिदमब्रवीत्॥ ४॥

Causing that music to be completely stopped the moment he was roused as a result of it, and saying that he was not the ruler, spoke to the celebrated Śatrughna as follows : (4)

पश्य शत्रुघ्न कैकेय्या लोकस्यापकृतं महत्।
विसृज्य मयि दुःखानि राजा दशरथो गतः॥ ५॥

"See, O Śatrughna, the great wrong that has been done to the world by Kaikeyī. And leaving a legacy of sufferings to my share, King Daśaratha too has departed from this world. (5)

तस्यैषा धर्मराजस्य धर्ममूला महात्मनः।
परिभ्रमति राजश्रीर्नौरिवाकर्णिका जले॥ ६॥

"This royal fortune, rooted in righteousness, of that high-souled monarch, who was an embodiment of piety, is drifting like a boat without a pilot in water. (6)

यो हि नः सुमहान् नाथः सोऽपि प्रव्राजितो वने।
अनया धर्ममुत्सृज्य मात्रा मे राघवः स्वयम्॥ ७॥

"Even the celebrated Śrī Rāma (a scion of Raghu), who was undoubtedly our very great protector and lord, has been sent in

* The name of a Śrāddha offered at the beginning of a festive occasion to one's departed ancestors to secure their blessings.

exile to the forest by this very mother of mine casting righteousness to the winds." (7)

इत्येवं भरतं वीक्ष्य विलपन्तमचेतनम्।
कृपणा रुरुदुः सर्वाः सुस्वरं योषितस्तदा॥ ८॥

Perceiving Bharata lamenting as aforesaid in a distracted state of mind at that critical moment, all the women present in the gynaeceum piteously wailed at the top of their voice. (8)

तथा तस्मिन् विलपति वसिष्ठो राजधर्मवित्।
सभामिक्ष्वाकुनाथस्य प्रविवेश महायशाः॥ ९॥

While Bharata was wailing as mentioned above, the highly illustrious Sage Vasiṣṭha, who was well-versed in the code of conduct prescribed for kings, entered the court of King Daśaratha (the ruler of the Ikṣwākus). (9)

शातकुम्भमयीं रम्यां मणिहेमसमाकुलाम्।
सुधर्मामिव धर्मात्मा सगणः प्रत्यपद्यत॥ १०॥

Accompanied by his host of pupils, the sage, whose mind was given to piety, got into the delightful council-chamber, which was mostly built of gold and studded all over with pearls and precious stones of various kinds and looked like Sudharmā (the court of Indra, the lord of paradise). (10)

स काञ्चनमयं पीठं स्वस्त्यास्तरणसंवृतम्।
अध्यास्त सर्ववेदज्ञो दूताननुशशास च॥ ११॥

The sage, who had mastered all the Vedas, occupied a seat of gold covered by a cloth bearing the design of swāstika (denoting good luck), and commanded the messengers as follows: so the tradition goes : (11)

ब्राह्मणान् क्षत्रियान् योधानमात्यान् गणवल्लभान्।
क्षिप्रमानयताव्यग्राः कृत्यमात्ययिकं हि नः॥ १२॥
सराजपुत्रं शत्रुघ्नं भरतं च यशस्विनम्।
युधाजितं सुमन्त्रं च ये च तत्र हिता जनाः॥ १३॥

"Since there is some urgent business to be disposed of by us, please bring here promptly and quietly Brāhmaṇas, Kṣatriyas, warriors, ministers, troop commanders, Śatrughna and the illustrious Bharata with other princes, Yudhājit (one of the chief counsellors, nicknamed Vijaya) and Sumantra as well as all other people who are friendly to Bharata." (12-13)

ततो हलहलाशब्दो महान् समुदपद्यत।
रथैरश्वैर्गजैश्चापि जनानामुपगच्छताम्॥ १४॥

A great noise then burst forth from men approaching in chariots as well as on horseback and on elephants. (14)

ततो भरतमायान्तं शतक्रतुमिवामराः।
प्रत्यनन्दन् प्रकृतयो यथा दशरथं तथा॥ १५॥

The ministers and counsellors as well as the people cheered Bharata coming to the council-chamber as they used to greet Daśaratha and even as gods would greet Indra (who is believed to have performed a hundred Aświamedha sacrifices as a condition precedent for his assuming the position of Indra). (15)

ह्रद इव तिमिनागसंवृतः
स्तिमितजलो मणिशङ्खशर्करः।
दशरथसुतशोभिता सभा
सदशरथेव बभूव सा पुरा॥ १६॥

Resembling a pool* (in the sea), having still waters and infested with Timis (a kind of fish credited with a length and breadth of many leagues) and sea-elephants and

* In this simile the figures of Timis and sea-elephants painted on the floor of the council-chamber are compared to aquatic creatures of the same name figuring in the sea, the sheen of the glittering pavement of the chamber to the still waters of the sea, the gems with which the floor is inlaid with those embedded in the depths of a sea, the figures of conches figuring in the pavement to conch-shells found in sea-beds and the gold costing on the floor to the dust of gold found in gold mines in the bowels of a sea.

full of gems, conches and dust of gold, the aforesaid court graced with the august presence of Bharata, son of Daśaratha, looked as it did when adorned with the presence of Daśaratha in the past. (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकाशीतितमः सर्गः ॥ ८१ ॥

Thus ends Canto Eighty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यशीतितमः सर्गः

Canto LXXXII

Sage Vasiṣṭha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhyā. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence

तामार्यगणसम्पूर्णां भरतः प्रग्रहां सभाम्।
ददर्श बुद्धिसम्पन्नः पूर्णचन्द्रां निशामिव॥ १॥

Bharata, who was rich in intelligence, beheld the aforesaid assembly, full of hosts of worthy men and attended by great souls like Vasiṣṭha and as such resembling a night illumined by a full moon and adorned with other major planets. (1)

आसनानि यथान्यायमार्याणां विशतां तदा।
वस्त्राङ्गरागप्रभया द्योतिता सा सभोत्तमा॥ २॥

That eminent gathering was lit up with the splendour of the raiment worn and the pigment painted on the person of the worthies occupying their seats according to their deserts on that occasion. (2)

सा विद्वज्जनसम्पूर्णा सभा सुरुचिरा तथा।
अदृश्यत घनापाये पूर्णचन्द्रेव शर्वरी॥ ३॥

That most brilliant conclave looked as charming as a night illumined by a full moon during the autumn marked by the absence of clouds. (3)

राज्ञस्तु प्रकृतीः सर्वाः स सम्प्रेक्ष्य च धर्मवित्।
इदं पुरोहितो वाक्यं भरतं मृदु चाब्रवीत्॥ ४॥

Looking intently on and reading the mind of all the king's ministers and the people present there, the said Vasiṣṭha (the family-priest of the rulers of Ayodhyā), for his part, who knew what was right, spoke as follows and gently too to Bharata : (4)

तात राजा दशरथः स्वर्गतो धर्ममाचरन्।
धनधान्यवतीं स्फीतां प्रदाय पृथिवीं तव॥ ५॥

"King Daśaratha, my child, has ascended to heaven practising virtue (in the form of redeeming his plighted word) and bequeathing the sovereignty of the prosperous earth, full of gold and foodgrains, to you. (5)

रामस्तथा सत्यवृत्तिः सतां धर्ममनुस्मरन्।
नाजहात् पितुरादेशं शशी ज्योत्स्नामिवोदितः॥ ६॥

"Bearing in mind the duty of virtuous souls, viz., obeying the command of their parents, Śrī Rāma, who is truthful of conduct like his father, did not disregard the command of his father any more than the risen moon quits the moonlight. (6)

पित्रा भ्रात्रा च ते दत्तं राज्यं निहतकण्टकम्।
तद् भुङ्क्ष्व मुदितामात्यः क्षिप्रमेवाभिषेचय॥ ७॥

"Sovereignty with all its thorns completely removed has been conferred on you by your father and elder brother. Assisted by ministers, who are all pleased with you, enjoy it and quickly get yourself consecrated for the coronation. (7)

उदीच्याश्च प्रतीच्याश्च दाक्षिणात्याश्च केवलाः।
कोट्यापरान्ताः सामुद्रा रत्नान्युपहरन्तु ते॥ ८॥

"Let the rulers of the north and the west as well as of the south and the east and the kings of the western borders near the Sahya mountains, who are without a throne and, therefore, not enjoying sovereign rights, as well as seafaring traders bring countless jewels as offerings to you." (8)

तच्छ्रुत्वा भरतो वाक्यं शोकेनाभिपरिप्लुतः।
जगाम मनसा रामं धर्मज्ञो धर्मकांक्षया॥ ९॥

Overwhelmed with grief to hear the aforesaid advice of his family-priest, Bharata, who knew the right course, viz., to restore the kingdom to his elder brother, mentally betook himself to Śrī Rāma with intent to get inspiration from him to do the right thing in the shape of waiting as a servant on his elder brother rather than superseding his claim to the throne. (9)

सबाष्पकलया वाचा कलहंसस्वरो युवा।
विललाप सभामध्ये जगर्हे च पुरोहितम्॥ १०॥

In a voice choked with tears, the prince, who was in the prime of his youth and therefore incapable of renunciation, lamented as follows in the open assembly in tones resembling the cackling of a swan and reproached his family-priest for his unjust advice and offering the kingship to a cruel and unrighteous fellow like himself : (10)

चरितब्रह्मचर्यस्य विद्यास्नातस्य धीमतः।
धर्मे प्रयतमानस्य को राज्यं मद्विधो हरेत्॥ ११॥

"What sensible and knowing man like me can usurp the kingdom of a sagacious prince, like Śrī Rāma, who has duly studied the Vedas with a vow of celibacy in the house of a teacher and gone through the ceremony of lustration after completing his studies and is applying himself to the practice of virtue in the shape of redeeming the plighted word of his father? (11)

कथं दशरथाज्जातो भवेद् राज्यापहारकः।
राज्यं चाहं च रामस्य धर्मं वक्तुमिहार्हसि॥ १२॥

"How can I, sprung from the loins of Daśaratha, who renounced his very life on being told that Śrī Rāma had not returned to Ayodhyā and had left for the forest, become a usurper of the throne of my elder brother, when not only the throne, but I too belong to Śrī Rāma? Therefore, in this conclave you ought to speak what is right. (12)

ज्येष्ठः श्रेष्ठश्च धर्मात्मा दिलीपनहुषोपमः।
लब्धुमर्हति काकुत्स्थो राज्यं दशरथो यथा॥ १३॥

"Śrī Rāma, a scion of Kakutstha, who is not only the eldest of us all, but the worthiest too, whose mind is intent on piety and who vies in eminence with Dilīpa and Nahuṣa, two most ancient and illustrious representatives of the solar and the lunar dynasty respectively deserves to inherit the kingdom as did Daśaratha in the past. (13)

अनार्यजुष्टमस्वर्ग्यं कुर्यां पापमहं यदि।
इक्ष्वाकूणामहं लोके भवेयं कुलपांसनः॥ १४॥

"If I perpetrate this sin of superseding the claims of my elder brother, which is resorted to only by unworthy men and does not lead to heaven, I shall bring disgrace to the line of Ikṣwāku in the world. (14)

यद्धि मात्रा कृतं पापं नाहं तदपि रोचये।
इहस्थो वनदुर्गस्थं नमस्यामि कृताञ्जलिः॥ १५॥

"I do not even approve of, much less be a party to, the sinful act in the shape of disinheriting and banishing Śrī Rāma that has actually been committed by my mother. That is why even though present here, I salute with folded hands Śrī Rāma sojourning in a forest region difficult of access. (15)

राममेवानुगच्छामि स राजा द्विपदां वरः।
त्रयाणामपि लोकानां राघवो राज्यमर्हति॥ १६॥

"I shall, therefore, follow Śrī Rāma alone. Being the foremost of men, he alone is the ruler of this kingdom. Nay, Śrī Rāma, a scion of Raghu, deserves the sovereignty even of all the three worlds (viz., earth, heaven and the intermediate region)." (16)

तद्वाक्यं धर्मसंयुक्तं श्रुत्वा सर्वे सभासदः।
हर्षान्मुमुचुरश्रूणि रामे निहितचेतसः॥ १७॥

Hearing the aforesaid reply, which was in full accord with righteousness, all those who sat in the assembly shed tears through joy, their mind being absorbed in Śrī Rāma. (17)

यदि त्वार्यं न शक्ष्यामि विनिवर्तयितुं वनात्।
वने तत्रैव वत्स्यामि यथार्यो लक्ष्मणस्तथा॥ १८॥

"If, however, Bharata continued, I do not succeed in bringing my elder brother back from the forest, I shall continue in that forest itself in the same way as the noble Lakṣmaṇa is doing. (18)

सर्वोपायं तु वर्तिष्ये विनिवर्तयितुं बलात्।
समक्षमार्यमिश्राणां साधूनां गुणवर्तिनाम्॥ १९॥

"In the presence of the honourable members of this assembly, who are all impartial and practise good virtues, I for my part shall try every means to bring him back forcibly. (19)

विष्टिकर्मान्तिकाः सर्वे मार्गशोधकदक्षकाः।
प्रस्थापिता मया पूर्वं यात्रा च मम रोचते॥ २०॥

"All expert road-workers working on or without wages, have already been despatched by me. Hence journeying to the forest alone finds favour with me." (20)

एवमुक्त्वा तु धर्मात्मा भरतो भ्रातृवत्सलः।
समीपस्थमुवाचेदं सुमन्त्रं मन्त्रकोविदम्॥ २१॥

Having spoken thus, the pious-minded Bharata for his part who was so fond of his elder brother, spoke as follows to Sumantra, who sat near him and was accomplished in giving counsel: (21)

तूर्णमुत्थाय गच्छ त्वं सुमन्त्र मम शासनात्।
यात्रामाज्ञापय क्षिप्रं बलं चैव समानय॥ २२॥

"Getting up at once, O Sumantra, depart you under my command and issue orders to all to proceed on a journey to the place where Śrī Rāma may be and quickly send out the army too." (22)

एवमुक्तः सुमन्त्रस्तु भरतेन महात्मना।
प्रहृष्टः सोऽदिशत् सर्वं यथासंदिष्टमिष्टवत्॥ २३॥

Sumantra for his part felt highly rejoiced when commanded in the foregoing words by the high-souled Bharata. He communicated to all everything as instructed by Bharata as something welcome. (23)

ताः प्रहृष्टाः प्रकृतयो बलाध्यक्षा बलस्य च।
श्रुत्वा यात्रां समाज्ञप्तां राघवस्य निवर्तने॥ २४॥

The citizens present in the assembly as well as the generals were immensely delighted to hear of the departure to the forest of the army duly ordered by Bharata with the object of bringing Śrī Rāma back to Ayodhyā. (24)

ततो योधाङ्गनाः सर्वा भर्तॄन् सर्वान् गृहे गृहे।
यात्रागमनमाज्ञाय त्वरयन्ति स्म हर्षिताः॥ २५॥

Delighted to know of the expedition of the army on a pilgrimage to the forest to bring back Śrī Rāma, all the wives of soldiers thereupon urged, in their eagerness to see Śrī Rāma and others back in Ayodhyā, all the husbands in their own homes to make haste to depart. (25)

ते हयैर्गोरथैः शीघ्रं स्यन्दनैश्च मनोजवैः।
सह योषिद्बलाध्यक्षा बलं सर्वमचोदयन्॥ २६॥

The aforesaid generals urged the entire army to march quickly with the womenfolk, on horseback, in bullockcarts as well as in chariots quick as thought. (26)

सज्जं तु तद् बलं दृष्ट्वा भरतो गुरुसंनिधौ।
रथं मे त्वरयस्वेति सुमन्त्रं पार्श्वतोऽब्रवीत्॥ २७॥

Seeing that army ready to depart, Bharata for his part said to Sumantra, standing by his side, in the presence of his preceptor Sage Vasiṣṭha, "Get my chariot ready soon." (27)

भरतस्य तु तस्याज्ञां परिगृह्य प्रहर्षितः।
रथं गृहीत्वोपययौ युक्तं परमवाजिभिः॥ २८॥

Bowing to the command of the celebrated Bharata and taking a chariot driven by excellent horses, Sumantra for his part approached him, highly delighted at the prospect of meeting Śrī Rāma and others as well as of their returning to Ayodhyā. (28)

स राघवः सत्यधृतिः प्रतापवान्
ब्रुवन् सुयुक्तं दृढसत्यविक्रमः।
गुरुं महारण्यगतं यशस्विनं
प्रसादयिष्यन् भरतोऽब्रवीत् तदा॥ २९॥

Intending to undertake a journey to persuade his illustrious elder brother Śrī Rāma, staying in a dreary forest viz., the Daṇḍaka, to return to Ayodhyā by arguing with him in a well-reasoned way, that glorious scion of Raghu, Bharata of unfailing firmness and unflinching veracity and prowess, spoke on that occasion as follows : (29)

तूर्णं त्वमुत्थाय सुमन्त्र गच्छ
बलस्य योगाय बलप्रधानान्।
आनेतुमिच्छामि हि तं वनस्थं
प्रसाद्य रामं जगतो हिताय॥ ३०॥

"Getting up promptly, O Sumantra, approach you the generals of the army in order to get them equip the forces for the journey; for, propitiating Śrī Rāma residing in the forest, I intend to bring him back to Ayodhyā for the good of the world." (30)

स सूतपुत्रो भरतेन सम्य-
गाज्ञापितः सम्परिपूर्णकामः।
शशास सर्वान् प्रकृतिप्रधानान्
बलस्य मुख्यांश्च सुहृज्जनं च॥ ३१॥

Commanded as above by Bharata and accounting thereby his ambition of seeing Śrī Rāma fully realized, Sumantra duly issued orders accordingly to all the leading citizens and army chiefs as well as to the friends and relations of Bharata. (31)

ततः समुत्थाय कुले कुले ते
राजन्यवैश्या वृषलाश्च विप्राः।
अयूयुजन्नुष्ट्ररथान् खरांश्च
नागान् हयांश्चैव कुलप्रसूतान्॥ ३२॥

Springing on their feet in great eagerness, people from every house—Kṣatriyas and Vaiśyas, Śūdras and Brāhmaṇas—thereupon got ready for the journey camels and chariots, donkeys and elephants, as well as horses of excellent breed. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्व्यशीतितमः सर्गः॥ ८२॥

Thus ends Canto Eighty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यशीतितमः सर्गः

Canto LXXXIII

Leaving the capital early next morning, accompanied by the family-priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Gaṅgā at Śṛṅgaverapura ruled by Guha and, encamping the army, breaks journey in order to do Śrāddha and Tarpaṇa in honour of his deceased father on the bank of the Gaṅgā and also to give rest to his followers

ततः समुत्थितः कल्यमास्थाय स्यन्दनोत्तमम्।
प्रययौ भरतः शीघ्रं रामदर्शनकाम्यया॥ १॥

Having got up from sleep at daybreak, and mounting an excellent chariot, Bharata forthwith departed with expedition with a longing to see Śrī Rāma. (1)

अग्रतः प्रययुस्तस्य सर्वे मन्त्रिपुरोहिताः।
अधिरुह्य हयैर्युक्तान् रथान् सूर्यरथोपमान्॥ २॥

Mounting chariots drawn by horses and vying with the chariot of the sun-god, all the counsellors and family-priests drove ahead of him. (2)

नवनागसहस्राणि कल्पितानि यथाविधि।
अन्वयुर्भरतं यान्तमिक्ष्वाकुकुलनन्दनम्॥ ३॥

Nine thousand elephants duly caparisoned followed Bharata, the delight of Ikṣwākus race, even as he moved on. (3)

षष्ठी रथसहस्राणि धन्विनो विविधायुधाः।
अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनम्॥ ४॥

Sixty thousand chariots with archers armed with varied weapons seated in them followed the illustrious Prince Bharata (next) as he advanced. (4)

शतं सहस्राण्यश्वानां समारूढानि राघवम्।
अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनम्॥ ५॥

A hundred thousand horses mounted by cavaliers followed Prince Bharata, an illustrious scion of Raghu, as he proceeded along. (5)

कैकेयी च सुमित्रा च कौसल्या च यशस्विनी।
रामानयनसंतुष्टा ययुर्यानेन भास्वता॥ ६॥

Kaikeyī and Sumitrā and the illustrious Kausalyā too, who were highly gratified by the thought of bringing Śrī Rāma back from the forest drove in a splendid chariot each. (6)

प्रयाताश्चार्यसंघाता रामं द्रष्टुं सलक्ष्मणम्।
तस्यैव च कथाश्चित्राः कुर्वाणा हृष्टमानसाः॥ ७॥
मेघश्यामं महाबाहुं स्थिरसत्त्वं दृढव्रतम्।
कदा द्रक्ष्यामहे रामं जगतः शोकनाशनम्॥ ८॥

Hosts of members of the twice-born classes also set out with a delighted mind in order to be able to see Śrī Rāma alongwith Lakṣmaṇa and Sītā and saying various things about him alone in the following strain: "When shall we be able to behold the mighty-armed Śrī Rāma, dark-brown as a cloud, stable of mind and firm of resolve, the dispeller of the grief of the world? (7-8)

दृष्ट एव हि नः शोकमपनेष्यति राघवः।
तमः सर्वस्य लोकस्य समुद्यन्निव भास्करः॥ ९॥

"As the sun disperses the darkness of the whole world even while fully appearing in the horizon, Śrī Rāma, a scion of Raghu, will surely dispel our grief the moment he is seen by us." (9)

इत्येवं कथयन्तस्ते सम्प्रहृष्टाः कथाः शुभाः।
परिष्वजानाश्चान्योन्यं ययुर्नागरिकास्तदा॥ १०॥

Saying many good things as mentioned above on that occasion and hugging one

another, highly rejoiced as they were over the prospect of being able to see Śrī Rāma, the citizens went forth to meet Śrī Rāma. (10)

ये च तत्रापरे सर्वे सम्मता ये च नैगमाः।
रामं प्रतिययुर्हृष्टाः सर्वाः प्रकृतयः शुभाः॥ ११॥

Those merchants who were held in great esteem in Ayodhyā and all others who were not so honoured and, even so, all other good citizens joyously proceeded to meet Śrī Rāma. (11)

मणिकाराश्च ये केचित् कुम्भकाराश्च शोभनाः।
सूत्रकर्मविशेषज्ञा ये च शस्त्रोपजीविनः॥ १२॥
मायूरकाः क्राकचिका वेधका रोचकास्तथा।
दन्तकाराः सुधाकारा ये च गन्धोपजीविनः॥ १३॥
सुवर्णकाराः प्रख्यातास्तथा कम्बलकारकाः।
स्नापकोष्णोदका वैद्या धूपकाः शौण्डिकास्तथा॥ १४॥
रजकास्तुन्नवायाश्च ग्रामघोषमहत्तराः।
शैलूषाश्च सह स्त्रीभिर्यान्ति कैवर्तकास्तथा॥ १५॥

Whatever lapidaries there were in the city and skilled potters, those adept in weaving and those who lived by manufacture of arms, those who made fans etc., of peacock-feathers, those who lived by the saw, those who pierced gems and pearls etc., as well as polishers of gems, ornaments and utensils etc., those who made articles of ivory, those who prepared lime by burning limestone etc., and those who lived by perfumery, highly reputed goldsmiths and weavers of blankets and other woollen goods, those who provided baths for others, masseurs, physicians, fumigators and distillers and vintners, washermen and tailors, chiefs of villages and hamlets and dancers with their womenfolk as well as boatmen joined the expedition. (12—15)

समाहिता वेदविदो ब्राह्मणा वृत्तसम्मताः।
गोरथैर्भरतं यान्तमनुजग्मुः सहस्रशः॥ १६॥

Brāhmaṇas remaining absorbed in meditation, well-versed in the Vedas and highly respected for their conduct followed the departing Bharata in thousands on bullockcarts, etc. (16)

सुवेषाः शुद्धवसनास्ताम्रमृष्टानुलेपिनः।
सर्वे ते विविधैर्यानैः शनैर्भरतमन्वयुः॥ १७॥

Decently dressed, clad in pure raiment and having smeared their body with sandal-paste mixed with red substances like saffron, they all followed slowly in the wake of Bharata on various kinds of vehicles. (17)

प्रहृष्टमुदिता सेना सान्वयात् कैकयीसुतम्।
भ्रातुरानयने यातं भरतं भ्रातृवत्सलम्॥ १८॥

Thrilled with joy and delighted in mind, the aforesaid army too followed Bharata, the son of Kaikeyī, who was so fond of his elder brother and set out on the mission of bringing his said brother back from the forest. (18)

ते गत्वा दूरमध्वानं रथयानाश्वकुञ्जरैः।
समासेदुस्ततो गङ्गां शृङ्गवेरपुरं प्रति॥ १९॥
यत्र रामसखा वीरो गुहो ज्ञातिगणैर्वृतः।
निवसत्यप्रमादेन देशं तं परिपालयन्॥ २०॥

Having covered a long distance from Ayodhyā in chariots, on palanquins and on the back of horses and elephants, they reached the bank of the holy Gaṅgā in the precincts of Śṛṅgaverapura, where dwelt the valiant Guha, a friend of Śrī Rāma, surrounded by hosts of his kinsmen and ruling that area with vigilance. (19-20)

उपेत्य तीरं गङ्गायाश्चक्रवाकैरलंकृतम्।
व्यवतिष्ठत सा सेना भरतस्यानुयायिनी॥ २१॥

Having arrived at the bank of the Gaṅgā, adorned by Cakrawāka birds, that army following in the wake of Bharata halted. (21)

निरीक्ष्यानुत्थितां सेनां तां च गङ्गां शिवोदकाम्।
भरतः सचिवान् सर्वानब्रवीद् वाक्यकोविदः॥ २२॥

Seeing the aforesaid army inactive and beholding the Gaṅgā with its holy waters, Bharata, who was a master of expression, spoke to all his ministers as follows : (22)

निवेशयत मे सैन्यमभिप्रायेण सर्वतः।
विश्रान्ताः प्रतरिष्यामः श्व इमां सागरङ्गमाम्॥ २३॥

"Let my army encamp at will on all sides. Having taken rest today we shall cross this sea-bound river tomorrow. (23)

दातुं च तावदिच्छामि स्वर्गतस्य महीपतेः।
और्ध्वदेहनिमित्तार्थमवतीर्योदकं नदीम्॥ २४॥

"In the meantime, descending into the river, I wish to offer libations of water to the spirit of the emperor, my father, who has ascended to heaven, for happiness in his life after death." (24)

तस्यैवं ब्रुवतोऽमात्यास्तथेत्युक्त्वा समाहिताः।
न्यवेशयंस्तांश्छन्देन स्वेन स्वेन पृथक् पृथक्॥ २५॥

Saying "Amen" to Bharata, who was speaking as above, the ministers, who were all attention, encamped the troops separately, each unit according to its liking. (25)

निवेश्य गङ्गामनु तां महानदीं
चमूं विधानैः परिबर्हशोभिनीम्।
उवास रामस्य तदा महात्मनो
विचिन्तमानो भरतो निवर्तनम्॥ २६॥

Having caused that army, which looked charming with its equipage in the shape of tents etc., to encamp methodically along the bank of the great river Gaṅgā, Bharata too halted then, reflecting all the time how to bring the high-souled Śrī Rāma back to Ayodhyā. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्र्यशीतितमः सर्गः॥ ८३॥

Thus ends Canto Eighty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरशीतितमः सर्गः

Canto LXXXIV

Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Gaṅgā, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention, he entertains Bharata and his men with fruits and roots etc., brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance

ततो निविष्टां ध्वजिनीं गङ्गामन्वाश्रितां नदीम्।
निषादराजो दृष्ट्वैव ज्ञातीन् स परितोऽब्रवीत्॥ १॥

The moment Guha, the chief of the Niṣādas, saw the army of Bharata encamped along the bank of the river Gaṅgā, he now spoke as follows to his kinsmen sitting around him : (1)

महतीयमितः सेना सागराभा प्रदृश्यते।
नास्यान्तमवगच्छामि मनसापि विचिन्तयन्॥ २॥

"Even from this place this huge army appears like a sea. Though pondering deeply, I do not perceive its end even with the mind. (2)

यदा नु खलु दुर्बुद्धिर्भरतः स्वयमागतः।
स एष हि महाकायः कोविदारध्वजो रथे॥ ३॥
बन्धयिष्यति वा पाशैरथ वास्मान् वधिष्यति।
अनु दाशरथिं रामं पित्रा राज्याद् विवासितम्॥ ४॥

"If Bharata—who has surely come in

person because here is seen that towering banner bearing the device of a Kovidāra tree on the chariot—has evil intent, he will either cause us to be bound with chains or kill us, who are devoted to Śrī Rāma, the eldest son of Daśaratha, exiled from his kingdom by his father. (3-4)

सम्पन्नां श्रियमन्विच्छंस्तस्य राज्ञः सुदुर्लभाम्।
भरतः कैकयीपुत्रो हन्तुं समधिगच्छति॥ ५॥

"Seeking to possess the entire fortune of that monarch, Śrī Rāma, which is otherwise most difficult to get, Bharata, the son of Kaikeyī, has taken it into his head to kill him. (5)

भर्ता चैव सखा चैव रामो दाशरथिर्मम।
तस्यार्थकामाः संनद्धा गङ्गानूपेऽत्र तिष्ठत॥ ६॥

"Śrī Rāma, son of Daśaratha, is my lord and friend, too. Therefore, seeking to advance his interests, remain stationed on this bank of the Gaṅgā, clothed with mail. (6)

तिष्ठन्तु सर्वदाशाश्च गङ्गामन्वाश्रिता नदीम्।
बलयुक्ता नदीरक्षा मांसमूलफलाशनाः॥ ७॥

Let all my ferrymen, accompanied by troops, remain rooted to the bank of the river Gaṅgā, guarding access to the river and living on meat, roots and fruits stored in the boats. (7)

नावां शतानां पञ्चानां कैवर्तानां शतं शतम्।
संनद्धानां तथा यूनां तिष्ठन्त्वित्यभ्यचोदयत्॥ ८॥

"And let one hundred each youthful fishermen, clothed with mail occupy all of the five hundred boats," so did Guha issue his commands. (8)

यदि तुष्टस्तु भरतो रामस्येह भविष्यति।
इयं स्वस्तिमती सेना गङ्गामद्य तरिष्यति॥ ९॥

"If, however, Bharata proves to be favourably disposed towards Śrī Rāma at this moment, this army will be allowed to cross safely the Gaṅgā today." (9)

इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च।
अभिचक्राम भरतं निषादाधिपतिर्गुहः॥ १०॥

Saying so and taking sugar-candy, the pulp of fruits and honey as an offering, Guha, the chief of the Niṣādas, proceeded to meet Bharata. (10)

तमायान्तं तु सम्प्रेक्ष्य सूतपुत्रः प्रतापवान्।
भरतायाचचक्षेऽथ समयज्ञो विनीतवत्॥ ११॥

Vividly perceiving him coming, the glorious Sumantra (the son of a charioteer) for his part, who knew what is called for at a particular time, forthwith spoke to Bharata as follows like a humble servant : (11)

एष ज्ञातिसहस्रेण स्थपतिः परिवारितः।
कुशलो दण्डकारण्ये वृद्धो भ्रातुश्च ते सखा॥ १२॥
तस्मात् पश्यतु काकुत्स्थं त्वां निषादाधिपो गुहः।
असंशयं विजानीते यत्र तौ रामलक्ष्मणौ॥ १३॥

"Attended by a thousand of his kinsmen, here comes Guha, the sovereign lord of the Niṣādas, who is a senior friend of your elder brother, Śrī Rāma, and is closely acquainted with the Daṇḍaka forest. Therefore, allow him to see you, O scion of Kakutstha ! Doubtless he knows well where the celebrated Śrī Rāma and Lakṣmaṇa may be." (12-13)

एतत् तु वचनं श्रुत्वा सुमन्त्राद् भरतः शुभम्।
उवाच वचनं शीघ्रं गुहः पश्यतु मामिति॥ १४॥

Hearing this pleasing report from the lips of Sumantra, Bharata for his part made the following reply : "Let Guha see me at once." (14)

लब्ध्वानुज्ञां सम्प्रहृष्टो ज्ञातिभिः परिवारितः।
आगम्य भरतं प्रह्वो गुहो वचनमब्रवीत्॥ १५॥

Immensely rejoiced to receive permission to see the prince and approaching Bharata, Guha, who was surrounded by his kinsmen, meekly submitted as follows : (15)

निष्कुटश्चैव देशोऽयं वञ्चिताश्चापि ते वयम्।
निवेदयाम ते सर्वं स्वके दाशगृहे वस॥ १६॥

"This territory is but a pleasure-grove attached to your palace and we have been taken in by our unwariness in failing to know of your visit beforehand (and thus being deprived of an opportunity to receive you in advance). We hereby offer you all that we have; pray, dwell in the house of a ferryman, which is your own. (16)

अस्ति मूलफलं चैतन्निषादैः स्वयमर्जितम्।
आर्द्रं शुष्कं तथा मांसं वन्यं चोच्चावचं तथा॥ १७॥

"Here are roots and fruits, both green and dried, procured by the Niṣādas (a tribe of fishermen, Guha's own clansmen) themselves as well as the pulp of fruits and wild cereals of various kinds. (17)

आशंसे स्वाशिता सेना वत्स्यत्येनां विभावरीम्।
अर्चितो विविधैः कामैः श्वः ससैन्यो गमिष्यसि॥ १८॥

"I hope the army, being well fed by us, will stay here tonight. Entertained with various objects of enjoyment, you too, I hope, will leave with your army only tomorrow." (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुरशीतितमः सर्गः॥ ८४॥

Thus ends Canto Eighty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशीतितमः सर्गः

Canto LXXXV

Highly praising Guha, Bharata, while departing, inquires of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śrī Rāma and consoles the prince, who was constantly bewailing till dusk

एवमुक्तस्तु भरतो निषादाधिपतिं गुहम्।
प्रत्युवाच महाप्राज्ञो वाक्यं हेत्वर्थसंहितम्॥ १॥

Spoken to as above, Bharata, for his part, who was exceedingly wise, gave to Guha, the ruler of the Niṣādas, the following reply, which was consonant with reason and purposeful : (1)

ऊर्जितः खलु ते कामः कृतो मम गुरोः सखे।
यो मे त्वमीदृशीं सेनामभ्यर्चयितुमिच्छसि॥ २॥

"Indeed your great object of according a right royal reception to me has been accomplished in that you seek to entertain my army of such magnitude, O friend of my elder brother!" (2)

इत्युक्त्वा स महातेजा गुहं वचनमुत्तमम्।
अब्रवीद् भरतः श्रीमान् पन्थानं दर्शयन् पुनः॥ ३॥

Having spoken as above, the said illustrious Bharata, who was possessed of great splendour, once more addressed the following excellently-worded question to Guha, about the way ahead : (3)

कतरेण गमिष्यामि भरद्वाजाश्रमं यथा।
गहनोऽयं भृशं देशो गङ्गानूपो दुरत्ययः॥ ४॥

"By which of the two routes appearing before me shall I proceed to the hermitage of Ṛṣi Bharadwāja? This tract of land drained by the Gaṅgā is most thickly set with trees etc., and as such difficult to cross." (4)

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः।
अब्रवीत् प्राञ्जलिर्भूत्वा गुहो गहनगोचरः॥ ५॥

Hearing the aforesaid question of that intelligent prince, Bharata, Guha, who used

to roam about in the woods, replied with folded hands as follows : (5)

दाशास्त्वनुगमिष्यन्ति देशज्ञाः सुसमाहिताः।
अहं चानुगमिष्यामि राजपुत्र महाबल॥ ६॥

"Ferrymen who are familiar with the region and very attentive will undoubtedly accompany you. I too shall follow you in person, O exceptionally mighty prince ! (6)

कच्चिन्न दुष्टो व्रजसि रामस्याक्लिष्टकर्मणः।
इयं ते महती सेना शङ्कां जनयतीव मे॥ ७॥

"I hope you are not going with evil intent towards Śrī Rāma, who does great deeds without any exertion? This huge army of yours gives rise to apprehension in my mind, as it were." (7)

तमेवमभिभाषन्तमाकाश इव निर्मलः।
भरतः श्लक्ष्णया वाचा गुहं वचनमब्रवीत्॥ ८॥

To the aforesaid Guha, who was talking as above, Bharata, whose heart was absolutely taintless as the sky, replied in sweet words as follows : (8)

मा भूत् स कालो यत् कष्टं न मां शङ्कितुमर्हसि।
राघवः स हि मे भ्राता ज्येष्ठः पितृसमो मतः॥ ९॥

"May that time never come when such wickedness appears in me. You ought not to entertain any misgiving about me; for that scion of Raghu is my elder brother and is esteemed by me as equal to my father. (9)

तं निवर्तयितुं यामि काकुत्स्थं वनवासिनम्।
बुद्धिरन्या न मे कार्या गुह सत्यं ब्रवीमि ते॥ १०॥

"I go to bring back Śrī Rāma (a scion of Kakutstha), who is dwelling in the woods. I tell you the bare truth, O Guha ! No other motive should be imputed to me." (10)

स तु संहृष्टवदनः श्रुत्वा भरतभाषितम्।
पुनरेवाब्रवीद् वाक्यं भरतं प्रति हर्षितः॥ ११॥

With his face rendered extremely bright with joy on hearing Bharata's reply, Guha for his part joyfully spoke once more to Bharata as follows : (11)

धन्यस्त्वं न त्वया तुल्यं पश्यामि जगतीतले।
अयत्नादागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि॥ १२॥

"Blessed are you. I find none on the surface of this globe equal to you who seek to relinquish a kingdom come to you without any effort on your part ! (12)

शाश्वती खलु ते कीर्तिर्लोकाननु चरिष्यति।
यस्त्वं कृच्छ्रगतं रामं प्रत्यानयितुमिच्छसि॥ १३॥

"Surely your lasting fame will extend to the spheres inasmuch as you wish to bring back to Ayodhyā Śrī Rāma, who has fallen in adversity." (13)

एवं सम्भाषमाणस्य गुहस्य भरतं तदा।
बभौ नष्टप्रभः सूर्यो रजनी चाभ्यवर्तत॥ १४॥

While Guha was conversing thus with Bharata, the sun lost its splendour and night fell. (14)

संनिवेश्य स तां सेनां गुहेन परितोषितः।
शत्रुघ्नेन समं श्रीमाञ्छयनं पुनरागमत्॥ १५॥

Lodging the said army in camps, and soothed by Guha, the glorious Bharata then went to bed with Śatrughna. (15)

रामचिन्तामयः शोको भरतस्य महात्मनः।
उपस्थितो ह्यनर्हस्य धर्मप्रेक्षस्य तादृशः॥ १६॥

Grief born of anxiety for Śrī Rāma and unique of its kind now overtook the high-souled Bharata, whose eyes were fixed on righteousness and who surely did not deserve this mental torture. (16)

अन्तर्दाहेन दहनः संतापयति राघवम्।
वनदाहाग्निसंतप्तं गूढोऽग्निरिव पादपम्॥ १७॥

Even as a fire hidden in the hollow of a tree burns a tree already scorched by a forest-consuming fire, so did the fire of anxiety for Śrī Rāma inwardly begin to consume Bharata (a scion of Raghu), who was already scorched by the fire of grief caused by his father's death. (17)

प्रसृतः सर्वगात्रेभ्यः स्वेदं शोकाग्निसम्भवम्।
यथा सूर्यांशुसंतप्तो हिमवान् प्रसृतो हिमम्॥ १८॥

Bharata began to exude sweat, born of the fire of grief, from all his limbs in the same way as the Himālaya mountain heated by the sun's rays allows its snow to melt and flow. (18)

ध्याननिर्दरशैलेन विनिःश्वसितधातुना।
दैन्यपादपसंघेन शोकायासाधिशृङ्गिणा॥ १९॥
प्रमोहानन्तसत्त्वेन संतापौषधिवेणुना।
आक्रान्तो दुःखशैलेन महता कैकयीसुतः॥ २०॥

Bharata, the son of Kaikeyī, was weighed down by a huge mountain of agony, consisting of a compact mass of rocks in the shape of loving contemplation on Śrī Rāma, which contained minerals in the shape of sighs, was clothed with a cluster of trees in the shape of recoiling of the senses from their objects and was crowned with a tall peak in the shape of languor caused by grief, infested by numberless beasts in the shape of swoons and covered by herbs and bamboos in the shape of burning of the internal and external organs of sense. (19-20)

विनिःश्वसन् वै भृशदुर्मनास्ततः
प्रमूढसंज्ञः परमापदं गतः।
शमं न लेभे हृदयज्वरार्दितो
नरर्षभो यूथहतो यथर्षभः॥ २१॥

Like a bull strayed from its herd, Bharata, a jewel among men—who, having really fallen in extreme adversity, felt miserably disconsolate, his mind being utterly confused in consequence, and was heaving sighs, afflicted as he was with anguish of heart—found no peace in his bed. (21)

गुहेन सार्धं भरतः समागतो
महानुभावः सजनः समाहितः।
सुदुर्मनास्तं भरतं तदा पुन-
र्गुहः समाश्वासयदग्रजं प्रति॥ २२॥

When the noble-minded Bharata, who, though composed, felt very disconsolate, got united alongwith his men with Guha again, the latter reassured him once more with reference to his elder brother. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चाशीतितमः सर्गः॥ ८५॥

Thus ends Canto Eighty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडशीतितमः सर्गः

Canto LXXXVI

Guha reports to Bharata how Śrī Rāma and his party broke their journey at Śṛṅgaverapura and reproduces before him the dialogue that took place between Lakṣmaṇa and himself at night and further tells him how the two brothers entangled their locks into a thick mass, crossed the holy river with Sītā and left for the hermitage of Sage Bharadwāja

आचचक्षेऽथ सद्भावं लक्ष्मणस्य महात्मनः।
भरतायाप्रमेयाय गुहो गहनगोचरः॥ १॥

Guha, who used to roam about in the woods, now reported to Bharata, who was immeasurably great, the praiseworthy attitude of the high-souled Lakṣmaṇa towards his eldest brother : (1)

तं जाग्रतं गुणैर्युक्तं वरचापेषुधारिणम्।
भ्रातृगुप्त्यर्थमत्यन्तमहं लक्ष्मणमब्रुवम्॥ २॥

"I spoke as follows to Lakṣmaṇa, who

is endowed with excellences of various kinds such as devotion and obedience to his eldest brother, and was keeping vigil for the safety of his eldest brother and his beloved consort, wielding an excellent bow and arrows : (2)

इयं तात सुखा शय्या त्वदर्थमुपकल्पिता।
प्रत्याश्वसिहि शेष्वास्यां सुखं राघवनन्दन॥ ३॥

"Here is a cosy bed prepared for you, O dear brother! Be reassured about the safety of Śrī Rāma and Sītā and repose on it with ease, O delight of Raghu's race ! (3)

उचितोऽयं जनः सर्वो दुःखानां त्वं सुखोचितः।
धर्मात्मंस्तस्य गुप्त्यर्थं जागरिष्यामहे वयम्॥ ४॥

"All of us, your servants, are used to hardships, while you are deserving of ease. As for Śrī Rāma, we shall keep awake for his safety, O pious-minded prince ! (4)

नहि रामात् प्रियतरो ममास्ति भुवि कश्चन।
मोत्सुको भूर्ब्रवीम्येतदथ सत्यं तवाग्रतः॥ ५॥

"Surely none on earth is dearer to me than Śrī Rāma. No longer be anxious about the safety of your eldest brother and sister-in-law: I tell you this truth in your presence. (5)

अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद्यशः।
धर्मावाप्तिं च विपुलामर्थकामौ च केवलौ॥ ६॥

"Through his grace I hope to acquire very great renown in this world and to earn religious merit in abundance as well as wealth and enjoyment free from blemish. (6)

सोऽहं प्रियसखं रामं शयानं सह सीतया।
रक्षिष्यामि धनुष्पाणिः सर्वैः स्वैर्ज्ञातिभिः सह॥ ७॥

"As such I shall guard, bow in hand, with all my kinsmen, my beloved friend, Śrī Rāma, reposing with Sītā. (7)

नहि मेऽविदितं किंचिद् वनेऽस्मिंश्चरतः सदा।
चतुरङ्गं ह्यपि बलं प्रसहेम वयं युधि॥ ८॥

"Surely there is nothing unknown in this forest to me, who constantly roam about in it. In fact, we can withstand here even an army consisting of all the four limbs on the field of battle. (8)

एवमस्माभिरुक्तेन लक्ष्मणेन महात्मना।
अनुनीता वयं सर्वे धर्ममेवानुपश्यता॥ ९॥

"Spoken to by us as aforesaid, the high-souled Lakṣmaṇa, who kept righteousness alone in view, politely replied to us all in the following words : (9)

कथं दाशरथौ भूमौ शयाने सह सीतया।
शक्या निद्रा मया लब्धुं जीवितानि सुखानि वा॥ १०॥

" 'How can sleep be had, or even life or comforts be enjoyed by me when Śrī Rāma, son of Daśaratha, is reposing on the ground with Sītā? (10)

यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि।
तं पश्य गुह संविष्टं तृणेषु सह सीतया॥ ११॥

" 'Behold, O Guha, stretched on blades of grass with Sītā, he who cannot be withstood on the field of battle by all the gods and demons gathered together ! (11)

महता तपसा लब्धो विविधैश्च परिश्रमैः।
एको दशरथस्यैष पुत्रः सदृशलक्षणः॥ १२॥

" 'This peerless son of Daśaratha, possessing characteristics like unto his own, was secured by virtue of great austerities and through exertions in the shape of sacrificial undertakings of various kinds. (12)

अस्मिन् प्रव्राजिते राजा न चिरं वर्तयिष्यति।
विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति॥ १३॥

" 'He having been exiled, the king will not survive long and Mother Earth will surely be widowed soon enough. (13)

विनद्य सुमहानादं श्रमेणोपरताः स्त्रियः।
निर्घोषो विरतो नूनमद्य राजनिवेशने॥ १४॥

" 'Nay, having uttered a very loud cry consequent on the emperor's death, which must already have occurred, the women must have ceased crying because of exertion; and the great noise in the palace must have surely died out by this time. (14)

कौसल्या चैव राजा च तथैव जननी मम।
नाशंसे यदि ते सर्वे जीवेयुः शर्वरीमिमाम्॥ १५॥

" 'I do not expect that mother Kausalyā and the king and, even so, my own mother, Sumitrā—all these will survive till this night. (15)

जीवेदपि च मे माता शत्रुघ्नस्यान्ववेक्षया।
दुःखिता या हि कौसल्या वीरसूर्विनशिष्यति॥ १६॥

" 'Even if my mother survives in expectation of the return of Śatrughna, the afflicted Kausalyā, who has given birth to a hero like Śrī Rāma, will surely die. (16)

अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथम्।
राज्ये राममनिक्षिप्य पिता मे विनशिष्यति॥ १७॥

" 'Failing to install Śrī Rāma on the throne of Ayodhyā and thus without realizing his long cherished ambition, my father will expire exclaiming "Everything is past and gone !" (17)

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते।
प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम्॥ १८॥

" 'Accomplished of purpose indeed are they who will, when the time comes for it, consecrate my father, the deceased emperor, in the course of all the funeral rites. (18)

रम्यचत्वरसंस्थानां सुविभक्तमहापथाम्।
हर्म्यप्रासादसम्पन्नां सर्वरत्नविभूषिताम्॥ १९॥
गजाश्वरथसम्बाधां तूर्यनादविनादिताम्।
सर्वकल्याणसम्पूर्णां हृष्टपुष्टजनाकुलाम्॥ २०॥
आरामोद्यानसम्पूर्णां समाजोत्सवशालिनीम्।
सुखिता विचरिष्यन्ति राजधानीं पितुर्मम॥ २१॥

" 'And happy are they who will, in the event of my father's survival, move about in the capital of my father, the cross-roads of which are located in beautiful spots, whose main roads are clearly defined, which is richly endowed with mansions as well as with temples and palaces and adorned with all sorts of precious things, which is crowded with elephants, horses and chariots and made resonant by the sound of clarionets, which is full of all blessings and peopled by joyous and well-fed men and women, and which is rich in gardens and pleasances and looks charming with a series of festivals. (19—21)

अपि सत्यप्रतिज्ञेन सार्धं कुशलिना वयम्।
निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि॥ २२॥

" 'When this term of exile is actually over, shall we Sītā and myself happily return to Ayodhyā alongwith Śrī Rāma, who shall have safely redeemed his word?' (22)

परिदेवयमानस्य तस्यैवं हि महात्मनः।
तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत॥ २३॥

"Even while that high-souled prince, Lakṣmaṇa, who remained sitting all the while, was lamenting as aforesaid, that night actually slipped away. (23)

प्रभाते विमले सूर्ये कारयित्वा जटा उभौ।
अस्मिन् भागीरथीतीरे सुखं संतारितौ मया॥ २४॥

"Next morning, when a cloudless sun appeared in the sky, both the brothers alongwith Sītā were safely ferried by me across the stream after helping them in entangling their locks into a mass of hair as ascetics do, on this very bank of the Gaṅgā. (24)

जटाधरौ तौ द्रुमचीरवाससौ
महाबलौ कुञ्जरयूथपोपमौ।
वरेषुधीचापधरौ परंतपौ
व्यपेक्षमाणौ सह सीतया गतौ॥ २५॥

"Wearing matted locks and attired in the bark of trees, nay, wielding an excellent quiver and bow each and looking all round to scan the beauty of the landscape, the two princes, who were possessed of extraordinary strength and looked like a pair of lordly elephants, and were capable of tormenting their enemy, departed with Sītā." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षडशीतितमः सर्गः॥ ८६॥

Thus ends Canto Eighty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताशीतितमः सर्गः

Canto LXXXVII

Overwhelmed with grief to hear from the mouth of Guha how his two brothers got their hair entangled into a mass, Bharata falls unconscious on the ground. On regaining consciousness, he despatches Guha to reassure mother Kausalyā, who is filled with apprehension about the safety of Śrī Rāma and his party on hearing of Bharata's swoon, and apprise her of its real cause and also of Śrī Rāma's welfare. While doing so Guha also tells her how Śrī Rāma and Sītā lay down on a bed of Kuśa grass prepared by Lakṣmaṇa with his own hands when the party broke journey at Śṛṅgaverapura and how Guha with Lakṣmaṇa kept watch the whole night for the protection of Śrī Rāma and Sītā

गुहस्य वचनं श्रुत्वा भरतो भृशमप्रियम्।
ध्यानं जगाम तत्रैव यत्र तच्छ्रुतमप्रियम्॥ १॥

Hearing the report of Guha about Śrī Rāma's matted locks of hair, which was most disagreeable to hear, Bharata began to think deeply of Śrī Rāma alone, of whom that unpleasant news was heard by him as it made him apprehensive that Śrī Rāma might not return to Ayodhyā now that he had entangled his hair into a mass. (1)

सुकुमारो महासत्त्वः सिंहस्कन्धो महाभुजः।
पुण्डरीकविशालाक्षस्तरुणः प्रियदर्शनः॥ २॥
प्रत्याश्वस्य मुहूर्तं तु कालं परमदुर्मनाः।
ससाद सहसा तोत्रैर्हृदि विद्ध इव द्विपः॥ ३॥

Having remained composed awhile, the mightly-armed prince, Bharata, for his part—who, though tender of body, was possessed of extraordinary strength, whose shoulders resembled a lion's and who had eyes big as a lotus, and who was both young and pleasing of appearance—suddenly sank to the ground extremely sad at heart, like an elephant pierced with goads. (2-3)

भरतं मूर्च्छितं दृष्ट्वा विवर्णवदनो गुहः।
बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः॥ ४॥

Seeing Bharata unconscious, Guha felt shaken at that time like a tree during an earthquake, and his face grew pale. (4)

तदवस्थं तु भरतं शत्रुघ्नोऽनन्तरस्थितः।
परिष्वज्य रुरोदोच्चैर्विसंज्ञः शोककर्शितः॥ ५॥

Embracing Bharata, lying in that unconscious state, Śatrughna, for his part, who stood nearby, got non-plussed, stricken as he was with grief, and loudly cried. (5)

ततः सर्वाः समापेतुर्मातरो भरतस्य ताः।
उपवासकृशा दीना भर्तृव्यसनकर्शिताः॥ ६॥

Then rushed together all the mothers of Bharata. They were emaciated through fasting, looked miserable and felt afflicted due to separation from their husband. (6)

ताश्च तं पतितं भूमौ रुदत्यः पर्यवारयन्।
कौसल्या त्वनुसृत्यैनं दुर्मनाः परिषस्वजे॥ ७॥

Nay, shedding tears they surrounded Bharata fallen on the ground. Approaching him sad at heart, Kausalyā for her part hugged him. (7)

वत्सला स्वं यथा वत्समुपगुह्य तपस्विनी।
परिपप्रच्छ भरतं रुदती शोकलालसा॥ ८॥

Pressing him to her bosom as a cow does its own calf, that exceedingly thoughtful lady, who was totally given up to grief, questioned Bharata in the following words, shedding tears all the time : (8)

पुत्र व्याधिर्न ते कच्चिच्छरीरं प्रति बाधते।
अस्य राजकुलस्याद्य त्वदधीनं हि जीवितम्॥ ९॥

"I hope no ailment of any kind afflicts your body. In fact, the life of this entire royal household hinges on you. (9)

त्वां दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते।
वृत्ते दशरथे राज्ञि नाथ एकस्त्वमद्य नः॥ १०॥

"Looking on you alone, my son, do I survive. Rāma with his brother, Lakṣmaṇa, having left for the forest and King Daśaratha, your father, having expired, you alone are our protector today. (10)

कच्चिन्न लक्ष्मणे पुत्र श्रुतं ते किंचिदप्रियम्।
पुत्रे वा ह्येकपुत्रायाः सहभार्ये वनं गते॥ ११॥

"I hope nothing unwelcome has been heard by you regarding Lakṣmaṇa or my own son, Rāma—I having only one son, who has proceeded to the forest with his consort." (11)

स मुहूर्तं समाश्वस्य रुदन्नेव महायशाः।
कौसल्यां परिसान्त्व्येदं गुहं वचनमब्रवीत्॥ १२॥

Returning to his normal self after an hour or so, and consoling Kausalyā with the assurance that nothing unwelcome had been heard with reference to Lakṣmaṇa or Śrī Rāma, Bharata, the highly illustrious prince, spoke weeping all the same to Guha as follows : (12)

भ्राता मे क्वावसद् रात्रौ क्व सीता क्व च लक्ष्मणः।
अस्वपच्छयने कस्मिन् किं भुक्त्वा गुह शंस मे॥ १३॥

"Where did my elder brother, Śrī Rāma, stay during the night? Where did Sītā spend the night and where Lakṣmaṇa? On what kind of bed and eating what did he repose? Tell me this, O Guha !" (13)

सोऽब्रवीद् भरतं हृष्टो निषादाधिपतिर्गुहः।
यद्विधं प्रतिपेदे च रामे प्रियहितेऽतिथौ॥ १४॥

Questioned thus, Guha, the ruler of the Niṣādas, thereupon joyfully told Bharata in the following words what kind of arrangement he had made for feeding and reposing his beloved and kind guest : (14)

अन्नमुच्चावचं भक्ष्याः फलानि विविधानि च।
रामायाभ्यवहारार्थं बहुशोऽपहृतं मया॥ १५॥

"Boiled rice of various kinds, other foods requiring mastication and fruits of every description were brought by me in abundance to the presence of Śrī Rama for his repast. (15)

तत् सर्वं प्रत्यनुज्ञासीद् रामः सत्यपराक्रमः।
न हि तत् प्रत्यगृह्णात् स क्षत्रधर्ममनुस्मरन्॥ १६॥

"Śrī Rāma of unfailing prowess accepted all that for my pleasure and returned it to me. Bearing in mind the duty of a Kṣatriya (who is not permitted by the Śāstras to accept a gift, much less on the bank of a holy river), however, he did not partake of it. (16)

नह्यस्माभिः प्रतिग्राह्यं सखे देयं तु सर्वदा।
इति तेन वयं सर्वे अनुनीता महात्मना॥ १७॥

" 'No gift in any case is to be accepted by us (Kṣatriyas), my friend: a gift can only be made by us.' In these words were we all pacified by that high-souled prince. (17)

लक्ष्मणेन यदानीतं पीतं वारि महात्मना।
औपवास्यं तदाकार्षीद् राघवः सह सीतया॥ १८॥

"That water alone which was brought by Lakṣmaṇa was drunk by the high-souled prince. Along with Sītā, Śrī Rāma, a scion of Raghu, then observed a fast for the day. (18)

ततस्तु जलशेषेण लक्ष्मणोऽप्यकरोत् तदा।
वाग्यतास्ते त्रयः संध्यां समुपासन्त संहिताः॥ १९॥

"Then Lakṣmaṇa too forthwith slaked his thirst by means of the water that was left over. All the three, viz., Śrī Rāma, Lakśmaṇa and Sumantra, duly worshipped the deity presiding over the evening twilight silently together. (19)

सौमित्रिस्तु ततः पश्चादकरोत् स्वास्तरं शुभम्।
स्वयमानीय बर्हींषि क्षिप्रं राघवकारणात्॥ २०॥

"After that, fetching blades of Kuśa grass himself, Lakṣmaṇa for his part promptly

prepared a sacred bed for Śrī Rāma, a scion of Raghu. (20)

तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया।
प्रक्षाल्य च तयोः पादौ व्यपाक्रामत् स लक्ष्मणः॥ २१॥

"Srī Rāma sat down on the bed with Sītā and, washing the feet of Śrī Rāma and Sītā (Śrī Rāma's with his own hands and Sītā's by giving water to her), the celebrated Lakṣmaṇa moved to a distance. (21)

एतत् तदिङ्गुदीमूलमिदमेव च तत् तृणम्।
यस्मिन् रामश्च सीता च रात्रिं तां शयितावुभौ॥ २२॥

"This is the foot of the same Iṅgudī tree and these are the same blades of Kuśa grass where and on which Śrī Rāma and Sītā both reposed that night. (22)

नियम्य पृष्ठे तु तलाङ्गुलित्रवान्
शरैः सुपूर्णाविषुधी परंतपः।
महद्धनुः सज्जमुपोह्य लक्ष्मणो
निशामतिष्ठत् परितोऽस्य केवलम्॥ २३॥

"Fastening at his back, one on each side, a pair of quivers fully packed with arrows and donning gloves about his hands and wielding a large stringed bow, Laksmana, a tormentor of his foes, for his part remained walking round Śrī Rāma during the night singly. (23)

ततस्त्वहं चोत्तमबाणचापभृत्
स्थितोऽभवं तत्र स यत्र लक्ष्मणः।
अतन्द्रितैर्ज्ञातिभिरात्तकार्मुकै-
र्महेन्द्रकल्पं परिपालयंस्तदा॥ २४॥

"Wielding excellent arrows and bow, I too remained posted where the aforesaid Lakṣmaṇa kept moving, carefully guarding Śrī Rāma (who vied with Indra) with my vigilant kinsmen carrying bows in their hands." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्ताशीतितमः सर्गः॥ ८७॥

Thus ends Canto Eighty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Showing to Kausalyā and others the bed of Kuśa grass on which Śrī Rāma and Sītā spent their night, and contrasting it with the royal splendour and luxury in which he lived in Ayodhyā, Bharata laments for him and, holding himself responsible for this turn of events and complimenting Lakṣmaṇa and Sītā for throwing their lot with Śrī Rāma and sharing his privations, makes up his mind henceforth to dwell in the forest as a representative of Śrī Rāma, wearing matted locks on his head like him

तच्छ्रुत्वा निपुणं सर्वं भरतः सह मन्त्रिभिः।
इङ्गुदीमूलमागम्य रामशय्यामवैक्षत॥ १॥

Hearing all that attentively and reaching the foot of the Iṅgudi tree with the king's counsellors, Bharata saw Śrī Rāma's bed. (1)

अब्रवीज्जननीः सर्वा इह तस्य महात्मनः।
शर्वरी शयिता भूमाविदमस्य विमर्दितम्॥ २॥

He said to all his mothers, "Here was the night spent by that high-souled prince lying on the ground. These are the blades of Kuśa grass crushed by his body while reposing on them. (2)

महाराजकुलीनेन महाभागेन धीमता।
जातो दशरथेनोर्व्यां न रामः स्वप्तुमर्हति॥ ३॥

"Śrī Rāma, who was procreated by the wise and highly blessed Daśaratha, born in the line of great kings, does not deserve to sleep on the ground without any shade or couch. (3)

अजिनोत्तरसंस्तीर्णे वरास्तरणसंचये।
शयित्वा पुरुषव्याघ्रः कथं शेते महीतले॥ ४॥

"Having reposed all along on a bed consisting of a pile of excellent rugs and covered with an outermost covering of superb deerskin fit for kings, how does Śrī Rāma, a tiger among men, sleep on the ground? (4)

प्रासादाग्रविमानेषु वलभीषु च सर्वदा।
हैमराजतभौमेषु वरास्तरणशालिषु॥ ५॥
पुष्पसंचयचित्रेषु चन्दनागुरुगन्धिषु।
पाण्डुराभ्रप्रकाशेषु शुकसंघरुतेषु च॥ ६॥
प्रासादवरवर्येषु शीतवत्सु सुगन्धिषु।
उषित्वा मेरुकल्पेषु कृतकाञ्चनभित्तिषु॥ ७॥
गीतवादित्रनिर्घोषैर्वराभरणनिःस्वनैः।
मृदङ्गवरशब्दैश्च सततं प्रतिबोधितः॥ ८॥

"Sleeping always on the topmost storey of palaces built after the style of aerial cars and in turrets and in the foremost apartments of excellent seven-storeyed buildings—which were provided with floors paved with gold and silver and furnished with excellent carpets, which looked picturesque with heaps of flowers and were fragrant with the odour of sandalwood and aloe, which shone like white clouds and were noisy with the chatter of flocks of parrots, where natural coolness prevailed and which emitted a sweet fragrance of camphor etc., nay which vied with Mount Meru in height and whose walls were inlaid with gold—he was awakened everyday by the strains of vocal and instrumental music, the tinkling of excellent jewels and the excellent sound of clay tomtoms. (5—8)

बन्दिभिर्वन्दितः काले बहुभिः सूतमागधैः।
गाथाभिरनुरूपाभिः स्तुतिभिश्च परंतपः॥ ९॥

"Again Śrī Rāma, the tormentor of his enemy, was glorified at the time of waking by a number of panegyrists, bards and minstrels through appropriate verses and songs of praise. (9)

अश्रद्धेयमिदं लोके न सत्यं प्रतिभाति मा।
मुह्यते खलु मे भावः स्वप्नोऽयमिति मे मतिः॥ १०॥

"This is incredible in the world and does not appear true to me. My mind is really confused. My conclusion, therefore, is that this is a dream. (10)

न नूनं दैवतं किंचित् कालेन बलवत्तरम्।
यत्र दाशरथी रामो भूमावेवमशेत सः॥ ११॥
यस्मिन् विदेहराजस्य सुता च प्रियदर्शना।
दयिता शयिता भूमौ स्नुषा दशरथस्य च॥ १२॥

"Surely there is no deity more powerful than Time (the will of God), impelled by which the aforesaid Śrī Rāma, son of Daśaratha, reposes on the ground in this way and by force of which the daughter of Janaka (the king of the Videha territory), who is so pleasing to the sight and the beloved daughter-in-law of Daśaratha, has to lie down on the ground. (11-12)

इयं शय्या मम भ्रातुरिदमावर्तितं शुभम्।
स्थण्डिले कठिने सर्वं गात्रैर्विमृदितं तृणम्॥ १३॥

"This is the bed of my elder brother and here are the blessed marks of his changing sides in the form of all the blades of Kuśa grass crushed by his limbs against the hard ground. (13)

मन्ये साभरणा सुप्ता सीतास्मिन्शयने शुभा।
तत्र तत्र हि दृश्यन्ते सक्ताः कनकबिन्दवः॥ १४॥

"It appears the blessed Sītā lay down decked with ornaments on this bed; for here and there are seen stuck to the grass particles of gold. (14)

उत्तरीयमिहासक्तं सुव्यक्तं सीतया तदा।
तथा ह्येते प्रकाशन्ते सक्ताः कौशेयतन्तवः॥ १५॥

"Sītā quite evidently had her upper garment entangled with these blades of grass at that time. That is why these silk threads appear stuck to them. (15)

मन्ये भर्तुः सुखा शय्या येन बाला तपस्विनी।
सुकुमारी सती दुःखं न विजानाति मैथिली॥ १६॥

"I conclude the husband's bed, be it soft or hard, is comfortable at all events to a devoted wife, as is evident from the fact that Sītā, the princess of Mithilā, though youthful and tender, experiences no smart even while reposing on such a hard and rough bed, virtuous as she is and devoted to austerities. (16)

हा हतोऽस्मि नृशंसोऽस्मि यत् सभार्यः कृते मम।
ईदृशीं राघवः शय्यामधिशेते ह्यनाथवत्॥ १७॥

"Alas, I am ruined. Cruel am I, in that on my account Śrī Rāma (a scion of Raghu) with his wife has to lie down on such a hard bed like a forlorn creature! (17)

सार्वभौमकुले जातः सर्वलोकसुखावहः।
सर्वप्रियकरस्त्यक्त्वा राज्यं प्रियमनुत्तमम्॥ १८॥
कथमिन्दीवरश्यामो रक्ताक्षः प्रियदर्शनः।
सुखभागी न दुःखार्हः शयितो भुवि राघवः॥ १९॥

"Relinquishing his beloved rulership, which is unsurpassed, how did Śrī Rāma (a scion of Raghu), born in a line of universal monarchs, who brings happiness to the whole world and does good to all, who is blue as a lotus, has reddish eyes and is pleasing of appearance and who is deserving of happiness and unworthy of suffering, lie down on the ground? (18-19)

धन्यः खलु महाभागो लक्ष्मणः शुभलक्षणः।
भ्रातरं विषमे काले यो राममनुवर्तते॥ २०॥

"Blessed and highly fortunate indeed is Lakṣmaṇa, endowed with auspicious bodily marks, who is following his eldest brother in a critical period of his life! (20)

सिद्धार्था खलु वैदेही पतिं यानुगता वनम्।
वयं संशयिताः सर्वे हीनास्तेन महात्मना॥ २१॥

"Truly accomplished of purpose is Sītā, a princess of the Videha kingdom, who followed her husband to the forest! We are, however, all plunged in doubt as to our getting a chance to serve him, bereft as we are of that high-souled prince. (21)

अकर्णधारा पृथिवी शून्येव प्रतिभाति मे।
गते दशरथे स्वर्गं रामे चारण्यमाश्रिते॥ २२॥

"Emperor Daśaratha having ascended to heaven and Śrī Rāma having taken up his abode in the forest, the earth appears desolate to me like a boat without a pilot. (22)

न च प्रार्थयते कश्चिन्मनसापि वसुंधराम्।
वने निवसतस्तस्य बाहुवीर्याभिरक्षिताम्॥ २३॥

"Nor does anyone lay claim even with his mind to the sovereignty of the globe, which stands protected on all sides by the very might of arms of Śrī Rāma dwelling in the forest. (23)

शून्यसंवरणारक्षामयन्त्रितहयद्विपाम्।
अनावृतपुरद्वारां राजधानीमरक्षिताम्॥ २४॥
अप्रहृष्टबलां शून्यां विषमस्थामनावृताम्।
शत्रवो नाभिमन्यन्ते भक्ष्यान् विषकृतानिव॥ २५॥

"The enemies do not claim as their own, any more than one would like to have articles made of poisoned food, the capital, Ayodhyā, whose protective wall is lying undefended, the horses and elephants in which roam about uncontrolled, whose entrances are never closed and the troops stationed in which are cheerless, and as such which is altogether unprotected, unguarded, desolate and reduced to a wretched condition. (24-25)

अद्यप्रभृति भूमौ तु शयिष्येऽहं तृणेषु वा।
फलमूलाशनो नित्यं जटाचीराणि धारयन्॥ २६॥

"From this day onward I shall lie down on the bare ground or on blades of grass, living on fruits and roots alone from day to day and wearing matted hair on my head and the bark of trees on my person. (26)

तस्याहमुत्तरं कालं निवत्स्यामि सुखं वने।
तत् प्रतिश्रुतमार्यस्य नैव मिथ्या भविष्यति॥ २७॥

"I shall comfortably dwell in the forest for the rest of the period of Śrī Rāma's exile as his representative. In that way, the well-known vow of my elder brother will not be belied. (27)

वसन्तं भ्रातुरर्थाय शत्रुघ्नो मानुवत्स्यति।
लक्ष्मणेन सहायोध्यामार्यो मे पालयिष्यति॥ २८॥

"Śatrughna will dwel with me when I live in the forest on behalf of my elder brother; while the latter with Lakṣmaṇa will protect Ayodhyā. (28)

अभिषेक्ष्यन्ति काकुत्स्थमयोध्यायां द्विजातयः।
अपि मे देवताः कुर्युरिमं सत्यं मनोरथम्॥ २९॥

"The Brāhmaṇas will install Śrī Rāma (a scion of Kakutstha) on the throne of Ayodhyā. May the gods fulfil this desire of mine. (29)

प्रसाद्यमानः शिरसा मया स्वयं
बहुप्रकारं यदि न प्रपत्स्यते।
ततोऽनुवत्स्यामि चिराय राघवं
वनेचरं नार्हति मामुपेक्षितुम्॥ ३०

"If he does not agree to return to Ayodhyā even when being solicited by me personally in many ways with my head bent low, in that case I shall dwell with Śrī Rāma (a scion of Raghu) for any length of time so long as he roams about in the forest. He ought not to disregard me, I think. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाशीतितमः सर्गः॥ ८८॥

Thus ends Canto Eighty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Having encamped his followers including the army, that were ferried across the Gaṅgā by the fishermen enjoined by Guha, Bharata sets out with Sage Vasiṣṭha and others to the hermitage of Sage Bharadwāja with intent to see the latter

व्युष्य रात्रिं तु तत्रैव गङ्गाकूले स राघवः।
काल्यमुत्थाय शत्रुघ्नमिदं वचनमब्रवीत्॥ १॥

Having spent the night at that very spot where Śrī Rāma had rested not long ago on the bank of the Gaṅgā and rising at daybreak, the said Bharata for his part spoke to Śatrughna as follows : (1)

शत्रुघ्नोत्तिष्ठ किं शेषे निषादाधिपतिं गुहम्।
शीघ्रमानय भद्रं ते तारयिष्यति वाहिनीम्॥ २॥

"How do you continue to sleep till now? Get up, O Śatrughna, and fetch Guha, the ruler of the Niṣādas, quickly; so that he will convey the army to the other bank. May all be well with you." (2)

जागर्मि नाहं स्वपिमि तथैवार्यं विचिन्तयन्।
इत्येवमब्रवीद् भ्राता शत्रुघ्नो विप्रचोदितः॥ ३॥

"Contemplating on Śrī Rāma, my eldest brother, even as you are, I am keeping awake, not sleeping." In these very words did Śatrughna, Bharata's younger brother, reply when admonished as above by Bharata. (3)

इति संवदतोरेवमन्योन्यं नरसिंहयोः।
आगम्य प्राञ्जलिः काले गुहो वचनमब्रवीत्॥ ४॥

"Arriving at an opportune moment while Bharata and Śatrughna, the two lions among

men were conversing with each other as aforesaid, Guha submitted to Bharata with folded hands as follows : (4)

कच्चित् सुखं नदीतीरेऽवात्सीः काकुत्स्थ शर्वरीम्।
कच्चिच्च सहसैन्यस्य तव नित्यमनामयम्॥ ५॥

"I hope you spent the night comfortably on the river bank, O scion of Kakutstha. And I hope you are entirely free from distemper alongwith your army." (5)

गुहस्य तत् तु वचनं श्रुत्वा स्नेहादुदीरितम्।
रामस्यानुवशो वाक्यं भरतोऽपीदमब्रवीत्॥ ६॥

Hearing the aforesaid question asked with affection by Guha, Bharata too, for his part, who had subordinated his will to Śrī Rāma, made the following reply : (6)

सुखा नः शर्वरी धीमन् पूजिताश्चापि ते वयम्।
गङ्गां तु नौभिर्बह्वीभिर्दाशाः संतारयन्तु नः॥ ७॥

"It was a happy night for us, O sagacious friend, and we have been properly entertained by you. Let your fishermen now duly ferry us across the Gaṅgā on a number of boats." (7)

ततो गुहः संत्वरितः श्रुत्वा भरतशासनम्।
प्रतिप्रविश्य नगरं तं ज्ञातिजनमब्रवीत्॥ ८॥

Hearing Bharata's command and returning to the city with great expedition, Guha forthwith spoke as follows to his said kinsmen : (8)

उत्तिष्ठत प्रबुध्यध्वं भद्रमस्तु हि वः सदा।
नावः समुपकर्षध्वं तारयिष्यामि वाहिनीम्॥ ९॥

"Wake up and rise : may prosperity ever actually attend you. Duly haul the boats to the bank, I shall have the army ferried across the Gaṅgā." (9)

ते तथोक्ताः समुत्थाय त्वरिता राजशासनात्।
पञ्च नावां शतान्येव समानिन्युः समन्ततः॥ १०॥
अन्याः स्वस्तिकविज्ञेया महाघण्टाधरावराः।
शोभमानाः पताकिन्यो युक्तवाहाः सुसंहताः॥ ११॥

"Springing up on their feet when addressed thus by Guha, the boatmen hurriedly brought together from all sides in obedience to their chiefs command five hundred boats and other excellent boats too, known by the name of Swāstika (because of their bearing the mark of Swāstika), which looked charming, were distinguished by flags and equipped with rowers, nay, which were strongly built and had large bells tied to their sails. (10-11)

ततः स्वस्तिकविज्ञेयां पाण्डुकम्बलसंवृताम्।
सनन्दिघोषां कल्याणीं गुहो नावमुपाहरत्॥ १२॥

Then Guha himself brought a lovely boat, also known by the name of Swāstika, the floor of which was covered with white rugs (fit for kings) and which was distinguished by the sound of festal music. (12)

तामारुरोह भरतः शत्रुघ्नश्च महाबलः।
कौसल्या च सुमित्रा च याश्चान्या राजयोषितः॥ १३॥

Bharata and Śatrughna, who was possessed of great might, as well as Kausalyā, Sumitrā and whatever other royal ladies there were, ascended it. (13)

पुरोहितश्च तत् पूर्वं गुरवो ब्राह्मणाश्च ये।
अनन्तरं राजदारास्तथैव शकटापणाः॥ १४॥

Sage Vasiṣṭha, the family priest, and whatever elderly Brāhmaṇas were present there took their seats even before Bharata and the royal ladies and immediately after these followed the other ladies of the royal family as well as the bullock-carts and the provisions, which were loaded on other boats. (14)

आवासमादीपयतां तीर्थं चाप्यवगाहताम्।
भाण्डानि चाददानानां घोषस्तु दिवमस्पृशत्॥ १५॥

The din of men setting fire* to the huts

* It has been a convention among Indian troops in the past to burn whatever is left in the shape of huts and fuel etc., after removing their essential things and tents while leaving a halting place in the course of their march to a destination. The idea is not to leave any trace of their whereabouts for the enemy. The practice was also believed to bring triumph to the troops who resorted to it.

erected for them as well as resorting to the descent in order to be able to ascend the boats and collecting the utensils in order to load them, actually rose to the skies. (15)

पताकिन्यस्तु ता नावः स्वयं दाशैरधिष्ठिताः।
वहन्त्यो जनमारूढं तदा सम्पेतुराशुगाः॥ १६॥

Ferrying the men seated in them, those swift-going boats, which were adorned with flags and controlled by the fishermen, then sailed automatically, as it were. (16)

नारीणामभिपूर्णास्तु काश्चित् काश्चित् तु वाजिनाम्।
काश्चित् तत्र वहन्ति स्म यानयुग्यं महाधनम्॥ १७॥

Some boats were full of women, while others were loaded with horses; while some more of them ferried costly chariots and animals of draught. (17)

तास्तु गत्वा परं तीरमवरोप्य च तं जनम्।
निवृत्ताः काण्डचित्राणि क्रियन्ते दाशबन्धुभिः॥ १८॥

Having reached the opposite bank and enabled those men etc., to land, the boats for their part returned and were plied as so many toy-boats on water by the rowers, who were all kinsmen of Guha. (18)

सवैजयन्तास्तु गजा गजारोहैः प्रचोदिताः।
तरन्तः स्म प्रकाशन्ते सपक्षा इव पर्वताः॥ १९॥

Swimming across the Gaṅgā as urged by their mahouts, the elephants with flags on their back actually shone like winged mountains. (19)

नावश्चारुरुहुस्त्वन्ये प्लवैस्तेरुस्तथापरे।
अन्ये कुम्भघटैस्तेरुरन्ये तेरुश्च बाहुभिः॥ २०॥

Nay, other men took their seats on boats while others crossed the river by means of rafts; still others swam across with the help of big and small earthen vessels and the rest swam with their arms alone. (20)

सा पुण्या ध्वजिनी गङ्गां दाशैः संतारिता स्वयम्।
मैत्रे मुहूर्ते प्रययौ प्रयागवनमुत्तमम्॥ २१॥

Ferried across the Gaṅgā by the fishermen themselves, that holy army which was hallowed through contact with holy men like Prince Bharata and Sage Vasiṣṭha as well as through a bath in the Gaṅgā and other sacred streams and was proceeding on the holy mission of bringing Śrī Rāma back to Ayodhyā, marched towards the excellent forest encircling Prayāga during the hour known by the name of Maitra* (because of its being sacred to Mitra, the sun-god). (21)

आश्वासयित्वा च चमूं महात्मा
निवेशयित्वा च यथोपजोषम्।
द्रष्टुं भरद्वाजमृषिप्रवर्य-
मृत्विक्सदस्यैर्भरतः प्रतस्थे॥ २२॥

Nay, cheering up the troops and comfortably encamping them in the forest encircling Prayāga, the hight souled Bharata alongwith the priests and the (king's) councillors set out to meet Bharadwāja, the foremost of Ṛṣis (the seers of Vedic Mantras). (22)

स ब्राह्मणस्याश्रममभ्युपेत्य
महात्मनो देवपुरोहितस्य।
ददर्श रम्योटजवृक्षदेशं
महद्वनं विप्रवरस्य रम्यम्॥ २३॥

Reaching the hermitage of the high-souled Bharadwāja (the family priest of gods),

* Muhūrta, loosely translated as an hour, really consists of 48 minutes. There are fifteen such Muhūrtas in a day. They are named in order by Bṛhaspati as Raudra, Sārpa, Maitra, Paitra, Vāsava, Āpya, Vaiśwa, Brāhma, Prāja, Īśa, Aindra, Aindrāgna, Nairta, Vāruṇāryamaṇa and Bhagī.

रौद्रः सर्पस्तथा मैत्रः पैत्रो वासव एव च । आप्यो वैश्वस्तथा ब्राह्मः प्राजेशैन्द्रास्तथैव च॥
ऐन्द्राग्नो नैर्ऋतश्चैव वारुणार्यमणो भगी । एतेऽह्नि क्रमशो ज्ञेया मुहूर्ता दश पञ्च च॥

Bharadwāja is referred to as a family priest of gods because he was sprung from the loins of Sage Bṛhaspati, the preceptor of gods.

who was not only a knower of Brahma but also the foremost of Vedic scholars,* Bharata saw the extensive and delightful grove surrounding the hermitage, consisting of clusters of trees interspersed with lovely huts of leafy twigs. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोननवतितमः सर्गः ॥ ८९ ॥

Thus ends Canto Eighty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवतितमः सर्गः

Canto XC

Leaving his party a couple of miles away on this side of the hermitage, Bharata enters it with Vasiṣṭha and Śatrughna. After exchange of compliments between Sages Vasiṣṭha and Bharadwāja, Bharata bows down at the feet of the latter, who inquires of his health and seeks to know his mind about Śrī Rāma. Bharata thereupon remorsefully apprises him of his intention to bring Rāma back from the forest and questions him about his whereabouts. To this the sage replies that Śrī Rāma was sojourning on Mount Citrakūṭa, and advises Bharata to see the latter the following morning

भरद्वाजाश्रमं गत्वा क्रोशादेव नरर्षभः।
जनं सर्वमवस्थाप्य जगाम सह मन्त्रिभिः॥ १॥
पद्भ्यामेव तु धर्मज्ञो न्यस्तशस्त्रपरिच्छदः।
वसानो वाससी क्षौमे पुरोधाय पुरोहितम्॥ २॥

Having reached the precincts of the hermitage of Bharadwāja and leaving all his people only a couple of miles away on this side of the hermitage so as not to cause disturbance to the hermits living peacefully there, Bharata, a jewel among men, for his part, who knew what is right, proceeded further with his counsellors on foot, placing Sage Vasiṣṭha (his family-priest) ahead and putting on only a pair of silk garments (viz., a loin-cloth and an outer covering), laying aside his weapons and ornaments etc. (1-2)

ततः संदर्शने तस्य भरद्वाजस्य राघवः।
मन्त्रिणस्तानवस्थाप्य जगामानुपुरोहितम्॥ ३॥

Bidding the aforesaid counsellors stay behind, the moment the celebrated Bharadwāja was clearly in sight, Bharata (a scion of Raghu) then proceeded at the heels of Vasiṣṭha, his family-priest. (3)

वसिष्ठमथ दृष्ट्वैव भरद्वाजो महातपाः।
संचचालासनात् तूर्णं शिष्यानर्घ्यमिति ब्रुवन्॥ ४॥

At the very sight of Vasiṣṭha, Bharadwāja, who practised great austerities, at once hurriedly rose from his seat, asking his pupils to fetch water to wash the hands of the distinguished guest with. (4)

समागम्य वसिष्ठेन भरतेनाभिवादितः।
अबुध्यत महातेजाः सुतं दशरथस्य तम्॥ ५॥

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* A Smṛti-text says :

जन्मना जायते शूद्रः कर्मणा जायते द्विजः। वेदाभ्यासेन विप्रत्वं ब्रह्म जानाति ब्राह्मणः॥

"By birth (even) a Brāhmaṇa boy is born as a Śūdra; he is spoken of as a Dwija (a twice-born) on his following the vocation of a Brāhmaṇa; he attains the status of a Vipra through a (thorough) study of the Vedas and is known as a Brāhmaṇa (only) when he comes to know (the truth of) Brahma (the Absolute)."

Uniting in embrace with Vasiṣṭha and greeted by Bharata, the highly glorious sage inferred him to be a son of Daśaratha. (5)

ताभ्यामर्घ्यं च पाद्यं च दत्त्वा पश्चात् फलानि च।
आनुपूर्व्याच्च धर्मज्ञः पप्रच्छ कुशलं कुले॥ ६॥
अयोध्यायां बले कोशे मित्रेष्वपि च मन्त्रिषु।
जानन् दशरथं वृत्तं न राजानमुदाहरत्॥ ७॥

Offering to the two guests in order of seniority (one after another) water to wash their hands and feet with and also fruits afterwards, Bharadwāja, who knows what is right, made inquiries concerning the welfare of the family of each and also whether all was well with the city of Ayodhyā, the army, the exchequer, the king's allies and ministers. Knowing, as he did, Daśaratha to be dead, he made no inquiries concerning the king. (6-7)

वसिष्ठो भरतश्चैनं पप्रच्छतुरनामयम्।
शरीरेऽग्निषु शिष्येषु वृक्षेषु मृगपक्षिषु॥ ८॥

Vasiṣṭha and Bharata in return inquired whether all was well with his body, sacred fires, pupils, trees, deer and birds. (8)

तथेति तु प्रतिज्ञाय भरद्वाजो महायशाः।
भरतं प्रत्युवाचेदं राघवस्नेहबन्धनात्॥ ९॥

Having admitted that it was so, the highly illustrious Bharadwāja for his part replied to Bharata as follows, impelled as he was by the ties of affection that he bore to Śrī Rāma, a scion of Raghu : (9)

किमिहागमने कार्यं तव राज्यं प्रशासतः।
एतदाचक्ष्व सर्वं मे न हि मे शुध्यते मनः॥ १०॥

"What motive could you have in coming all the way to this place, busy as you must have been ruling the kingdom of Ayodhyā? Please tell me all this; for my mind is not getting cleared of doubts (about your intentions towards Śrī Rāma). (10)

सुषुवे यममित्रघ्नं कौसल्याऽऽनन्दवर्धनम्।
भ्रात्रा सह सभार्यो यश्चिरं प्रव्राजितो वनम्॥ ११॥
नियुक्तः स्त्रीनिमित्तेन पित्रा योऽसौ महायशाः।
वनवासी भवेतीह समाः किल चतुर्दश॥ १२॥
कच्चिन्न तस्यापापस्य पापं कर्तुमिहेच्छसि।
अकण्टकं भोक्तुमना राज्यं तस्यानुजस्य च॥ १३॥

"Seeking to enjoy the kingdom rightfully belonging to Śrī Rāma without any thorn in your side, I hope, you do not intend to do any bodily harm in this forest to Lakṣmaṇa, his younger brother, and the highly illustrious prince, Śrī Rāma Himself, the destroyer of enemies and the promoter of joy in this world, whom Kausalyā gave birth to, and who, having been urged, they say, by his father through the instrumentality of the latter's wife, Kaikeyī, in the following words : Dwell in the forest for fourteen years, was exiled to the forest with his younger brother, Lakṣmaṇa, and wife, Sītā, to the forest for a long term." (11—13)

एवमुक्तो भरद्वाजं भरतः प्रत्युवाच ह।
पर्यश्रुनयनो दुःखाद् वाचा संसज्जमानया॥ १४॥

Spoken to as aforesaid, Bharata, they say, replied as follows in a faltering tone with tears flowing from his eyes through agony : (14)

हतोऽस्मि यदि मामेवं भगवानपि मन्यते।
मत्तो न दोषमाशङ्के मैवं मामनुशाधि हि॥ १५॥

"I am ruined if Your Holiness too who is omniscient, reckons me as such. I cannot even think of any harm having proceeded from me to Śrī Rāma. Therefore, please do not say much harsh words to me. (15)

न चैतदिष्टं माता मे यदवोचन्मदन्तरे।
नाहमेतेन तुष्टश्च न तद्वचनमाददे॥ १६॥

"Neither is that which my mother said during my absence (at my maternal grandfather's) agreeable to me nor am I pleased with that which she has done, nor again have I even now accepted her word, asking me to enjoy the sovereignty of Ayodhyā. (16)

अहं तु तं नरव्याघ्रमुपयातः प्रसादकः।
प्रतिनेतुमयोध्यायां पादौ चास्याभिवन्दितुम्॥ १७॥

"I have, on the other hand, come to

take that tiger among men back to Ayodhyā after having propitiated him, and also to bow down at his feet. (17)

तं मामेवंगतं मत्वा प्रसादं कर्तुमर्हसि।
शंस मे भगवन् रामः क्व सम्प्रति महीपतिः॥ १८॥

"Believing me as such to have come with the aforesaid intention, you be gracious to me. Also kindly tell me, venerable Sir, where Emperor Rāma may at present be." (18)

वसिष्ठादिभिर्ऋत्विग्भिर्याचितो भगवांस्ततः।
उवाच तं भरद्वाजः प्रसादाद् भरतं वचः॥ १९॥

Solicited by the priests (who had obviously joined the party in the meantime) headed by Vasiṣṭha, the venerable Bharadwāja thereupon graciously spoke to the celebrated Bharata as follows: (19)

त्वय्येतत् पुरुषव्याघ्र युक्तं राघववंशजे।
गुरुवृत्तिर्दमश्चैव साधूनां चानुयायिता॥ २०॥

"Service to your elders as also self-control and walking in the footsteps of the virtuous—this is worthy of you, descended, as you are, in the line of Raghu, O tiger among men ! (20)

जाने चैतन्मनःस्थं ते दृढीकरणमस्त्विति।
अपृच्छं त्वां तवात्यर्थं कीर्तिं समभिवर्धयन्॥ २१॥

"I already knew (by my yogic power) what existed in your mind. All the same I questioned you as though I knew nothing in order that your resolution may be strengthened and in order further to enchance your renown beyond measure. (21)

जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणम्।
अयं वसति ते भ्राता चित्रकूटे महागिरौ॥ २२॥

"I know where Śrī Rāma, who knows what is right, is staying accompanied by Sītā and followed by Lakṣmaṇa. Your brother is dwelling at present on the great Citrakūṭa mountain. (22)

श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः।
एतं मे कुरु सुप्राज्ञ कामं कामार्थकोविद॥ २३॥

"You will certainly proceed to that area tomorrow. Halt here with your counsellors today. Grant this desire of mine, O highly sagacious prince, knowing how to fulfil the desired object of your friends and well-wishers ! (23)

ततस्तथेत्येवमुदारदर्शनः
प्रतीतरूपो भरतोऽब्रवीद् वचः।
चकार बुद्धिं च तदाश्रमे तदा
निशानिवासाय नराधिपात्मजः॥ २४॥

Thereupon Bharata, who had a broad outlook and whose reality as a devotee of Śrī Rāma had now come to be known, replied as follows: "So be it." Nay, the prince forthwith made up his mind to stay in that hermitage during the night. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
नवतितमः सर्गः॥ ९०॥

Thus ends Canto Ninety in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto XCI

The hospitality shown by Sage Bharadwāja, who had acquired rare mystic powers by virtue of his austerities, to Bharata, his army and entourage, the kind of which could not be shown even by a ruler of the entire globe

कृतबुद्धिं निवासाय तत्रैव स मुनिस्तदा।
भरतं केकयीपुत्रमातिथ्येन न्यमन्त्रयत्॥ १॥

The celebrated sage then invited to a hospitable reception Bharata, the son of Kaikeyī, who had made up his mind (as shown before) to stay in that very hermitage for the night. (1)

अब्रवीद् भरतस्त्वेनं नन्विदं भवता कृतम्।
पाद्यमर्घ्यमथातिथ्यं वने यदुपपद्यते॥ २॥

Bharata for his part said to Bharadwāja, "Sure enough the kind of hospitality which could possibly be arranged in a forest has already been shown by you to us just now in the form of water to wash our feet and hands with and fruit and roots." (2)

अथोवाच भरद्वाजो भरतं प्रहसन्निव।
जाने त्वां प्रीतिसंयुक्तं तुष्येस्त्वं येन केनचित्॥ ३॥

Bharadwāja forthwith replied to Bharata as follows, laughing heartily as it were: "I know you to be full of affection to me. As such you are likely to be pleased with anything and everything that is offered to you. (3)

सेनायास्तु तवैवास्याः कर्तुमिच्छामि भोजनम्।
मम प्रीतिर्यथारूपा त्वमर्हो मनुजर्षभ॥ ४॥

"I, however, only wish to feed this army of yours. And you ought to do that in which my pleasure lies, O jewel among men ! (4)

किमर्थं चापि निक्षिप्य दूरे बलमिहागतः।
कस्मान्नेहोपयातोऽसि सबलः पुरुषर्षभ॥ ५॥

"Moreover, wherefore did you come here encamping the army at a distance from my hermitage? Why did you not turn up here, army and all, O jewel among men?" (5)

भरतः प्रत्युवाचेदं प्राञ्जलिस्तं तपोधनम्।
न सैन्येनोपयातोऽस्मि भगवन् भगवद्भयात्॥ ६॥

Bharata with folded hands replied as follows to the sage, whose only wealth was his asceticism : "I did not turn up with the army for fear of displeasing you; O venerable sage ! (6)

राज्ञा हि भगवन् नित्यं राजपुत्रेण वा तथा।
यत्नतः परिहर्तव्या विषयेषु तपस्विनः॥ ७॥

"In fact, distance should always be maintained from ascetics (lest they be disturbed) in their own lands by a King or a King's son under similar circumstances, Your Holiness ! (7)

वाजिमुख्या मनुष्याश्च मत्ताश्च वरवारणाः।
प्रच्छाद्य भगवन् भूमिं महतीमनुयान्ति माम्॥ ८॥

"Best specimens of horses as well as men and excellent elephants in rut are following in my wake occupying a large area. (8)

ते वृक्षानुदकं भूमिमाश्रमेषूटजांस्तथा।
न हिंस्युरिति तेनाहमेक एवागतस्ततः॥ ९॥

"I came away from that place where the troops have been encamped all alone, accompanied by Sage Vasiṣṭha, lest they should destroy the trees, foul the waters and land as well as the huts in the hermitage." (9)

आनीयतामितः सेनेत्याज्ञप्तः परमर्षिणा।
तथानुचक्रे भरतः सेनायाः समुपागमम्॥ १०॥

Commanded by the eminent sage in the following words : "Let the army be brought hither !" Bharata forthwith caused the army to be duly brought all the way to the hermitage accordingly. (10)

अग्निशालां प्रविश्याथ पीत्वापः परिमृज्य च।
आतिथ्यस्य क्रियाहेतोर्विश्वकर्माणमाह्वयत्॥ ११॥

Entering the fire-sanctuary, sipping water (thrice according to the Śruti text त्रिराचामेत् with the recitation of the Divine Names for self-purification) and wiping the lips twice according to the Vedic injunction द्विः परिमृज्य, the sage next invoked in the following words Viśwakarmā (the architect of gods) for providing hospitality to the army of Prince Bharata: (11)

आह्वये विश्वकर्माणमहं त्वष्टारमेव च।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम्॥ १२॥

"I invoke god Viśwakarmā, who is also the divine carpenter (Twaṣṭā). I wish to provide hospitality (to the army of Prince Bharata). Let everything be got ready in that connection for me. (12)

आह्वये लोकपालांस्त्रीन् देवान् शक्रपुरोगमान्।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम्॥ १३॥

"I further invoke the presence of the three gods viz., Yama, Varuṇa and Kubera, who are the guardians of the spheres, headed by Indra, the ruler of gods. I wish to provide hospitality to the army of Prince Bharata. Let everything be got ready for me towards that end. (13)

प्राक्स्त्रोतसश्च या नद्यस्तिर्यक्स्त्रोतस एव च।
पृथिव्यामन्तरिक्षे च समायान्त्वद्य सर्वशः॥ १४॥

"Let all the rivers that flow in an easterly direction as well as those flowing in a westerly direction on the surface of the earth as also in the aerial region meet today in this tract of land. (14)

अन्याः स्त्रवन्तु मैरेयं सुरामन्याः सुनिष्ठिताम्।
अपराश्चोदकं शीतमिक्षुकाण्डरसोपमम्॥ १५॥

"Let some of those rivers bear along Maireya (a kind of wine made from date palms etc.,) others highly refined Surā (another species of wine made from jaggery, honey and flour), and still others cool water, delicious like the juice of sugarcane. (15)

आह्वये देवगन्धर्वान् विश्वावसुहहाहुहून्।
तथैवाप्सरसो देवगन्धर्वैश्चापि सर्वशः॥ १६॥

"I also invoke the presence of the celestial Gandharvas Viśwāvasu, Hāhā and Hūhū and even so all the celestial nymphs alongwith the other celestial Gandharvas. (16)

घृताचीमथ विश्वाचीं मिश्रकेशीमलम्बुषाम्।
नागदत्तां च हेमां च सोमामद्रिकृतस्थलीम्॥ १७॥
शक्रं याश्चोपतिष्ठन्ति ब्रह्माणं याश्च भामिनीः।
सर्वास्तुम्बुरुणा सार्धमाह्वये सपरिच्छदाः॥ १८॥

"I invoke the Apsarā named Ghṛtācī and Viśwācī, Miśrakeśī, Alambuṣā, Nāgadattā and Hemā as also Somā, who has taken up her abode on a mountain called Mahendra as well as all the nymphs that wait upon Indra, the ruler of paradise, as also the dancing girls that wait upon Brahmā in Brahmaloka alongwith their teacher, Tumburu and all external appendage such as musical instruments. (17-18)

वनं कुरुषु यद् दिव्यं वासोभूषणपत्रवत्।
दिव्यनारीफलं शश्वत् तत्कौबेरमिहैव तु॥ १९॥

"In the same way let that celestial grove known by the name of Caitraratha presided over by Kubera, the guardian of the northern quarter, which is located in the land of the Uttara Kurus (in the north of India) and the trees of which are clothed with leaves in the form of heavenly raiment and jewels and perpetually bear fruits in the form of heavenly damsels, actually apppear at this very spot. (19)

इह मे भगवान् सोमो विधत्तामन्नमुत्तमम्।
भक्ष्यं भोज्यं च चोष्यं च लेह्यं च विविधं बहु॥ २०॥
विचित्राणि च माल्यानि पादपप्रच्युतानि च।
सुरादीनि च पेयानि मांसानि विविधानि च॥ २१॥

"Let the glorious moon-god, the diety presiding over the annual plants, place at my disposal abundant excellent food of every variety, consisting of dishes requiring mastication as well as those that can be

gulped without mastication, nay those that can be sucked and those that require to be licked, and also lovely garlands dropped straight from trees, also drinks such as wine and meats of various kinds." (20-21)

एवं समाधिना युक्तस्तेजसाप्रतिमेन च।
शिक्षास्वरसमायुक्तं सुव्रतश्चाब्रवीन्मुनिः॥ २२॥

So did the sage of noble vows, who is rich in concentration of mind and endowed with matchless glory too, utter words of invocation pronounced according to the rules of phonetics and accented according to the rules of grammar. (22)

मनसा ध्यायतस्तस्य प्राङ्मुखस्य कृताञ्जलेः।
आजग्मुस्तानि सर्वाणि दैवतानि पृथक् पृथक्॥ २३॥

Even as the sage invoked the aforesaid gods with his mind, sitting with his face turned towards the east, his palms joined together in supplication, all those deities that had been invoked by the sage came one by one before him. (23)

मलयं दर्दुरं चैव ततः स्वेदनुदोऽनिलः।
उपस्पृश्य ववौ युक्त्या सुप्रियात्मा सुखं शिवः॥ २४॥

Thereupon a cool breeze, which was most delightful to the touch and which wiped one's sweat through mere contact blew gently touching the Malaya and Dardura mountains, clothed with forests of sandalwood trees. (24)

ततोऽभ्यवर्षन्त घना दिव्याः कुसुमवृष्टयः।
देवदुन्दुभिघोषश्च दिक्षु सर्वासु शुश्रुवे॥ २५॥

Then fell down thick showers of heavenly flowers and the sound of celestial kettledrums was heard in all the quarters. (25)

प्रववुश्चोत्तमा वाता ननृतुश्चाप्सरोगणाः।
प्रजगुर्देवगन्धर्वा वीणाः प्रमुमुचुः स्वरान्॥ २६॥

Nay, excellent breezes began incessantly to blow and bevies of celestial nymphs began to dance. Heavenly Gandharvas beautifully sang and Vinas gave forth melodies. (26)

स शब्दो द्यां च भूमिं च प्राणिनां श्रवणानि च।
विवेशोच्चावचः श्लक्ष्णः समो लयगुणान्वितः॥ २७॥

That sound of vocal and instrumental music—which rose and fell at intervals, was soft and of a moderate pitch and endowed with the virtue of a uniform measure of time—penetrated into heaven, earth and the ears of living beings. (27)

तस्मिन्नेवंगते शब्दे दिव्ये श्रोत्रसुखे नृणाम्।
ददर्श भारतं सैन्यं विधानं विश्वकर्मणः॥ २८॥

While that heavenly melody, agreeable to the ears of men, came in that way, the army of Bharata beheld the handiwork of Viśwakarmā. (28)

बभूव हि समा भूमिः समन्तात् पञ्चयोजनम्।
शाद्वलैर्बहुभिश्छन्ना नीलवैदूर्यसंनिभैः॥ २९॥

The entire stretch of land within a radius of forty miles not only turned even but was also carpeted with many patches of fresh grass resembling blue cat's-eye gems in hue. (29)

तस्मिन् बिल्वाः कपित्थाश्च पनसा बीजपूरकाः।
आमलक्यो बभूवुश्च चूताश्च फलभूषिताः॥ ३०॥

In that land sprang up Bel, Kapittha (lit., on which monkeys dwell), Panasa (the bread-fruit), Bījapūraka (citron), Āmalakī (emblic myrobalan) and mango trees adorned with fruits. (30)

उत्तरेभ्यः कुरुभ्यश्च वनं दिव्योपभोगवत्।
आजगाम नदी सौम्या तीरजैर्बहुभिर्वृता॥ ३१॥

Nay, from the territory of the Uttara Kuru's came the grove (presided over by Kubera, the god of riches, and known by the name of Caitraratha) rich in products worthy of being enjoyed by heavenly beings, as well as a delightful stream hemmed in with a number of trees growing on its banks. (31)

चतुःशालानि शुभ्राणि शालाश्च गजवाजिनाम्।
हर्म्यप्रासादसंयुक्ततोरणानि शुभानि च॥ ३२॥

There stood up white mansions each

consisting of four rooms, as well as stables for elephants and horses and charming citygates with mansions and palaces. (32)

सितमेघनिभं चापि राजवेश्म सुतोरणम्।
शुक्लमाल्यकृताकारं दिव्यगन्धसमुक्षितम्॥ ३३॥

There also stood a royal palace, looking like a white cloud and provided with a lovely arched doorway, nay, decorated with white garlands and sprinkled with exquisite scents. (33)

चतुरस्रमसम्बाधं शयनासनयानवत्।
दिव्यैः सर्वरसैर्युक्तं दिव्यभोजनवस्त्रवत्॥ ३४॥

It was quadrilateral in shape, commodious, furnished with couches, seats and palanquins, supplied with all delicious drinks and provided with excellent food and clothing. (34)

उपकल्पितसर्वान्नं धौतनिर्मलभाजनम्।
क्लृप्तसर्वासनं श्रीमत्स्वास्तीर्णशयनोत्तमम्॥ ३५॥

Victuals of every description had been kept ready there as well as cleaned vessels free from dirt. All kinds of seats had been arranged at proper places and the palace looked charming with superb couches duly covered with counterpanes. (35)

प्रविवेश महाबाहुरनुज्ञातो महर्षिणा।
वेश्म तद् रत्नसम्पूर्णं भरतः कैकयीसुतः॥ ३६॥

Permitted by the eminent sage, Bharadwāja, Prince Bharata, son of Kaikeyī, who was distinguished by unusually long arms, duly entered that palace richly stocked with precious stones. (36)

अनुजग्मुश्च ते सर्वे मन्त्रिणः सपुरोहिताः।
बभूवुश्च मुदा युक्तास्तं दृष्ट्वा वेश्मसंविधिम्॥ ३७॥

All the aforesaid counsellors accompanied by family-priests also followed suit and were filled with delight to see that excellent get-up of houses. (37)

तत्र राजासनं दिव्यं व्यजनं छत्रमेव च।
भरतो मन्त्रिभिः सार्धमभ्यवर्तत राजवत्॥ ३८॥

Alongwith the counsellors Bharata went clockwise round the excellent royal throne as well as round the whisk made from the tail of a yak and the royal umbrella kept there, as if round a sovereign. (38)

आसनं पूजयामास रामायाभिप्रणम्य च।
वालव्यजनमादाय न्यषीदत् सचिवासने॥ ३९॥

Bowing down low to Śrī Rāma as though the latter were seated on it, he paid homage to the throne itself and, taking the whisk, sat down on the seat meant for the chief minister. (39)

आनुपूर्व्यान्निषेदुश्च सर्वे मन्त्रिपुरोहिताः।
ततः सेनापतिः पश्चात् प्रशास्ता च न्यषीदत॥ ४०॥

All the counsellors and family-priests too sat down in order of precedence. Then sat down the generalissimo and afterwards the officer-in-charge of the encampment. (40)

ततस्तत्र मुहूर्तेन नद्यः पायसकर्दमाः।
उपातिष्ठन्त भरतं भरद्वाजस्य शासनात्॥ ४१॥

Then after a short while streams having milk thickened with rice, in place of mud, flowed past Bharata on that site at the command of Bharadwāja. (41)

आसामुभयतःकूलं पाण्डुमृत्तिकलेपनाः।
रम्याश्चावसथा दिव्या ब्राह्मणस्य प्रसादजाः॥ ४२॥

On both the banks of these streams rose excellent and lovely houses plastered with lime and brought into being by the grace of the Brāhmaṇa sage, Bharadwāja. (42)

तेनैव च मुहूर्तेन दिव्याभरणभूषिताः।
आगुर्विंशतिसाहस्राः ब्रह्मणा प्रहिताः स्त्रियः॥ ४३॥

Nay, during that very hour arrived there twenty thousand women adorned with excellent jewels and sent by Brahmā, the creator. (43)

सुवर्णमणिमुक्तेन प्रवालेन च शोभिताः।
आगुर्विंशतिसाहस्राः कुबेरप्रहिताः स्त्रियः॥ ४४॥
याभिर्गृहीतः पुरुषः सोन्माद इव लक्ष्यते।
आगुर्विंशतिसाहस्रा नन्दनादप्सरोगणाः॥ ४५॥

There also came twenty thousand women decked with ornaments of gold, gems and pearls and coral sent by Kubera. There also arrived from the Nandana grove in paradise twenty thousand celestial nymphs, embraced by whom a man looked as though seized with a fit of insanity.* (44-45)

नारदस्तुम्बुरुर्गोपः प्रभया सूर्यवर्चसः।
एते गन्धर्वराजानो भरतस्याग्रतो जगुः॥ ४६॥

The following chiefs of Gandharvas—Nārada, Tumburu and Gopa—who shone like the sun because of their splendour, began to sing before Bharata. (46)

अलम्बुषा मिश्रकेशी पुण्डरीकाथ वामना।
उपानृत्यन्त भरतं भरद्वाजस्य शासनात्॥ ४७॥

Alambuṣā, Miśrakeśī, Puṇḍarīkā and Vāmanā started dancing in the presence of Bharata under orders of Bharadwāja. (47)

यानि माल्यानि देवेषु यानि चैत्ररथे वने।
प्रयागे तान्यदृश्यन्त भरद्वाजस्य तेजसा॥ ४८॥

Those celestial flowers which are found solely among gods and those which exist in the grove named Caitraratha, belonging to Kubera, the god of riches, were seen at Prayāga, thanks to the spiritual might of Bharadwāja. (48)

बिल्वा मार्दङ्गिका आसन् शम्याग्राहा बिभीतकाः।
अश्वत्था नर्तकाश्चासन् भरद्वाजस्य तेजसा॥ ४९॥

Bel trees assumed the role of playing on clay tomtoms, Vibhītaka trees picked up a pair of cymbals known by the name of Śāmyā in order to strike them so as to keep time and Peepul trees played the role of dancers thanks to the spiritual might of Bharadwāja. (49)

ततः सरलतालाश्च तिलकाः सतमालकाः।
प्रहृष्टास्तत्र सम्पेतुः कुब्जा भूत्वाथ वामनाः॥ ५०॥

Then deodars, palmyra and Tilaka trees alongwith Tamāla trees arrived there highly rejoiced, assuming the forms of hunchbacks and dwarfs to render services to Bharata. (50)

शिंशपाऽऽमलकी जम्बूर्याश्चान्याः कानने लताः।
मालती मल्लिका जातिर्याश्चान्याः कानने लताः।
प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽवसन्॥ ५१॥

Siṁśapās (Aśoka trees), Amalakīs (emblic myrobalan), Jambūs (rose-apple trees); Mālatī, Mallikā and Jāti and whatever other trees bearing female names and creepers there were in the forest took up their abode in the hermitage of Bharadwāja assuming the form of young women in order to be able to serve Bharata. (51)

सुरां सुरापाः पिबत पायसं च बुभुक्षिताः।
मांसानि च सुमेध्यानि भक्ष्यन्तां यो यदिच्छति॥ ५२॥

They said to the troops: "Drink wine, O soldiers addicted to drinking, and drink milk thickened with rice, O troops stricken with hunger! Let meats also, eminently fit for sacrifice, be eaten, as you will. One will get whatever one seeks." (52)

उच्छोद्य स्नापयन्ति स्म नदीतीरेषु वल्गुषु।
अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च॥ ५३॥

A batch of seven or eight young women bathed every single man on the charming river-banks after first daubing his body with a fragrant paste of oil-seeds and then rubbing off the dirt. (53)

संवाहन्त्यः समापेतुर्नार्यो विपुललोचनाः।
परिमृज्य तदान्योन्यं पाययन्ति वराङ्गनाः॥ ५४॥

There also appeared on the scene women with big eyes, kneading the feet of men; nay, wiping off the moisture on their body, the lovely women gave them delicious beverages to drink in seclusion. (54)

हयान् गजान् खरानुष्ट्रांस्तथैव सुरभेः सुतान्।
अभोजयन् वाहनपास्तेषां भोज्यं यथाविधि॥ ५५॥

* What has been stated above is corroborated by the following Śruti :
गन्धर्वाप्सरसो वा एतमुन्मादयन्ति य उन्माद्यतीति।

The keepers (created and detailed by Bharadwāja) of the animals carrying Bharata's men on their backs duly fed the horses, elephants, donkeys, camels as well as the bullocks with articles fit for their consumption. (55)

इक्षूंश्च मधुलाजांश्च भोजयन्ति स्म वाहनान्।
इक्ष्वाकुवरयोधानां चोदयन्तो महाबला:॥ ५६॥

Coaxing the animals carrying the gallant warriors of Ikṣwāku's race on their back, the aforesaid very mighty keepers fed them with pieces of sugarcane as well as with fried grains of paddy soaked in honey. (56)

नाश्वबन्धोऽश्वमाजानान्न गजं कुञ्जरग्रहः।
मत्तप्रमत्तमुदिता सा चमूस्तत्र सम्बभौ॥ ५७॥

The groom did not recognize the horse in his charge nor did the elephant-keeper recognize his charge (since the animals were fed and groomed so well that they got changed beyond recognition). The aforesaid army appeared intoxicated, maddened and enraptured on that spot. (57)

तर्पिताः सर्वकामैश्च रक्तचन्दनरूषिताः।
अप्सरोगणसंयुक्ताः सैन्या वाचमुदीरयन्॥ ५८॥

Sated with all desired enjoyments and smeared with red sandal-paste, the troops, attended by hosts of celestial nymphs, uttered the following words : (58)

नैवायोध्यां गमिष्यामो न गमिष्याम दण्डकान्।
कुशलं भरतस्यास्तु रामस्यास्तु तथा सुखम्॥ ५९॥

"We shall neither return to Ayodhyā nor go to the Daṇḍaka forest. Let all be well with Bharata because of whom we are enjoying heavenly delights here on earth and let lasting happiness be the lot of Śrī Rāma as a foretaste of whose blessed sight we have secured these heavenly enjoyments !" (59)

इति पादातयोधाश्च हस्त्यश्वारोहबन्धकाः।
अनाथास्तं विधिं लब्ध्वा वाचमेतामुदीरयन्॥ ६०॥

So did the foot soldiers as well as those mounted on horses and elephants and their keepers too, who in their inebriety considered themselves independent (lit., without a master) on receiving such attentions from the sage, utter the aforesaid words. (60)

सम्प्रहृष्टा विनेदुस्ते नरास्तत्र सहस्रशः।
भरतस्यानुयातारः स्वर्गोऽयमिति चाब्रुवन्॥ ६१॥

Extremely rejoiced to see the untold affluence and power of the sage, those men on that spot, who had followed Bharata in his journey to Citrakūṭa, to bring Śrī Rāma back to Ayodhyā, in their thousands thundered and said, "This is heaven indeed." (61)

नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः।
समन्तात् परिधावन्तो माल्योपेताः सहस्रशः॥ ६२॥

Adorned with garlands the troops in their thousands ran in every direction dancing and laughing and singing. (62)

ततो भुक्तवतां तेषां तदन्नममृतोपमम्।
दिव्यानुद्वीक्ष्य भक्ष्यांस्तानभवद् भक्षणे मतिः॥ ६३॥

In spite of their having partaken of that ambrosia-like food, their mind felt inclined to eat again the moment they saw those excellent dishes. (63)

प्रेष्याश्चेट्यश्च वध्वश्च बलस्थाश्चापि सर्वशः।
बभूवुस्ते भृशं प्रीताः सर्वे चाहतवाससः॥ ६४॥

Servants and maid-servants as also the wives of the troops as well as the troops themselves—they all felt highly delighted, nay, all were supplied with a new set of clothes. (64)

कुञ्जराश्च खरोष्ट्राश्च गोऽश्वाश्च मृगपक्षिणः।
बभूवुः सुभृतास्तत्र नातो ह्यन्यमकल्पयत्॥ ६५॥

Elephants and donkeys and camels too as well as bullocks and horses, nay, even deer and birds in that region were fully nourished; hence they coveted nothing else. (65)

नाशुक्लवासास्तत्रासीत् क्षुधितो मलिनोऽपि वा।
रजसा ध्वस्तकेशो वा नरः कश्चिददृश्यत॥ ६६॥

No one in that area was clad in soiled attire, hungry or even untidy. Nor was any man seen with his hair soiled with dust. (66)

आजैश्चापि च वाराहैर्निष्ठानवरसंचयैः।
फलनिर्यूहसंसिद्धैः सूपैर्गन्धरसान्वितैः॥ ६७॥
पुष्पध्वजवतीः पूर्णाः शुक्लस्यान्नस्य चाभितः।
ददृशुर्विस्मितास्तत्र नरा लौहीः सहस्रशः॥ ६८॥

Struck with wonder people beheld there placed all round, in thousands, gold vessels decorated with floral flags and filled with excellent seasoned articles of food prepared from bulbs known by the name of Vārahī, flavoured with Ptychotis ajowan, and well boiled in the decoction of fruits; as well as with flavoursome boiled pulses and spotless white boiled rice. (67-68)

बभूवुर्वनपार्श्वेषु कूपाः पायसकर्दमाः।
ताश्च कामदुघा गावो द्रुमाश्चासन् मधुच्युतः॥ ६९॥

The wells in the precincts of the forest around the hermitage of Bharadwāja had their mud transformed into milk thickened with rice and sugar; the cows in that region were transformed into cows of plenty and the trees dripped honey. (69)

वाप्यो मैरेयपूर्णाश्च मृष्टमांसचयैर्वृताः।
प्रतप्तपिठरैश्चापि मार्गमायूरकौक्कुटैः॥ ७०॥

The bigger wells with flights of stairs got filled with Maireya (a kind of intoxicating drink) and were banked with heaps of dainty meat of deer, peacocks and fowls dressed in intensely heated earthen vessels (perhaps for the use of Niṣādas and other low-caste people in the army of Bharata). (70)

पात्रीणां च सहस्राणि स्थालीनां नियुतानि च।
न्यर्बुदानि च पात्राणि शातकुम्भमयानि च॥ ७१॥

Thousands of gold vessels containing boiled rice, lakhs of gold cauldrons holding seasoned articles of food and millions of plates, also made of gold were to be seen there. (71)

स्थाल्यः कुम्भ्यः करम्भ्यश्च दधिपूर्णाः सुसंस्कृताः।
यौवनस्थस्य गौरस्य कपित्थस्य सुगन्धिनः॥ ७२॥
ह्रदाः पूर्णा रसालस्य दध्नः श्वेतस्य चापरे।
बभूवुः पायसस्यान्ये शर्कराणां च संचयाः॥ ७३॥

There appeared clay pans, smaller earthen vessels and big broad-mouthed clay vessels full of curds duly spiced with dry ginger etc., and tanks full of fragrant buttermilk tinged yellow with saffron and prepared a few hours back, as well as of buttermilk flavoured with cumin seeds, others full of white curds and still others of milk, as also heaps of sugar. (72-73)

कल्कांश्चूर्णकषायांश्च स्नानानि विविधानि च।
ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः॥ ७४॥

On the stairs for descent to the rivers people saw kept in large pans crushed emblic myrobalans and powdered fragrant substances and varied articles such as oils, hot water etc., useful for a bath. (74)

शुक्लानंशुमतश्चापि दन्तधावनसंचयान्।
शुक्लांश्चन्दनकल्कांश्च समुद्गेष्ववतिष्ठतः॥ ७५॥
दर्पणान् परिमृष्टांश्च वाससां चापि संचयान्।
पादुकोपानहं चैव युग्मान्यत्र सहस्रशः॥ ७६॥
आञ्जनीः कङ्कतान् कूर्चांश्छत्राणि च धनूंषि च।
मर्मत्राणानि चित्राणि शयनान्यासनानि च॥ ७७॥
प्रतिपानह्रदान् पूर्णान् खरोष्ट्रगजवाजिनाम्।
अवगाह्यसुतीर्थांश्च ह्रदान् सोत्पलपुष्करान्।
आकाशवर्णप्रतिमान् स्वच्छतोयान् सुखाप्लवान्॥ ७८॥
नीलवैदूर्यवर्णांश्च मृदून् यवससंचयान्।
निर्वापार्थं पशूनां ते ददृशुस्तत्र सर्वशः॥ ७९॥

They further beheld at every place in that area bundles of fresh white twigs with their one end crushed for being used as a tooth-brush, as well as the paste of white sandalwood for being used as a shampoo, kept in round covered wooden cases, perfectly cleaned mirrors as well as piles of textiles, as also thousands of pairs of wooden

sandals and leather shoes, small caskets containing collyrium, combs, brushes for combing moustaches and beards, nay, umbrellas, and bows, armour and different kinds of beds and seats, tanks full of water worth drinking, feed for donkeys, camels, elephants and horses, as well as tanks, provided with excellent descents, where one could easily take a plunge, full of lilies and lotuses, resembling the sky in hue, containing limpid water and pleasing to bathe in and heaps of tender grass resembling the blue cat's-eyes gem in hue for the consumption of animals. (75—79)

व्यस्मयन्त मनुष्यास्ते स्वप्नकल्पं तदद्भुतम्।
दृष्ट्वाऽऽतिथ्यं कृतं तादृग् भरतस्य महर्षिणा॥ ८०॥

The aforesaid men were amazed to see that entertainment, wonderful like a dream, provided so long for Bharata by the eminent sage Bharadwāja. (80)

इत्येवं रममाणानां देवानामिव नन्दने।
भरद्वाजाश्रमे रम्ये सा रात्रिर्व्यत्यवर्तत॥ ८१॥

While the people that had followed Bharata in his journey to Citrakūṭa were still busy enjoying, as aforesaid, in that lovely hermitage of Bharadwāja the delights provided by the sage like so many gods in the Nandana grove in paradise, that night passed away. (81)

प्रतिजग्मुश्च ता नद्यो गन्धर्वाश्च यथागतम्।
भरद्वाजमनुज्ञाप्य ताश्च सर्वा वराङ्गनाः॥ ८२॥

Taking leave of Bharadwāja, those rivers as well as the Gandharvas (celestial musicians) and all the lovely women, viz., the celestial nymphs, returned even as they had come. (82)

तथैव मत्ता मदिरोत्कटा नरा-
स्तथैव दिव्यागुरुचन्दनोक्षिताः।
तथैव दिव्या विविधाः स्रगुत्तमाः
पृथग्विकीर्णा मनुजैः प्रमर्दिताः॥ ८३॥

The people, however, remained flushed and drunk with wine much in the same way even at dawn; they stood smeared with the exquisite paste of aloe wood and sandalwood even as before; and the excellent celestial garlands of various kinds lay strewn here and there separately as fresh as at the beginning, crushed as they were by men through constant use for the whole night. (83)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकनवतितमः सर्गः॥ ९१॥

Thus ends Canto Ninety-one in the Ayodhyākaṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto XCII

Questioned with folded hands about the road to Citrakūṭa, Bharadwāja shows the way to Bharata and then inquires of him about the names of his three mothers, who stood bowing down to the sage. Having told him the names of all the three of his mothers with the history of each, and commanding the army to get ready for the journey ahead, Bharata proceeds to Citrakūṭa with his retinue

ततस्तां रजनीं व्युष्य भरतः सपरिच्छदः।
कृतातिथ्यो भरद्वाजं कामादभिजगाम ह॥ १॥

Having spent the previous night with his family at the hermitage of Bharadwāja, Bharata, to whom hospitality had been

extended by the sage, approached Bharadwāja to take leave of him to proceed to Citrakūṭa: so the tradition goes. (1)

तमृषिः पुरुषव्याघ्रं प्रेक्ष्य प्राञ्जलिमागतम्।
हुताग्निहोत्रो भरतं भरद्वाजोऽभ्यभाषत॥ २॥

Perceiving that tiger among men arrived with folded hands and having poured oblations into the sacred fire, Sage Bharadwāja spoke to Bharata as follows : (2)

कच्चिदत्र सुखा रात्रिस्तवास्मद्विषये गता।
समग्रस्ते जनः कच्चिदातिथ्ये शंस मेऽनघ॥ ३॥

"Tell me, O sinless one, was your night happily spent here in this hermitage of ours? Were all your men fully gratified with the hospitality shown to them?" (3)

तमुवाचाञ्जलिं कृत्वा भरतोऽभिप्रणम्य च।
आश्रमादुपनिष्क्रान्तमृषिमुत्तमतेजसम्॥ ४॥

Folding his hands, and bowing down low before him, Bharata replied as follows to the sage, who was invested with the highest glory, and had come out of the hermitage to meet him : (4)

सुखोषितोऽस्मि भगवन् समग्रबलवाहनः।
बलवत्तर्पितश्चाहं बलवान् भगवंस्त्वया॥ ५॥

"I spent the night comfortably with my entire army and all my animals. And I with my army was fully sated by you, O venerable Sir. (5)

अपेतक्लमसंतापाः सुभिक्षाः सुप्रतिश्रयाः।
अपि प्रेष्यानुपादाय सर्वे स्म सुसुखोषिताः॥ ६॥

"Including even servants we have all spent our time most happily, relieved of our fatigue and discomfort, richly supplied with food and drink and lodge in excellent houses. (6)

आमन्त्रयेऽहं भगवन् कामं त्वामृषिसत्तम।
समीपं प्रस्थितं भ्रातुर्मैत्रेणेक्षस्व चक्षुषा॥ ७॥

"I fervently entreat you, O venerable Sir: pray, regard me, set out towards the presence of my elder brother, with a benign look, O jewel among sages ! (7)

आश्रमं तस्य धर्मज्ञ धार्मिकस्य महात्मनः।
आचक्ष्व कतमो मार्गः कियानिति च शंस मे॥ ८॥

"Tell me the location of the hermitage of that pious and high-souled prince, O knower of what is right, and also let me know which route leads to it and how long it is." (8)

इति पृष्टस्तु भरतं भ्रातुर्दर्शनलालसम्।
प्रत्युवाच महातेजा भरद्वाजो महातपाः॥ ९॥

Questioned thus, Bharadwāja, for his part, who is endowed with exceptional glory and noted for his great asceticism, replied as follows to Bharata, who was eager to secure the blessed sight of his elder brother : (9)

भरतार्धतृतीयेषु योजनेष्वजने वने।
चित्रकूटगिरिस्तत्र रम्यनिर्झरकाननः॥ १०॥

"At a distance of two and a half Yojanas* or twenty miles from here in the midst of a forest uninhabited by men other than ascetics, there stands a well-known mountain named Citrakūṭa, abounding in lovely caves and groves. (10)

उत्तरं पार्श्वमासाद्य तस्य मन्दाकिनी नदी।
पुष्पितद्रुमसंछन्ना रम्यपुष्पितकानना॥ ११॥

"Touching its northern side flows the

* It has already been pointed out in a footnote below the translation of II. liv. 28 on p. 441 of Vālmīki-Rāmāyaṇa Number-III that by trebling the figure mentioned in the text according to the rules governing the compound Ekaśeṣa Dwandva or according to what is known as the Kapiñjalādhikaraṇa-Nyāya in the Pūrva-Mīmāṁsā-Philosophy the learned author of the commentary known by the name of "Rāmāyaṇa-śiromaṇi" takes the figure of two and half Yojanas or ten Kosas to mean thirty Kosas or sixty miles, and making allowance for the difference in the standards of measurement obtaining in those days the distance of Citrakūṭa from Prayāga works out to be approximately the same as it is now calculated, to be, viz., eighty miles.

river Mandākinī, shaded by trees in blossom and hemmed with lovely groves laden with flowers. (11)

अनन्तरं तत्सरितश्चित्रकूटं च पर्वतम्।
तयोः पर्णकुटीं तात तत्र तौ वसतो ध्रुवम्॥ १२॥

"Not far from that river and adjacent to the Citrakūṭa hill, you will find the hut of the two brothers, made of leafy twigs; the two brothers undoubtedly dwell in that hut. (12)

दक्षिणेन च मार्गेण सव्यदक्षिणमेव च।
गजवाजिसमाकीर्णां वाहिनीं वाहिनीपते॥ १३॥
वाहयस्व महाभाग ततो द्रक्ष्यसि राघवम्।
प्रयाणमिति च श्रुत्वा राजराजस्य योषितः॥ १४॥
हित्वा यानानि यानार्हा ब्राह्मणं पर्यवारयन्।
वेपमाना कृशा दीना सह देव्या सुमित्रया॥ १५॥
कौसल्या तत्र जग्राह कराभ्यां चरणौ मुनेः।
असमृद्धेन कामेन सर्वलोकस्य गर्हिता॥ १६॥
कैकेयी तत्र जग्राह चरणौ सव्यपत्रपा।
तं प्रदक्षिणमागम्य भगवन्तं महामुनिम्॥ १७॥
अदूराद् भरतस्यैव तस्थौ दीनमनास्तदा।
तत्र पप्रच्छ भरतं भरद्वाजो महामुनिः॥ १८॥

"Leaving by the southern route (proceeding along the southern bank of the Yamunā) take the army full of elephants and horses along the bye-path turning to the left and proceeding southward, O lord of the army ! Proceeding along that route you will be able to behold Śrī Rāma, a scion of Raghu, O highly fortunate prince !" Nay, hearing the talk going on about the journey to Citrakūṭa, the consorts of the deceased emperor, Kausalyā and others, stood encircling the Brāhmaṇa (Bharadwāja), leaving their chariots, even though they deserved to remain in their vehicles because of their sex, old age and high rank. Of them Kausalyā—who was quaking through old age and emotion, was emaciated through grief caused by the loss of her husband and afflicted because of her separation from Śrī Rāma—while Queen Sumitrā clasped the sage's feet with both her hands. Kaikeyī too—who was condemned by the whole world because of her ambition to see her son appointed as Prince Regent of Ayodhyā having not been fulfilled, clasped the sage's feet with bashfulness because of her having brought about the banishment of Śrī Rāma. Having gone round that venerable and eminent sage clockwise, she stood close to Bharata himself, sad at heart because of her designs having been frustrated on that occasion and the ignoming she had suffered. At that time the eminent sage Bharadwāja spoke to Bharata as follows : (13—18)

विशेषं ज्ञातुमिच्छामि मातॄणां तव राघव।
एवमुक्तस्तु भरतो भरद्वाजेन धार्मिकः॥ १९॥
उवाच प्राञ्जलिर्भूत्वा वाक्यं वचनकोविदः।
यामिमां भगवन् दीनां शोकानशनकर्शिताम्॥ २०॥
पितुर्हि महिषीं देवीं देवतामिव पश्यसि।
एषां तं पुरुषव्याघ्रं सिंहविक्रान्तगामिनम्॥ २१॥
कौसल्या सुषुवे रामं धातारमदितिर्यथा।
अस्या वामभुजं श्लिष्टा या सा तिष्ठति दुर्मनाः॥ २२॥
इयं सुमित्रा दुःखार्ता देवी राज्ञश्च मध्यमा।
कर्णिकारस्य शाखेव शीर्णपुष्पा वनान्तरे॥ २३॥

"I seek to know the particulars concerning your mothers, O scion of Raghu!" Addressed thus by Bharadwāja, the pious Bharata, for his part, who was a master of expression, made the following answer with folded hands : "This godlike Queen Kausalyā, the seniormost consort of my father, whom indeed you see here afflicted and emaciated through fasting on account of grief, O venerable Sir, brought forth that tiger among men, Śrī Rāma—who takes gallant strides like a lion—even as Aditi (the mother of gods) gave birth to Upendra (Lord Vāmana, so-called because he was a younger brother to Indra). Here is the celebrated Sumitrā, the middle queen of the king, stricken with agony, who stands disconsolate at heart clinging to the left arm of Kausalyā and looking like a branch of Karṇikāra tree with withered flowers standing in the interior of a grove. (19—23)

एतस्यास्तौ सुतौ देव्याः कुमारौ देववर्णिनौ।
उभौ लक्ष्मणशत्रुघ्नौ वीरौ सत्यपराक्रमौ॥ २४॥

"Both Lakṣmaṇa and Śatrughna, those two heroic princes of godlike appearance and unfailing prowess, are the sons of this godly lady. (24)

यस्याः कृते नरव्याघ्रौ जीवनाशमितो गतौ।
राजा पुत्रविहीनश्च स्वर्गं दशरथो गतः॥ २५॥
क्रोधनामकृतप्रज्ञां दृप्तां सुभगमानिनीम्।
ऐश्वर्यकामां कैकेयीमनार्यामार्यरूपिणीम्॥ २६॥
ममैतां मातरं विद्धि नृशंसां पापनिश्चयाम्।
यतोमूलं हि पश्यामि व्यसनं महदात्मनः॥ २७॥

"Know this irate, vain, vulgar, though noble to all appearance, and cruel Kaikeyī, my mother of uncultured mind and sinful resolve, who esteems herself good-looking and is covetous of power, nay, thanks to whose designs, Srī Rāma and Lakṣmaṇa, the two tigers among men, have reached here, the end of their life in the form of exile in the forest, which is fraught with dangers at every step, while King Daśaratha, having been deprived of his two sons, Rāma and Lakṣmaṇa, has ascended to heaven and whom I consider to be the root cause of the great adversity that has befallen me." (25—27)

इत्युक्त्वा नरशार्दूलो बाष्पगद्गदया गिरा।
विनिःश्वस्य स ताम्राक्षः क्रुद्धो नाग इव श्वसन्॥ २८॥

Having uttered these words in a voice choked with tears and his eyes reddened through anger mixed with grief, that tiger among men began to draw a deep audible breath like a cobra hissing in wrath. (28)

भरद्वाजो महर्षिस्तं ब्रुवन्तं भरतं तदा।
प्रत्युवाच महाबुद्धिरिदं वचनमर्थवित्॥ २९॥

To the said Bharata, who was speaking thus, Bharadwāja, the eminent sage, who was gifted with great intelligence and who knew everything, made the following answer : (29)

न दोषेणावगन्तव्या कैकेयी भरत त्वया।
रामप्रव्राजनं ह्येतत् सुखोदर्कं भविष्यति॥ ३०॥

"Kaikeyī, O Bharata, should not be regarded by you as guilty, for this banishment of Śrī Rāma will result in happiness to all. (30)

देवानां दानवानां च ऋषीणां भावितात्मनाम्।
हितमेव भविष्यद्धि रामप्रव्राजनादिह॥ ३१॥

"In fact, good alone in this universe will result from the exile of Śrī Rāma to gods, demons and Ṛṣis, who contemplate on the Supreme Self." (31)

अभिवाद्य तु संसिद्धः कृत्वा चैनं प्रदक्षिणम्।
आमन्त्र्य भरतः सैन्यं युज्यतामिति चाब्रवीत्॥ ३२॥

Greeting the sage and going round him clockwise, and taking leave of him, Bharata, for his part, who had achieved his object by coming to know the whereabouts of Śrī Rāma and receiving the benedictions of the sage, commanded the army in the following words : "Let preparations be made for the journey." (32)

ततो वाजिरथान् युक्त्वा दिव्यान् हेमविभूषितान्।
अध्यारोहत् प्रयाणार्थं बहून् बहुविधो जनः॥ ३३॥

Then, having joined the horses to their many excellent chariots embellished with gold, the different kinds of people ascended them for the march. (33)

गजकन्या गजाश्चैव हेमकक्ष्याः पताकिनः।
जीमूता इव घर्मान्ते सघोषाः सम्प्रतस्थिरे॥ ३४॥

She-elephants and male elephants provided with girths of gold and flags marched in body, distinguished by the sound of bells, like thundering clouds at the close of summer. (34)

विविधान्यपि यानानि महान्ति च लघूनि च।
प्रययुः सुमहार्हाणि पादैरपि पदातयः॥ ३५॥

People drove in various highly precious conveyances, big as well as small; while those travelling on foot proceeded on foot. (35)

अथ यानप्रवेकैस्तु कौसल्याप्रमुखाः स्त्रियः।
रामदर्शनकांक्षिण्यः प्रययुर्मुदितास्तदा॥ ३६॥

Then departed full of joy in excellent vehicles ladies headed by Kausalyā, desirous as they were of seeing Śrī Rāma at that moment. (36)

चन्द्रार्कतरुणाभासां नियुक्तां शिबिकां शुभाम्।
आस्थाय प्रययौ श्रीमान् भरतः सपरिच्छदः॥ ३७॥

Ascending a lovely palanquin possessing the splendour of the midday sun and the full moon and borne by four men, proceeded the glorious Bharata with the outfit for travelling. (37)

सा प्रयाता महासेना गजवाजिसमाकुला।
दक्षिणां दिशमावृत्य महामेघ इवोत्थितः॥ ३८॥

Full of elephants and horses, that huge army on its march looked like a vast cloud burst upon the view, enveloping the southern quarter. (38)

वनानि च व्यतिक्रम्य जुष्टानि मृगपक्षिभिः।
गङ्गायाः परवेलायां गिरिष्वथ नदीष्वपि॥ ३९॥

Traversing woodlands inhabited by deer and birds and hemming mountains as well as rivers beyond the western bank of the Gaṅgā flowing in a southerly direction, the army moved along. (39)

सा सम्प्रहृष्टद्विपवाजियूथा
वित्रासयन्ती मृगपक्षिसंघान्।
महद्वनं तत् प्रविगाहमाना
रराज सेना भरतस्य तत्र॥ ४०॥

Striking the hosts of deer and birds inhabiting that region with terror, while penetrating through that extensive forest in the precincts of Citrakūṭa, the said army of Bharata, consisting as it did of overjoyed elephants and horses,looked charming on that spot. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्विनवतितमः सर्गः॥ ९२॥

Thus ends Canto Ninety-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिनवतितमः सर्गः

Canto XCIII

Setting his foot on the soil of Citrakūṭa with his army and camp-followers, and identifying the place with the help of the features pointed out by Bharadwāja, Bharata commands the army men to look out for the hermitage of Śrī Rāma. Pursuing their search they perceive smoke at some distance and concluding the site to be the hermitage of Śrī Rāma, Bharata enjoins his army to halt and makes up his mind to walk with Vasiṣṭha and others to that place

तया महत्या यायिन्या ध्वजिन्या वनवासिनः।
अर्दिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः॥ १॥

Hard pressed by that huge moving army, the leaders of herds of wild elephants and so on in rut ran away helter-skelter alongwith their herds. (1)

ऋक्षाः पृषतमुख्याश्च रुरवश्च समन्ततः।
दृश्यन्ते वनवाटेषु गिरिष्वपि नदीषु च॥ २॥

Bears, the leaders of spotted deer as well as the deer without spots known by the name of Rurus, were seen running everywhere on the tracks of the forest,

on mountains as well as along river banks. (2)

स सम्प्रतस्थे धर्मात्मा प्रीतो दशरथात्मजः।
वृतो महत्या नादिन्या सेनया चतुरङ्गया॥ ३॥

Followed by a huge army consisting of four limbs, viz., chariots, horsemen, elephants and foot soldiers and full of noise (caused by the rattling of chariot wheels, the neighing of horses and the trumpeting of elephants) Bharata (son of Daśaratha), whose mind was given to piety, delightfully proceeded alongwith others in the hope of meeting Śrī Rāma. (3)

सागरौघनिभा सेना भरतस्य महात्मनः।
महीं संछादयामास प्रावृषि द्यामिवाम्बुदः॥ ४॥

The army of the high-souled Bharata, which resembled the high-tide of an ocean, overran the land even as a cloud overspreads the sky during the monsoon. (4)

तुरंगौघैरवतता वारणैश्च महाबलैः।
अनालक्ष्या चिरं कालं तस्मिन् काले बभूव सा॥ ५॥

Covered all over by hosts of horses and very mighty elephants, the ground at that time became invisible for a long period. (5)

स गत्वा दूरमध्वानं सम्परिश्रान्तवाहनः।
उवाच वचनं श्रीमान् वसिष्ठं मन्त्रिणां वरम्॥ ६॥

Having covered a long distance, the glorious Bharata, whose animals were now fully exhausted, submitted as follows to Vasiṣṭha, the foremost of his counsellors : (6)

यादृशं लक्ष्यते रूपं यथा चैव मया श्रुतम्।
व्यक्तं प्राप्ताः स्म तं देशं भरद्वाजो यमब्रवीत्॥ ७॥

"From the topography of this region as it is observed by us as well as from what has been heard by me about it, it is clear that we have reached that area of which Sage Bharadwāja spoke to us. (7)

अयं गिरिश्चित्रकूटस्तथा मन्दाकिनी नदी।
एतत् प्रकाशते दूरान्नीलमेघनिभं वनम्॥ ८॥

"Here is the Citrakūṭa hill and there is the river Mandākinī. And here comes into view the forest looking like a blue cloud from a distance. (8)

गिरेः सानूनि रम्याणि चित्रकूटस्य सम्प्रति।
वारणैरवमृद्यन्ते मामकैः पर्वतोपमैः॥ ९॥

"The lovely peaks of the Citrakūṭa mountain are being trampled at present by my elephants resembling so many hills. (9)

मुञ्चन्ति कुसुमान्येते नगाः पर्वतसानुषु।
नीला इवातपापाये तोयं तोयधरा घनाः॥ १०॥

"Shaken by the elephants, the yonder trees shed flowers on the hill-tops even as dark rain-bearing clouds pour water at the end of summer." (10)

किंनराचरितं देशं पश्य शत्रुघ्न पर्वते।
हयैः समन्तादाकीर्णं मकरैरिव सागरम्॥ ११॥

Turning to Śatrughna, Bharata continued : "Behold, O Śatrughna, the region on the upper part of the mountain, frequented till now by Kinnaras, now overrun on all sides by horses even as a sea is infested by alligators. (11)

एते मृगगणा भान्ति शीघ्रवेगाः प्रचोदिताः।
वायुप्रविद्धाः शरदि मेघजाला इवाम्बरे॥ १२॥

"Running with quick speed as urged forward by the troops, these herds of deer look charming like masses of clouds sailing in the sky when driven by the wind in autumn. (12)

कुर्वन्ति कुसुमापीडान् शिरःसु सुरभीनमी।
मेघप्रकाशैः फलकैर्दाक्षिणात्या नरा यथा॥ १३॥

"Like men of the south, these troops distinguished by shields resembling clouds in hue wear fragrant floral ornaments on their heads. (13)

निष्कूजमिव भूत्वेदं वनं घोरप्रदर्शनम्।
अयोध्येव जनाकीर्णा सम्प्रति प्रतिभाति मे॥ १४॥

"Getting crowded with men, this forest, which was noiseless and wore a terrifying

look till now, now appears to me like Ayodhyā. (14)

खुरैरुदीरितो रेणुर्दिवं प्रच्छाद्य तिष्ठति।
तं वहत्यनिलः शीघ्रं कुर्वन्निव मम प्रियम्॥ १५॥

"The dust raised by the hoofs of the horses and other animals hangs over the sky. The wind blows it away quickly as though doing a kindly act to me by making the landscape visible to me. (15)

स्यन्दनांस्तुरगोपेतान् सूतमुख्यैरधिष्ठितान्।
एतान् सम्पततः शीघ्रं पश्य शत्रुघ्न कानने॥ १६॥

"Behold these chariots, drawn by horses and controlled by the best of charioteers, advancing rapidly through the forest eager as their occupants are to see Śrī Rāma, O Śatrughna! (16)

एतान् वित्रासितान् पश्य बर्हिणः प्रियदर्शनान्।
एवमापततः शैलमधिवासं पतत्रिणः॥ १७॥

"Behold these peacocks—which are so delightful to look at and are greatly frightened by the sight of the army—hastening thus towards the mountain, the abode of birds. (17)

अतिमात्रमयं देशो मनोज्ञः प्रतिभाति मे।
तापसानां निवासोऽयं व्यक्तं स्वर्गपथोऽनघ॥ १८॥

"This region appears most enchanting to me. This home of ascetics is clearly a road to heaven, O sinless one! (18)

मृगा मृगीभिः सहिता बहवः पृषता वने।
मनोज्ञरूपा लक्ष्यन्ते कुसुमैरिव चित्रिताः॥ १९॥

"Many spotted deer accompanied by their hinds and endowed with enchanting forms appear as though decorated with flowers. (19)

साधु सैन्याः प्रतिष्ठन्तां विचिन्वन्तु च काननम्।
यथा तौ पुरुषव्याघ्रौ दृश्येते रामलक्ष्मणौ॥ २०॥

"Let troops go forward in an unobtrusive manner and examine the forest, so that those two tigers among men, Śrī Rāma and Lakṣmaṇa, may be found out." (20)

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्रपाणयः।
विविशुस्तद्वनं शूरा धूमाग्रं ददृशुस्ततः॥ २१॥

Hearing Bharata's command, gallant troops with arms in their hands entered that forest and presently saw a column of smoke rising at some distance. (21)

ते समालोक्य धूमाग्रमूचुर्भरतमागताः।
नामनुष्ये भवत्यग्निर्व्यक्तमत्रैव राघवौ॥ २२॥

Clearly perceiving a column of smoke they approached Bharata and submitted, "There can be no fire in a place uninhabited by human beings. Evidently Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, dwell on this very spot. (22)

अथ नात्र नरव्याघ्रौ राजपुत्रौ परंतपौ।
अन्ये रामोपमाः सन्ति व्यक्तमत्र तपस्विनः॥ २३॥

"If the two princes, who are veritable tigers among men and the scorchers of their enemy, are not here, obviously there are other ascetics like Śrī Rāma on this spot." (23)

तच्छ्रुत्वा भरतस्तेषां वचनं साधुसम्मतम्।
सैन्यानुवाच सर्वांस्तानमित्रबलमर्दनः॥ २४॥

Hearing the aforesaid submission of the soldiers, which was esteemed even by pious men, Bharata, who was capable of crushing a hostile army, spoke to all those troops as follows: (24)

यत्ता भवन्तस्तिष्ठन्तु नेतो गन्तव्यमग्रतः।
अहमेव गमिष्यामि सुमन्त्रो धृतिरेव च॥ २५॥

"Let you remain vigilant where you are; you should not proceed farther than this place. I shall go myself to meet Śrī Rāma, as also Sumantra and Dhṛti, two trusted ministers of King Daśaratha." (25)

एवमुक्तास्ततः सैन्यास्तत्र तस्थुः समन्ततः।
भरतो यत्र धूमाग्रं तत्र दृष्टिं समादधत्॥ २६॥

Commanded thus by Bharata, the troops thereupon remained stationed all round on that very spot; while Bharata fixed his

gaze on the spot where a column of smoke was visible. (26)

व्यवस्थिता या भरतेन सा चमू-
निरीक्षमाणापि च भूमिमग्रतः।
बभूव हृष्टा नचिरेण जानती
प्रियस्य रामस्य समागमं तदा॥ २७॥

Even though perceiving the place (where Śrī Rāma was supposed to be) ahead, the aforesaid army, which was held up on that spot by Bharata, felt rejoiced even then anticipating (as they did) their meeting with their beloved Rāma at no distant hour. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्रिनवतितमः सर्गः॥ ९३॥

Thus ends Canto Ninety-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto XCIV

Diverting his own mind and seeking to please Sītā, Śrī Rāma gives a graphic description of Citrakūṭa, stressing the special features

दीर्घकालोषितस्तस्मिन् गिरौ गिरिवरप्रियः।
वैदेह्याः प्रियमाकांक्षन् स्वं च चित्तं विलोभयन्॥ १॥
अथ दाशरथिश्चित्रं चित्रकूटमदर्शयत्।
भार्याममरसंकाशः शचीमिव पुरंदरः॥ २॥

Seeking to please Sītā, a princess of the Videha territory, and diverting his own mind, Śrī Rāma, son of Daśaratha, who was fond of excellent mountains and had now lived on that mountain, Citrakūṭa, for a long time covering a period of about three months, nay, who shone brightly as a god, showed to his spouse the beauties of the wonderful Citrakūṭa, deservedly so-called, consisting as it did of many wonders, and Indra, the destroyer of strongholds, would show the beauties of the Nandana grove to Śacī, his consort : (1-2)

न राज्यभ्रंशनं भद्रे न सुहृद्भिर्विनाभवः।
मनो मे बाधते दृष्ट्वा रमणीयमिमं गिरिम्॥ ३॥

"On seeing this delightful hill neither loss of sovereignty nor separation from my near and dear ones vexes my mind, O good lady ! (3)

पश्येममचलं भद्रे नानाद्विजगणायुतम्।
शिखरैः खमिवोद्विद्धैर्धातुमद्भिर्विभूषितम्॥ ४॥

"Behold this mountain, inhabited by flocks of birds of every description, and adorned with peaks rich in minerals, that stand piercing the skies, as it were, O blessed one ! (4)

केचिद् रजतसंकाशाः केचित् क्षतजसंनिभाः।
पीतमाञ्जिष्ठवर्णाश्च केचिन्मणिवरप्रभाः॥ ५॥
पुष्पार्ककेतकाभाश्च केचिज्ज्योतीरसप्रभाः।
विराजन्तेऽचलेन्द्रस्य देशा धातुविभूषिताः॥ ६॥

"Adorned with minerals, parts of this king of mountains shine brightly, some glittering like silver, some blood-red, some yellowish, some red as madder, some sparkling like the foremost of gems, some possessing the lustre of topaz and crystal and the hue of the Ketaka flower and others shinning like stars and mercury. (5-6)

नानामृगगणैर्द्वीपितरक्ष्वृक्षगणैर्वृतः।
अदुष्टैर्भात्ययं शैलो बहुपक्षिसमाकुलः॥ ७॥

"Teeming with herds of deer of every

description and hosts of harmless tigers, leopards and bears, and crowded with numerous birds, this mountain looks charming. (7)

आम्रजम्ब्वसनैर्लोध्रैः प्रियालैः पनसैर्धवैः।
अङ्कोलैर्भव्यतिनिशैर्बिल्वतिन्दुकवेणुभिः ॥ ८ ॥
काश्मर्यारिष्टवरणैर्मधूकैस्तिलकैरपि ।
बदर्यामलकैर्नीपैर्वेत्रधन्वनबीजकैः ॥ ९ ॥
पुष्पवद्भिः फलोपेतैश्छायावद्भिर्मनोरमैः।
एवमादिभिराकीर्णः श्रियं पुष्यत्ययं गिरिः॥ १० ॥

"Abounding in umbrageous trees laden with flowers and fruits and pleasing to the mind, the foremost of which are mangoes, rose-apples and Asanas, Lodhras, Priyālas (commonly called Payals), bread-fruit trees, Dhavas, Aṅkolas, Bhavyas and Tiniśas, Bilvas (Bel trees), Tindukas and bamboos, Kāśmarīs, margosas and Varaṇas, Madhūkas and Tilakas, jujube trees and trees bearing emblic myrobalans, Kadambas, cane, Dhanvanas and pomegranates, called Bījaka because they abound in seeds, this mountain thereby is enhancing its own beauty. (8–10)

शैलप्रस्थेषु रम्येषु पश्येमान् कामहर्षणान्।
किंनरान् द्वन्द्वशो भद्रे रममाणान् मनस्विनः॥ ११ ॥

"Behold these Kinnaras rejoicing at will and sporting in couples on the level grounds on the tops of this mountain with their minds focussed on each other. (11)

शाखावसक्तान् खड्गांश्च प्रवराण्यम्बराणि च।
पश्य विद्याधरस्त्रीणां क्रीडोद्देशान् मनोरमान्॥ १२ ॥

"Also behold suspended on the boughs of trees the swords of the Kinnaras as also the excellent garments of Vidyādhara women as well as their sporting-grounds, so pleasing to the mind. (12)

जलप्रपातैरुद्भेदैर्निष्पन्दैश्च क्वचित् क्वचित्।
स्त्रवद्भिर्भात्ययं शैलः स्त्रवन्मद इव द्विपः॥ १३ ॥

"With its cascades and springs flowing here and there this mountain looks like an elephant with ichor exuding from its temples. (13)

गुहासमीरणो गन्धान् नानापुष्पभवान् बहून्।
घ्राणतर्पणमभ्येत्य कं नरं न प्रहर्षयेत्॥ १४ ॥

"What man will the wind issuing from the caves, catching on its way numerous odours emanating from various flowers, not enrapture, regaling his olfactory sense? (14)

यदीह शरदोऽनेकास्त्वया सार्धमनिन्दिते।
लक्ष्मणेन च वत्स्यामि न मां शोकः प्रधर्षति॥ १५ ॥

"If I dwell in this forest for many autumns with you and Lakṣmaṇa, O irreproachable lady, grief will not overpower me. (15)

बहुपुष्पफले रम्ये नानाद्विजगणायुते।
विचित्रशिखरे ह्यस्मिन् रतवानस्मि भामिनि॥ १६ ॥

"I am really enamoured of this enjoyable mountain containing abundant flowers and fruits, nay, inhabited by flocks of birds of every description and adorned with charming peaks, O proud lady! (16)

अनेन वनवासेन मम प्राप्तं फलद्वयम्।
पितुश्चानृण्यता धर्मे भरतस्य प्रियं तथा॥ १७ ॥

"A twofold gain has been secured by me through this exile of mine, viz., that I have got square with my father, who was devoted to piety in the form of truthfulness, and the pleasure of Bharata has been accomplished. (17)

वैदेहि रमसे कच्चिच्चित्रकूटे मया सह।
पश्यन्ती विविधान् भावान् मनोवाक्कायसम्मतान्॥ १८ ॥

"Do you feel happy in Citrakūṭa with me, beholding various objects agreeable to your mind, speech and body? (18)

इदमेवामृतं प्राहू राज्ञि राजर्षयः परे।
वनवासं भवार्थाय प्रेत्य मे प्रपितामहाः॥ १९ ॥

"My forefathers, Manu and others, who were all foremost royal sages, O my queen, have pronounced such disciplined residence in the forest as nectar-like and as conducive to cessation from rebirth after death. (19)

शिलाः शैलस्य शोभन्ते विशालाः शतशोऽभितः।
बहुला बहुलैर्वर्णैर्नीलपीतसितारुणैः॥ २० ॥

"Large rocks of various sizes and shapes and distinguished by different colours such as blue, yellow, white and ruddy shine brightly in hundreds on every side of the mountain. (20)

निशि भान्त्यचलेन्द्रस्य हुताशनशिखा इव।
ओषध्यः स्वप्रभालक्ष्म्या भ्राजमानाः सहस्रशः॥ २१॥

"Shining with the wealth of their splendour, herbs in their thousands sparkle like flames of fire on the top of the mountain at night. (21)

केचित् क्षयनिभा देशाः केचिदुद्यानसंनिभाः।
केचिदेकशिला भान्ति पर्वतस्यास्य भामिनि॥ २२॥

"Some parts of this mountain consisting as they do of dense clusters of Palāsa trees, look like houses, while others, which abound in flowers, appear like gardens, while still others consist of huge single blocks of stone, O proud lady! (22)

भित्त्वेव वसुधां भाति चित्रकूटः समुत्थितः।
चित्रकूटस्य कूटोऽयं दृश्यते सर्वतः शुभः॥ २३॥

"Citrakūṭa appears as though risen, having split the earth. Nay, this peak of Citrakūṭa looks charming on all sides. (23)

कुष्ठस्थगरपुंनागभूर्जपत्रोत्तरच्छदान्।
कामिनां स्वास्तरान् पश्य कुशेशयदलायुतान्॥ २४॥

"Behold the cosy beds of voluptuaries covered with the leaves of lilies, Sthagara trees, Punnāga trees and Bhūrja trees as counterpane and overspread with lotus leaves. (24)

मृदिताश्चापविद्धाश्च दृश्यन्ते कमलस्रजः।
कामिभिर्वनिते पश्य फलानि विविधानि च॥ २५॥

"Here are seen, O darling, wreaths of lotus flowers crushed and cast aside by voluptuaries and also behold fruits of various kinds enjoyed and thrown away by them. (25)

वस्वौकसारां नलिनीमतीत्यैवोत्तरान् कुरून्।
पर्वतश्चित्रकूटोऽसौ बहुमूलफलोदकः॥ २६॥

"Having abundant roots, fruit and water, the yonder Citrakūṭa mountain surpasses even Vaswaukasārā (more popularly known by the name of Alakā, the capital of Kubera, the god of riches), Nalinī, the capital of Indra, better known by the name of Amarāvatī and the territory of the Uttarakurus in loveliness. (26)

इमं तु कालं वनिते विजह्निवां-
स्त्वया च सीते सह लक्ष्मणेन।
रतिं प्रपत्स्ये कुलधर्मवर्धिनीं
सतां पथि स्वैर्नियमैः परैः स्थितः॥ २७॥

If for my part, O darling, I shall be able to spend this period of exile extending over fourteen years merrily as though in sport with you, O Sītā and Lakṣmaṇa, adhering to the path trodden by the virtuous and conforming to the highest discipline imposed by myself, I shall derive joy enhancing the piety of my race." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुर्नवतितमः सर्गः॥ ९४॥

Thus ends Canto Ninety-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto XCV

In order to humour Sītā, Śrī Rāma gives a description of the river Mandākinī to her

अथ शैलाद् विनिष्क्रम्य मैथिलीं कोसलेश्वरः।
अदर्शयच्छुभजलां रम्यां मन्दाकिनीं नदीम्॥ १॥

Then, turning away from the mountain, Śrī Rāma, the prospective ruler of the kingdom of Kosala, pointed out to Sītā, daughter of the king of Mithilā, the delightful river Mandākinī, carrying holy waters. (1)

अब्रवीच्च वरारोहां चन्द्रचारुनिभाननाम्।
विदेहराजस्य सुतां रामो राजीवलोचनः॥ २॥

Nay, the lotus-eyed Śrī Rāma spoke as follows to Sītā, the daughter of the king of Videhas, of charming limbs and with a lovely countenance resembling the moon : (2)

विचित्रपुलिनां रम्यां हंससारससेविताम्।
कुसुमैरुपसम्पन्नां पश्य मन्दाकिनीं नदीम्॥ ३॥
नानाविधैस्तीररुहैर्वृतां पुष्पफलद्रुमैः।
राजन्तीं राजराजस्य नलिनीमिव सर्वतः॥ ४॥

"Behold the beautiful river Mandākinī with its delightful banks—a stream inhabited by swans and cranes and rich in flowers, nay, hemmed in with trees of various kinds growing on its banks and laden with flowers and fruits—and spreading its charms all round like the lake Saugandhika of Kubera, the ruler of Yakṣas. (3-4)

मृगयूथनिपीतानि कलुषाम्भांसि साम्प्रतम्।
तीर्थानि रमणीयानि रतिं संजनयन्ति मे॥ ५॥

"The delightful fords, even though their waters are turbid just at present evidently because herds of deer have drunk their fill from them, exercise their charm on me. (5)

जटाजिनधराः काले वल्कलोत्तरवाससः।
ऋषयस्त्ववगाहन्ते नदीं मन्दाकिनीं प्रिये॥ ६॥

"Sages, for their part, wearing matted locks and with deerskin wrapped about their loins and having the bark of trees for their upper garment take a dip in the river Mandākinī at the appointed hour, my darling! (6)

आदित्यमुपतिष्ठन्ते नियमादूर्ध्वबाहवः।
एते परे विशालाक्षि मुनयः संशितव्रताः॥ ७॥

"Here are other ascetics of austere vows praying to the sun-god with uplifted arms according to the scriptural injunctions, O lady with big eyes! (7)

मारुतोद्धूतशिखरैः प्रनृत्त इव पर्वतः।
पादपैः पुष्पपत्राणि सृजद्भिरभितो नदीम्॥ ८॥

"With its trees—whose tops are shaken by the wind—shedding flowers and leaves all along the river, the mountain looks as if it has started dancing. (8)

क्वचिन्मणिनिकाशोदां क्वचित् पुलिनशालिनीम्।
क्वचित् सिद्धजनाकीर्णां पश्य मन्दाकिनीं नदीम्॥ ९॥

"Behold the river Mandākinī whose waters are sparkling like pearls at one place, nay, which looks charming with its sandy banks at another and which is crowded with Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth) at a third place. (9)

निर्धूतान् वायुना पश्य विततान् पुष्पसंचयान्।
पोप्लूयमानानपरान् पश्य त्वं तनुमध्यमे॥ १०॥

"Behold you heaps of flowers shaken down by the wind and scattered on both the banks of the river and other heaps continuously floating along the current, O lady with a slender waist! (10)

पश्यैतद्वल्गुवचसो रथाङ्गाह्वयना द्विजाः।
अधिरोहन्ति कल्याणि निष्कूजन्तः शुभा गिरः॥ ११॥

"Behold how these melodious

Cakrawāka birds are ascending the banks uttering charming notes, O blessed lady! (11)

दर्शनं चित्रकूटस्य मन्दाकिन्याश्च शोभने।
अधिकं पुरवासाच्च मन्ये तव च दर्शनात्॥ १२॥

"I value the sight of Citrakūṭa as well as of the Mandākinī more than even residence in the capital particularly because of your sight, O charming lady! (12)

विधूतकल्मषैः सिद्धैस्तपोदमशमान्वितैः।
नित्यविक्षोभितजलां विगाहस्व मया सह॥ १३॥

"Take a dip with me in this river, whose waters are ever agitated through daily bath by Siddhas endowed with austerity and control of the senses and mind and whose sins have been completely shaken off. (13)

सखीवच्च विगाहस्व सीते मन्दाकिनीं नदीम्।
कमलान्यवमज्जन्ती पुष्कराणि च भामिनि॥ १४॥

"Nay, freely take a dip in the river Mandākinī even as a friend would sport in the company of her friend, submerging out of fun the red and white lotuses in which the river abounds, O proud lady! (14)

त्वं पौरजनवद् व्यालानयोध्यामिव पर्वतम्।
मन्यस्व वनिते नित्यं सरयूवदिमां नदीम्॥ १५॥

"Esteem you ever the dwellers in the forest as you would the citizens of Ayodhyā, the mountain Citrakūṭa as the city of Ayodhyā, and this river Mandākinī as the Sarayū, my darling! (15)

लक्ष्मणश्चैव धर्मात्मा मन्निदेशे व्यवस्थितः।
त्वं चानुकूला वैदेहि प्रीतिं जनयती मम॥ १६॥

"Not only is Lakṣmaṇa, whose mind is given to righteousness, fully determined to carry out my command, but you too, O princess of the Videha kingdom, favourably disposed towards me, causing delight to me. (16)

उपस्पृशंस्त्रिषवणं मधुमूलफलाशनः।
नायोध्यायै न राज्याय स्पृहये च त्वया सह॥ १७॥

"Bathing thrice a day (every morning, midday and evening) and living on honey, roots and fruits with you, I long neither for Ayodhyā nor for its sovereignty! (17)

इमां हि रम्यां गजयूथलोडितां
निपीततोयां गजसिंहवानरैः।
सुपुष्पितां पुष्पभरैरलंकृतां
न सोऽस्ति यः स्यान्न गतक्लमः सुखी॥ १८॥

"Surely there is no one who will not be relieved of his fatigue and feel refreshed on taking a dip in this delightful river which is churned by herds of elephants, whose waters are partaken of without interruption by elephants, lions and monkeys alike, which is hemmed with trees laden with blossom and as such remains decked with loads of flowers all through the year." (18)

इतीव रामो बहुसंगतं वचः
प्रियासहायः सरितं प्रति ब्रुवन्।
चचार रम्यं नयनाञ्जनप्रभं
स चित्रकूटं रघुवंशवर्धनः॥ १९॥

Offering many such cogent remarks concerning the aforesaid river, the celebrated Śrī Rāma, the promoter of the race of Raghu, wandered in the company of his beloved spouse, Sītā, over the lovely Citrakūṭa, which shone like a heap of collyrium. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चनवतितमः सर्गः॥ ९५॥

Thus ends Canto Ninety-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षण्णवतितमः सर्गः

Canto XCVI

While recreating himself in the company of Sītā on the lovely hills of Citrakūṭa, Śrī Rāma beholds all of a sudden a large cloud of dust screening the sun and hears a loud noise and despatches Lakṣmaṇa to ascertain the cause. Lakṣmaṇa thereupon climbs up the top of a lofty tree and catching sight of an army with the chariot of its leader distinguished by an ensign bearing the device of a Kovidāra tree, hastily concludes that Bharata has come all the way to dispose of Śrī Rāma and thereby to make himself secure on the throne of Ayodhyā. Returning apace to the presence of Śrī Rāma he disburdens himself of his suspicions and speaks angrily about Bharata, swearing that he will kill the intruder

तां तदा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम्।
निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन्॥ १॥

Having shown on that occasion the hilly stream, Mandākinī, to the aforesaid Sītā, the princess of Mithilā, Śrī Rāma for his part sat down on a single flat rock humouring Sītā with a description of the pulp of fruits fit for the consumption of ascetics as follows : (1)

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना।
एवमास्ते स धर्मात्मा सीतया सह राघवः॥ २॥

"This fruit is fit for being offered as an oblation into the sacred fire, this is luscious and this bulb has been roasted well in fire." In this way the celebrated Śrī Rāma, a scion of Raghu, whose mind was devoted to righteousness, spent his time with Sītā. (2)

तथा तत्रासतस्तस्य भरतस्योपयायिनः।
सैन्यरेणुश्च शब्दश्च प्रादुरास्तां नभस्पृशौ॥ ३॥

While he remained sitting there as aforesaid, the dust raised by the army of Bharata, who was approaching Śrī Rāma, as well as their tramp, rose to the skies. (3)

एतस्मिन्नन्तरे त्रस्ताः शब्देन महता ततः।
अर्दिता यूथपा मत्ताः सयूथाद् दुद्रुवुर्दिशः॥ ४॥

In the meantime alarmed and agitated by that great noise, the lordly elephants in rut ran away from their herd in various directions. (4)

स तं सैन्यसमुद्धूतं शब्दं शुश्राव राघवः।
तांश्च विप्रद्रुतान् सर्वान् यूथपानन्ववैक्षत॥ ५॥

The aforesaid Śrī Rāma heard that noise caused by the army and also perceived all those leaders of herds of elephants that had taken flight from their herd. (5)

तांश्च विप्रद्रुतान् दृष्ट्वा तं च श्रुत्वा महास्वनम्।
उवाच रामः सौमित्रिं लक्ष्मणं दीप्ततेजसम्॥ ६॥

Seeing them run away and also hearing that great noise, Śrī Rāma spoke as follows to Lakṣmaṇa, son of Sumitrā, of resplendent glory : (6)

हन्त लक्ष्मण पश्येह सुमित्रा सुप्रजास्त्वया।
भीमस्तनितगम्भीरं तुमुलः श्रूयते स्वनः॥ ७॥

"Hullo Lakṣmaṇa, Sumitrā in this world is blessed with a worthy son in you. See how this confused noise is being heard, deep as a terrible crash of thunder. (7)

गजयूथानि वारण्ये महिषा वा महावने।
वित्रासिता मृगाः सिंहैः सहसा प्रद्रुता दिशः॥ ८॥

"How is it that herds of elephants in the forest or wild buffaloes in the great forest or deer have all of a sudden taken to flight

helter-skelter in various directions as though scared by lions? (8)

राजा वा राजपुत्रो वा मृगयामटते वने।
अन्यद्वा श्वापदं किंचित् सौमित्रे ज्ञातुमर्हसि॥ ९॥

"Is any king or prince going about hunting in the forest? Or has any other beast of prey appeared here? You ought to find this out, O son of Sumitrā ! (9)

सुदुश्चरो गिरिश्चायं पक्षिणामपि लक्ष्मण।
सर्वमेतद् यथातत्त्वमभिज्ञातुमिहार्हसि॥ १०॥

"Moreover this mountain, O Lakṣmaṇa, is most difficult of access even to birds of other parts. You ought, therefore, to ascertain all this correctly here." (10)

स लक्ष्मणः संत्वरितः सालमारुह्य पुष्पितम्।
प्रेक्षमाणो दिशः सर्वाः पूर्वां दिशमवैक्षत॥ ११॥

Enjoined thus, the celebrated Lakṣmaṇa climbed up with great expedition a sal tree in blossom and, surveying all the quarters, fixed his gaze on the eastern quarter. (11)

उदङ्मुखः प्रेक्षमाणो ददर्श महतीं चमूम्।
गजाश्वरथसम्बाधां यत्तैर्युक्तां पदातिभिः॥ १२॥

Looking intently with his face now turned northward he espied a large army thick with elephants, horses and chariots and conjoined with vigilant foot-soldiers. (12)

तामश्वरथसम्पूर्णां रथध्वजविभूषिताम्।
शशंस सेनां रामाय वचनं चेदमब्रवीत्॥ १३॥

He announced to Śrī Rāma the approach of that army abounding in horses and chariots and adorned with ensigns borne on chariots, and made the following submission : (13)

अग्निं संशमयत्वार्यः सीता च भजतां गुहाम्।
सज्यं कुरुष्व चापं च शरांश्च कवचं तथा॥ १४॥

"Let your worthy self fully extinguish the fire lest the smoke issuing from it should attract the army to this spot and let Sītā seek a cave. Nay, keep ready your bow, as well as arrows and armour." (14)

तं रामः पुरुषव्याघ्रो लक्ष्मणं प्रत्युवाच ह।
अङ्गावेक्षस्व सौमित्रे कस्येमां मन्यसे चमूम्॥ १५॥

To the said Lakṣmaṇa, they say, Śrī Rāma, a veritable tiger among men, replied as follows : "Dear Lakṣmaṇa, please look carefully at the device of the ensign and tell me whose army you consider it to be." (15)

एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत्।
दिधक्षन्निव तां सेनां रुषितः पावको यथा॥ १६॥

Commanded thus by Śrī Rāma, Lakṣmaṇa for his part submitted as follows, gazing at the army as though keen to consume it like an angry fire : (16)

सम्पन्नं राज्यमिच्छंस्तु व्यक्तं प्राप्याभिषेचनम्।
आवां हन्तुं समभ्येति कैकेय्या भरतः सुतः॥ १७॥

"Evidently having secured consecration on the throne of Ayodhyā and keen to attain undisputed sovereignty, Bharata, son of Kaikeyī, for his part, comes fully prepared to kill us both. (17)

एष वै सुमहान् श्रीमान् विटपी सम्प्रकाशते।
विराजत्युज्ज्वलस्कन्धः कोविदारध्वजो रथे॥ १८॥

"An ensign bearing the device of a Kovidāra tree with a white trunk really shines prominently over there on a chariot standing where that gigantic tree, rich in flowers and fruits etc., is clearly visible. (18)

भजन्त्येते यथाकाममश्वानारुह्य शीघ्रगान्।
एते भ्राजन्ति संहृष्टा गजानारुह्य सादिनः॥ १९॥

"Mounting swift-going horses as they would, these horsemen are heading towards this spot. Mounting elephants, these riders on elephants too appear highly rejoiced while marching towards this place. (19)

गृहीतधनुषावावां गिरिं वीर श्रयावहे।
अथवेहैव तिष्ठावः संनद्धावुद्यतायुधौ॥ २०॥

"Taking up our bows let us both station ourselves on the summit of the mountain, O heroic prince ! Or clothed with mail, let us continue on this very spot with uplifted weapons. (20)

अपि नौ वशमागच्छेत् कोविदारध्वजो रणे।
अपि द्रक्ष्यामि भरतं यत्कृते व्यसनं महत्॥ २१॥
त्वया राघव सम्प्राप्तं सीतया च मया तथा।
यन्निमित्तं भवान् राज्याच्च्युतो राघव शाश्वतात्॥ २२॥

"The ensign bearing the device of a Kovidāra tree will surely be brought under our control, and I am glad I shall be able to see face to face Bharata, on whose account great suffering has been undergone by you, O scion of Raghu, as well as by Sītā and myself, and for whose sake, O Rāma, you have been deprived of a kingdom which was ever yours. (21-22)

सम्प्राप्तोऽयमरिर्वीर भरतो वध्य एव हि।
भरतस्य वधे दोषं नाहं पश्यामि राघव॥ २३॥

"Bharata over there, who has arrived in state as an adversary, surely deserves to be killed outright, O heroic prince! I see no wrong in killing Bharata, O scion of Raghu! (23)

पूर्वापकारिणं हत्वा न ह्यधर्मेण युज्यते।
पूर्वापकारी भरतस्त्यागेऽधर्मश्च राघव॥ २४॥

"Killing a man who has wronged one earlier, one surely does not get contaminated with sin. Bharata has wronged you heretofore; hence there is sin only in leaving him alive, O scion of Raghu! (24)

एतस्मिन् निहते कृत्स्नामनुशाधि वसुंधराम्।
अद्य पुत्रं हतं संख्ये कैकेयी राज्यकामुका॥ २५॥
मया पश्येत् सुदुःखार्ता हस्तिभिन्नमिव द्रुमम्।
कैकेयीं च वधिष्यामि सानुबन्धां सबान्धवाम्॥ २६॥

"When Bharata has been killed, rule over the entire globe. Sore stricken with sorrow, Kaikeyī, who is covetous of sovereignty, will find her son killed in battle by me like a tree uprooted by an elephant. I shall kill Kaikeyī too with her dependants and relations. (25-26)

कलुषेणाद्य महता मेदिनी परिमुच्यताम्।
अद्येमं संयतं क्रोधमसत्कारं च मानद॥ २७॥
मोक्ष्यामि शत्रुसैन्येषु कक्षेष्विव हुताशनम्।
अद्यैव चित्रकूटस्य काननं निशितैः शरैः॥ २८॥
छिन्दन् शत्रुशरीराणि करिष्ये शोणितोक्षितम्।
शरैर्निर्भिन्नहृदयान् कुञ्जरांस्तुरगांस्तथा॥ २९॥
श्वापदाः परिकर्षन्तु नरांश्च निहतान् मया।
शराणां धनुषश्चाहमनृणोऽस्मिन् महावने।
ससैन्यं भरतं हत्वा भविष्यामि न संशयः॥ ३०॥

"Let the earth be purged of this sin in the shape of Kaikeyī. Today I shall release my repressed fury and scorn in the shape of arrows against the enemy's forces even as one would spit fire on dried bushes, O bestower of honour! Tearing to pieces the bodies of the enemies with sharp-pointed arrows, I shall this very day drench the forest of Citrakūṭa with blood. Let beasts of prey drag hither and thither the elephants and horses, whose heart is pierced through with arrows, as well as the men that will be slain by me. Having killed Bharata with his army in this great forest I shall get square with my arrows and bow by supplying them with abundant food: there is no doubt about it." (27—30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षण्णवतितमः सर्गः॥ ९६॥

Thus ends Canto Ninety-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto XCVII

Pointing out to Lakṣmaṇa who was waxing indignant at Bharata, the impropriety of killing the latter, Śrī Rāma pacifies him by assuring him of the pious intentions of Bharata. Ashamed of himself to hear the opinion of his brother about Bharata, and climbing down the tree, Lakṣmaṇa hides his shame by changing the topic. Commanded by Bharata, who was anxious to avoid causing disturbance to the hermitage occupied by Śrī Rāma, the army encamps roundabout Citrakūṭa

सुसंरब्धं तु भरतं लक्ष्मणं क्रोधमूर्च्छितम्।
रामस्तु परिसान्त्व्याथ वचनं चेदमब्रवीत्॥ १॥

Śrī Rāma, for his part, pacified in everyway Lakṣmaṇa, who actually bore an utterly bellicose attitude towards Bharata and was beside himself with rage, and then spoke to him as follows : (1)

किमत्र धनुषा कार्यमसिना वा सचर्मणा।
महाबले महोत्साहे भरते स्वयमागते॥ २॥

"When the very mighty Bharata, full of great longing to see me, has turned up in person, what purpose will be served at this moment with a bow or with a sword accompanied by a shield? (2)

पितुः सत्यं प्रतिश्रुत्य हत्वा भरतमाहवे।
किं करिष्यामि राज्येन सापवादेन लक्ष्मण॥ ३॥

"Having given, in the first instance, my word of honour to implement the pledge of my father and killed Bharata in an encounter, O Lakṣmaṇa, what shall I do with a kingdom stained with infamy (that will be occasioned by my going back upon my word of honour and robbing Bharata of the gift bestowed on him by our father)? (3)

यद् द्रव्यं बान्धवानां वा मित्राणां वा क्षये भवेत्।
नाहं तत् प्रतिगृह्णीयां भक्ष्यान् विषकृतानिव॥ ४॥

"I am not going to accept a fortune that will descend on the destruction of my kinsfolk or friends any more than one would partake of dishes mixed with poison. (4)

धर्ममर्थं च कामं च पृथिवीं चापि लक्ष्मण।
इच्छामि भवतामर्थे एतत् प्रतिशृणोमि ते॥ ५॥

"I seek virtue, fortune, gratification of senses and even sovereignty of the earth, O Lakṣmana, only for you people, my brothers, and not for any personal gain: I give this word of honour to you. (5)

भ्रातॄणां संग्रहार्थं च सुखार्थं चापि लक्ष्मण।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे॥ ६॥

"I seek sovereignty too only for the protection and gratification of my brothers, O Lakṣmaṇa: I swear by my bow. (6)

नेयं मम मही सौम्य दुर्लभा सागराम्बरा।
नहीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण॥ ७॥

"The sovereignty of this globe, hemmed in by the sea, O gentle brother, is not difficult for me to acquire; but I do not covet even the position of Indra through unrighteousness, O Lakṣmaṇa ! (7)

यद् विना भरतं त्वां च शत्रुघ्नं वापि मानद।
भवेन्मम सुखं किंचिद् भस्म तत् कुरुतां शिखी॥ ८॥

"If any joy comes to me without Bharata and yourself, or even without Śatrughna, O respecter of others, let fire reduce it to ashes. (8)

मन्येऽहमागतोऽयोध्यां भरतो भ्रातृवत्सलः।
मम प्राणैः प्रियतरः कुलधर्ममनुस्मरन्॥ ९॥
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणम्।
जानक्या सहितं वीर त्वया च पुरुषोत्तम॥ १०॥

स्नेहेनाक्रान्तहृदयः शोकेनाकुलितेन्द्रियः।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथाऽऽगतः॥ ११॥

"I believe, O gallant brother, that hearing, when back in Ayodhyā, of myself having been actually exiled with Sītā (daughter of Janaka) and yourself, and having proceeded to the forest, wearing matted locks and clad in the bark of trees, O jewel among men, Bharata, who is so fond of his brothers, and is dearer to me than life itself, must have found his heart overwhelmed with affection and his mind distracted through grief and has surely come all the way to see me, bearing in mind the usage of his race in the shape of installing the eldest son on the throne on the death of a king and that the said Bharata has not come with any other motive. (9—11)

अम्बां च केकयीं रुष्य भरतश्चाप्रियं वदन्।
प्रसाद्य पितरं श्रीमान् राज्यं मे दातुमागतः॥ १२॥

"Nay, getting angry with mother Kaikeyī and speaking unkind words to her and having obtained the consent of our father, the glorious Bharata has evidently come to offer the throne to me. (12)

प्राप्तकालं यथैषोऽस्मान् भरतो द्रष्टुमर्हति।
अस्मासु मनसाप्येष नाहितं किंचिदाचरेत्॥ १३॥

"It is but opportune that Bharata sees us—in fact, he deserves to see us. He would not do any harm to us even with his mind. (13)

विप्रियं कृतपूर्वं ते भरतेन कदा नु किम्।
ईदृशं वा भयं तेऽद्य भरतं यद् विशङ्कसे॥ १४॥

"I wonder when and what offence was given to you by Bharata in the past and when any such alarming thing was said by him that you mistrust Bharata today. (14)

नहि ते निष्ठुरं वाच्यो भरतो नाप्रियं वचः।
अहं ह्यप्रियमुक्तः स्यां भरतस्याप्रिये कृते॥ १५॥

"Bharata should under no circumstances be spoken harshly to nor should unkind words be addressed to him. If any offence is given to Bharata, indeed it would mean that I am told unpleasant things. (15)

कथं नु पुत्राः पितरं हन्युः कस्यांचिदापदि।
भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः॥ १६॥

"How on earth can sons take the life of their father in any trying situation or how can a brother kill his own brother, his very life, O son of Sumitrā? (16)

यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभाषसे।
वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयताम्॥ १७॥

"If you utter these words, signifying your intention to kill Bharata for the sake of sovereignty, I shall speak to Bharata as follows on seeing him: 'Let the kingdom be given away for good to Lakṣmaṇa.' (17)

उच्यमानो हि भरतो मया लक्ष्मण तद्वचः।
राज्यमस्मै प्रयच्छेति बाढमित्येव मंस्यते॥ १८॥

"Being addressed by me in the words 'Bestow the kingdom on Lakṣmaṇa,' Bharata, O Lakṣmaṇa, will surely accept my command saying "amen !" (18)

तथोक्तो धर्मशीलेन भ्रात्रा तस्य हिते रतः।
लक्ष्मणः प्रविवेशेव स्वानि गात्राणि लज्जया॥ १९॥

Admonished thus by his eldest brother, Śrī Rāma, of virtuous disposition, Lakṣmaṇa, who was devoted to the interests of the latter, hid himself in his own limbs, as it were, out of shame. (19)

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीडितः प्रत्युवाच ह।
त्वां मन्ये द्रष्टुमायातः पिता दशरथः स्वयम्॥ २०॥

Put out of countenance to hear the aforesaid admonition, Lakṣmaṇa, they say, submitted as follows : "I believe our father, Emperor Daśaratha himself, has come to see you." (20)

व्रीडितं लक्ष्मणं दृष्ट्वा राघवः प्रत्युवाच ह।
एष मन्ये महाबाहुरिहास्मान् द्रष्टुमागतः॥ २१॥

Finding Lakṣmaṇa abashed, Śrī Rāma, a scion of Raghu, they say, replied as follows : "I too believe that the mighty-armed Emperor has personally come to see us here. (21)

अथवा नौ ध्रुवं मन्ये मन्यमानः सुखोचितौ।
वनवासमनुध्याय गृहाय प्रतिनेष्यति॥ २२॥

"Nay, considering us to be deserving of comfort and bearing in mind the privations attendant on residence in a forest, father will, I believe, surely take us back home. (22)

इमां चाप्येष वैदेहीमत्यन्तसुखसेविनीम्।
पिता मे राघवः श्रीमान् वनादादाय यास्यति॥ २३॥

"Again, my aforesaid father, the glorious Daśaratha, a scion of Raghu, will return to the capital taking with him from the forest this Sītā (a princess of the Videha kingdom) too, who has always enjoyed the utmost amenities of life. (23)

एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनोरमौ।
वायुवेगसमौ वीरौ जवनौ तुरगोत्तमौ॥ २४॥

"Here are to be clearly seen the two spirited and excellent fleet horses of noble breed, pleasing to the mind and vying with the wind in swiftness. (24)

स एष सुमहाकायः कम्पते वाहिनीमुखे।
नागः शत्रुंजयो नाम वृद्धस्तातस्य धीमतः॥ २५॥

"Here is the well-known gigantic and aged elephant, Śatruñjaya by name, of our wise father, rocking about at the head of the army. (25)

न तु पश्यामि तच्छत्रं पाण्डुरं लोकविश्रुतम्।
पितुर्दिव्यं महाभाग संशयो भवतीह मे॥ २६॥

"I, however, do not behold that white heavenly umbrella of my father, well-known in the world, O highly blessed one ! Doubt on this point fills my mind." (26)

वृक्षाग्रादवरोह त्वं कुरु लक्ष्मण मद्वचः।
इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह॥ २७॥

"Do my bidding, O Lakṣmaṇa, and climb you down from the tree-top." In these precise words did Śrī Rāma, whose mind was given to piety, address the celebrated Lakṣmaṇa, son of Sumitrā: so the tradition goes. (27)

अवतीर्य तु सालाग्रात् तस्मात् स समितिंजयः।
लक्ष्मणः प्राञ्जलिर्भूत्वा तस्थौ रामस्य पार्श्वतः॥ २८॥

Getting down from that top of the sāl tree, the aforesaid Lakṣmaṇa, the conqueror of hostile forces, for his part, stood by the side of Śrī Rāma with folded hands. (28)

भरतेनाथ संदिष्टा सम्मर्दो न भवेदिति।
समन्तात् तस्य शैलस्य सेना वासमकल्पयत्॥ २९॥

Admonished by Bharata in the words: "Let there be no molestation to the hermitage of Śrī Rāma", his army encamped round-about that mountain. (29)

अध्यर्धमिक्ष्वाकुचमूर्योजनं पर्वतस्य ह।
पार्श्वे न्यविशदावृत्य गजवाजिनराकुला॥ ३०॥

Occupying an area of one Yojana and a half, they say, the army of Bharata, of Ikṣwāku's line, full of elephants, horses and men, encamped by the side of the mountain. (30)

सा चित्रकूटे भरतेन सेना
धर्मं पुरस्कृत्य विधूय दर्पम्।
प्रसादनार्थं रघुनन्दनस्य
विरोचते नीतिमता प्रणीता॥ ३१॥

Brought with the purpose of propitiating Śrī Rāma, the delight of the Raghus, by Bharata, who was rich in the sense of propriety, placing righteousness in the forefront and shaking off vanity, the aforesaid army shone brightly in the vicinity of Citrakūṭa. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तनवतितमः सर्गः॥ ९७॥

Thus ends Canto Ninety-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टनवतितमः सर्गः

Canto XCVIII

Telling off Guha and Śatrughna with their followers to find out the hermitage of Śrī Rāma, Bharata himself, who was keen to see Śrī Rāma, goes out in search of his hermitage with the ministers, walking all the way and envying the good fortune of Sītā and Lakṣmaṇa, who were living with Śrī Rāma; and reaching the foot of a sāla tree and concluding the place from the presence of smoke nearby to be a human habitation and ruling out the possibility of any other human being living in that lonely forest, he eagerly hastens forward in the hope of meeting Śrī Rāma

निवेश्य सेनां तु विभुः पद्भ्यां पादवतां वरः।
अभिगन्तुं स काकुत्स्थमियेष गुरुवर्तकम्॥ १॥

Having encamped the army by the side of Citrakūṭa, the powerful Bharata, for his part, who was the foremost of those endowed with feet, desired to approach on foot Śrī Rāma (a scion of Kakutstha), who was implementing the words of his father. (1)

निविष्टमात्रे सैन्ये तु यथोद्देशं विनीतवत्।
भरतो भ्रातरं वाक्यं शत्रुघ्नमिदमब्रवीत्॥ २॥

The army having barely encamped in a well-behaved manner according to Bharata's directions, Bharata for his part spoke the following words to his younger brother, Śatrughna : (2)

क्षिप्रं वनमिदं सौम्य नरसंघैः समन्ततः।
लुब्धैश्च सहितैरेभिस्त्वमन्वेषितुमर्हसि॥ ३॥

"With these multitudes of men forming your retinue, accompanied by the Niṣādas, the followers of Guha, O gentle brother, you ought quickly to search this forest all round. (3)

गुहो ज्ञातिसहस्रेण शरचापासिपाणिना।
समन्वेषतु काकुत्स्थावस्मिन् परिवृतः स्वयम्॥ ४॥

"Let Guha, surrounded by a thousand of his clansmen, carrying each arrows, a bow and a sword in their hands, personally search for Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha, in this forest. (4)

अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः।
सह सर्वं चरिष्यामि पद्भ्यां परिवृतः स्वयम्॥ ५॥

"In the company of and surrounded by ministers and citizens, preceptors and other Brāhmaṇas, I shall personally go round the whole forest on foot. (5)

यावन्न रामं द्रक्ष्यामि लक्ष्मणं वा महाबलम्।
वैदेहीं वा महाभागां न मे शान्तिर्भविष्यति॥ ६॥

"There will be no peace to me until I see Śrī Rāma or the very mighty Lakṣmaṇa or the highly fortunate Sītā, a princess of the Videha territory. (6)

यावन्न चन्द्रसंकाशं तद् द्रक्ष्यामि शुभाननम्।
भ्रातुः पद्मविशालाक्षं न मे शान्तिर्भविष्यति॥ ७॥

"There will be no peace of mind to me until I look on the well-known blessed countenance of my elder brother, shining brightly like the full moon and distinguished by eyes big as the lotus. (7)

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोपमम्।
मुखं पश्यति रामस्य राजीवाक्षं महाद्युतिम्॥ ८॥

"Accomplished of purpose, indeed, is Lakṣmaṇa, son of Sumitrā, who beholds the highly resplendent face of Śrī Rāma, resembling the clear moon and marked with lotus-like eyes. (8)

यावन्न चरणौ भ्रातुः पार्थिवव्यञ्जनान्वितौ।
शिरसा प्रग्रहीष्यामि न मे शान्तिर्भविष्यति॥ ९॥

"There will be no peace of mind for me

until I hold firmly on my head the lotus-like feet of my elder brother, adorned with the marks of royalty (viz., the figures of a thunderbolt, flag, lotus, umbrella and so on), (9)

यावन्न राज्ये राज्यार्हः पितृपैतामहे स्थितः।
अभिषिक्तो जलक्लिन्नो न मे शान्तिर्भविष्यति॥ १०॥

"There will be no peace of mind to me until Śrī Rāma, who deserves the kingship, is installed on the ancestral throne, duly consecrated and wet with water after a ceremonial bath forming part of the consecration. (10)

कृतकृत्या महाभागा वैदेही जनकात्मजा।
भर्तारं सागरान्तायाः पृथिव्या यानुगच्छति॥ ११॥

"The highly blessed Sītā, a princess of the Videha territory, the daughter of Janaka, who follows in the footsteps of her husband, the protector of the earth extending up to the ocean, has accomplished her object. (11)

सुशुभश्चित्रकूटोऽसौ गिरिराजसमो गिरिः।
यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने॥ १२॥

"Highly blessed is this mountain Citrakūṭa, ranking with the Himalayan range, on which dwells Śrī Rāma (a scion of Kakutstha) as does Kubera, the god of riches, in the Caitraratha garden, which delights him. (12)

कृतकार्यमिदं दुर्गवनं व्यालनिषेवितम्।
यदध्यास्ते महाराजो रामः शस्त्रभृतां वरः॥ १३॥

"This forest, which is difficult of access and is infested with beasts of prey, and which the great king Rāma, the foremost of those wielding arms, is occupying at present is surely accomplished of purpose." (13)

एवमुक्त्वा महाबाहुर्भरतः पुरुषर्षभः।
पद्भ्यामेव महातेजाः प्रविवेश महद् वनम्॥ १४॥

Saying so, the mighty-armed Bharata, a jewel among men, who was endowed with exceptional glory, entered the great forest only on foot. (14)

स तानि द्रुमजालानि जातानि गिरिसानुषु।
पुष्पिताग्राणि मध्येन जगाम वदतां वरः॥ १५॥

That jewel among the eloquent passed through clusters of trees grown on mountain-peaks—trees whose tops were full of blossom. (15)

स गिरेश्चित्रकूटस्य सालमारुह्य सत्वरम्।
रामाश्रमगतस्याग्नेर्ददर्श ध्वजमुच्छ्रितम्॥ १६॥

Hastily climbing up a sāla tree standing on the Citrakūṭa mountain, he saw a towering column of smoke issuing from fire in Śrī Rāma's hermitage. (16)

तं दृष्ट्वा भरतः श्रीमान् मुमोद सहबान्धवः।
अत्र राम इति ज्ञात्वा गतः पारमिवाम्भसः॥ १७॥

Perceiving the smoke and concluding that Śrī Rāma was there, the glorious Bharata with his kinsman, Śatrughna, rejoiced like one who had reached the end of an expanse of water. (17)

स चित्रकूटे तु गिरौ निशम्य
रामाश्रमं पुण्यजनोपपन्नम्।
गुहेन सार्धं त्वरितो जगाम
पुनर्निवेश्यैव चमूं महात्मा॥ १८॥

Seeing on the Citrakūṭa mountain the hermitage of Śrī Rāma, frequented by holy men, and sending back to the camps the troops that had been sent by him in search of Śrī Rāma, the high-souled Bharata for his part proceeded with quick steps alongwith Guha to meet Śrī Rāma. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टनवतितमः सर्गः॥ ९८॥

Thus ends Canto Ninety-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवनवतितमः सर्गः

Canto XCIX

Requesting Vasiṣṭha to fetch his mothers and pressing forward, Bharata reaches the hut, made of leafy twigs, in which the three exiles were living. While attempting to hail Śrī Rāma, Sītā and Lakṣmaṇa on seeing them, he stumbles down even on an even ground, his eyes getting bedimmed with tears at the sight of their ascetic garb. Śrī Rāma hastens to lift him up and clasps him to his bosom. Sumantra and Guha as well meet Śrī Rāma and Lakṣmaṇa

निविष्टायां तु सेनायामुत्सुको भरतस्ततः।
जगाम भ्रातरं द्रष्टुं शत्रुघ्नमनुदर्शयन्॥ १॥

The army having encamped, Bharata for his part, keen as he was to see his elder brother, then proceeded to see him, pointing out on the way to Śatrughna the marks indicating the presence of a hermitage nearby. (1)

ऋषिं वसिष्ठं संदिश्य मातॄर्मे शीघ्रमानय।
इति त्वरितमग्रे स जगाम गुरुवत्सलः॥ २॥

Requesting Sage Vasiṣṭha in the following words: "Pray, fetch my mothers promptly," Bharata, who was fond of his elder brother, hastily pressed forward. (2)

सुमन्त्रस्त्वपि शत्रुघ्नमदूरादन्वपद्यत।
रामदर्शनजस्तर्षो भरतस्येव तस्य च॥ ३॥

Sumantra too for his part closely followed Śatrughna; for an ardent longing for the sight of Śrī Rāma possessed his heart too, as Bharata's. (3)

गच्छन्नेवाथ भरतस्तापसालयसंस्थिताम्।
भ्रातुः पर्णकुटीं श्रीमानुटजं च ददर्श ह॥ ४॥

Even while proceeding, Bharata, who was now radiant with joy at the prospect of meeting Śrī Rāma, beheld the hut made of leafy twigs, belonging to his elder brother and built after the style of hermits' dwellings, as well as another cottage enclosed with a wooden wall and provided with doors, intended for Sītā: so the tradition goes. (4)

शालायास्त्वग्रतस्तस्या ददर्श भरतस्तदा।
काष्ठानि चावभग्नानि पुष्पाण्यपचितानि च॥ ५॥

In front of that hut Bharata saw at that time hewn pieces of wood as well as flowers gathered for worship. (5)

स लक्ष्मणस्य रामस्य ददर्शाश्रममीयुषः।
कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित्॥ ६॥

He also perceived tokens for indicating the way made on trees here and there with blades of Kuśa grass and strips of cloth by Lakṣmaṇa and Śrī Rāma while returning to the hermitage from the riverside after a bath or with water fetched from the river. (6)

ददर्श च वने तस्मिन् महतः संचयान् कृतान्।
मृगाणां महिषाणां च करीषैः शीतकारणात्॥ ७॥

He further beheld in the vicinity of that cottage large heaps made of the dried dung of deer and wild buffaloes for protection against cold. (7)

गच्छन्नेव महाबाहुर्द्युतिमान् भरतस्तदा।
शत्रुघ्नं चाब्रवीद्धृष्टस्तानमात्यांश्च सर्वशः॥ ८॥

Nay, even while going, the mighty-armed Bharata, who was full of glory, spoke with delight as follows on that occasion to Śatrughna as well as to all those ministers that had accompanied him : (8)

मन्ये प्राप्ताः स्म तं देशं भरद्वाजो यमब्रवीत्।
नातिदूरे हि मन्येऽहं नदीं मन्दाकिनीमितः॥ ९॥

"I believe we have reached that region of which Ṛṣi Bharadwāja spoke to us. I conclude the river Mandākinī to be not very far from this place. (9)

उच्चैर्बद्धानि चीराणि लक्ष्मणेन भवेदयम्।
अभिज्ञानकृतः पन्था विकाले गन्तुमिच्छता॥ १०॥

"Since strips of cloth are seen fastened to the trees high up, this may be the path provided with identifications by Lakṣmaṇa wishing to go out for a bath or in order to bring water from the river at odd hours. (10)

इतश्चोदात्तदन्तानां कुञ्जराणां तरस्विनाम्।
शैलपार्श्वे परिक्रान्तमन्योन्यमभिगर्जताम्॥ ११॥

"Nay, on this side do swift-footed elephants, distinguished by huge tusks, roam about trumpeting at one another in the flanks of the mountain. (11)

यमेवाधातुमिच्छन्ति तापसाः सततं वने।
तस्यासौ दृश्यते धूमः संकुलः कृष्णवर्त्मनः॥ १२॥

"There can be seen the thick smoke of the sacred fire, which ascetics in a forest seek to preserve incessantly for pouring oblations into it both morning and evening. (12)

अत्राहं पुरुषव्याघ्रं गुरुसत्कारकारिणम्।
आर्यं द्रक्ष्यामि संहृष्टं महर्षिमिव राघवम्॥ १३॥

"Here I shall be able to see Śrī Rāma, a scion of Raghu, my elder brother, a veritable tiger among men, who shows respect to his elders, highly delighted like an eminent sage." (13)

अथ गत्वा मुहूर्तं तु चित्रकूटं स राघवः।
मन्दाकिनीमनु प्राप्तस्तं जनं चेदमब्रवीत्॥ १४॥

Then, going awhile, the celebrated Bharata, a scion of Raghu, for his part reached Citrakūṭa on the bank of the Mandākinī and spoke as follows to those men that had accompanied him : (14)

जगत्यां पुरुषव्याघ्र आस्ते वीरासने रतः।
जनेन्द्रो निर्जनं प्राप्य धिङ्मे जन्म सजीवितम्॥ १५॥

"Having reached a lonely place Śrī Rāma (a tiger among men), a ruler of the people, sits delighted on the bare ground in the posture of a hero (with his left foot placed on his right knee). Woe be to my birth alongwith my life ! (15)

मत्कृते व्यसनं प्राप्तो लोकनाथो महाद्युतिः।
सर्वान् कामान् परित्यज्य वने वसति राघवः॥ १६॥

" 'Fallen in adversity (in the shape of being deprived of his inheritance and exiled) on my account, Śrī Rāma, a scion of Raghu, the protector of the world, who is possessed of great splendour, is dwelling in the forest, having completely given up all enjoyments. (16)

इति लोकसमाक्रुष्टः पादेष्वद्य प्रसादयन्।
रामं तस्य पतिष्यामि सीताया लक्ष्मणस्य च॥ १७॥

"Reviled thus by the world, I shall fall at the feet of Śrī Rāma, Sītā and Lakṣmaṇa today with a view to propitiating them." (17)

एवं स विलपंस्तस्मिन् वने दशरथात्मजः।
ददर्श महतीं पुण्यां पर्णशालां मनोरमाम्॥ १८॥
सालतालाश्वकर्णानां पर्णैर्बहुभिरावृताम्।
विशालां मृदुभिस्तीर्णां कुशैर्वेदिमिवाध्वरे॥ १९॥

Wailing as aforesaid, the celebrated Bharata (son of Daśaratha) beheld in that forest a large and holy hut of leafy twigs pleasing to the mind and thatched with abundant leaves of sāla, palmyra and Aświakarṇa trees, and thus appearing from a distance like an extensive altar, softly overspread with blades of Kuśa grass in a sacrificial performance. (18-19)

शक्रायुधनिकाशैश्च कार्मुकैर्भारसाधनैः।
रुक्मपृष्ठैर्महासारैः शोभितां शत्रुबाधकैः॥ २०॥

The hut was adorned with very strong bows, plated with gold at the back and shining like rainbows, nay, instrumental in accomplishing great deeds and capable of causing pain to the enemy. (20)

अर्करश्मिप्रतीकाशैर्घोरैस्तूणगतैः शरैः।
शोभितां दीप्तवदनैः सर्पैर्भोगवतीमिव॥ २१॥

It was further graced with fearful arrows encased in quivers and shining like sunbeams, in the same way as Bhogavatī (the realm of Nāgas) is graced by serpents with incandescent hoods (21)

महारजतवासोभ्यामसिभ्यां च विराजिताम्।
रुक्मबिन्दुविचित्राभ्यां चर्मभ्यां चापि शोभिताम्॥ २२॥

The hut was also decked with a couple of swords encased in sheaths of gold and further adorned with two shields emblazoned with flowers of gold. (22)

गोधाङ्गुलित्रैरासक्तैश्चित्रकाञ्चनभूषितैः।
अरिसंघैरनाधृष्यां मृगैः सिंहगुहामिव॥ २३॥

Distinguished by gloves of iguana skin decked with excellent gold and hanging on walls, the hut was unassailable by hordes of enemies even as the lair of a lion is incapable of being assailed by deer. (23)

प्रागुदक्प्रवणां वेदिं विशालां दीप्तपावकाम्।
ददर्श भरतस्तत्र पुण्यां रामनिवेशने॥ २४॥

In that habitat of Śrī Rāma, Bharata also beheld a spacious holy altar inclining towards the south-east and with a lighted fire placed on it. (24)

निरीक्ष्य स मुहूर्तं तु ददर्श भरतो गुरुम्।
उटजे राममासीनं जटामण्डलधारिणम्॥ २५॥

Fixing his gaze awhile, Bharata for his part descried his elder brother, Śrī Rāma, seated in the hut wearing a rounded mass of matted hair on his head. (25)

कृष्णाजिनधरं तं तु चीरवल्कलवाससम्।
ददर्श राममासीनमभितः पावकोपमम्॥ २६॥

He saw the said Śrī Rāma wearing the skin of a black buck and clad in a strip of bark and resembling fire in brilliance, seated closeby. (26)

सिंहस्कन्धं महाबाहुं पुण्डरीकनिभेक्षणम्।
पृथिव्याः सागरान्ताया भर्तारं धर्मचारिणम्॥ २७॥
उपविष्टं महाबाहुं ब्रह्माणमिव शाश्वतम्।
स्थण्डिले दर्भसंस्तीर्णे सीतया लक्ष्मणेन च॥ २८॥

He saw the mighty-armed Śrī Rāma, the protector of the earth extending up to the ocean, who had shoulders resembling a lion's and eyes resembling a pair of lotuses and was given to the practice of virtue, seated like the eternal Brahmā (the creator) on a levelled and squared piece of ground strewn with blades of the sacred Kuśa grass, alongwith Sītā and Lakṣmaṇa. (27-28)

तं दृष्ट्वा भरतः श्रीमान् शोकमोहपरिप्लुतः।
अभ्यधावत धर्मात्मा भरतः केकयीसुतः॥ २९॥

Overwhelmed with agony and infatuation, the glorious Bharata, son of Kaikeyī, whose mind was given to piety, rushed towards him on seeing him. (29)

दृष्ट्वैव विललापार्तो बाष्पसंदिग्धया गिरा।
अशक्नुवन् वारयितुं धैर्याद् वचनमब्रुवन्॥ ३०॥

Distressed at his very sight, he wailed as follows in a voice choked with tears, unable as he was to restrain his agony through firmness and failing to articulate words : (30)

यः संसदि प्रकृतिभिर्भवेद् युक्त उपासितुम्।
वन्यैर्मृगैरुपासीनः सोऽयमास्ते ममाग्रजः॥ ३१॥

"Here is that very elder brother of mine sitting in the company of wild deer, who deserves to be attended upon by ministers in a royal assembly. (31)

वासोभिर्बहुसाहस्रैर्यो महात्मा पुरोचितः।
मृगाजिने सोऽयमिह प्रवस्ते धर्ममाचरन्॥ ३२॥

"The same exalted soul who was used to wearing clothes worth many thousands in the city of Ayodhyā, puts on in this forest today pieces of deerskin, one about his loins and the other as an upper garment, discharging his sacred obligation towards his father. (32)

अधारयद् यो विविधाश्चित्राः सुमनसः सदा।
सोऽयं जटाभारमिमं सहते राघवः कथम्॥ ३३॥

"How does the selfsame Śrī Rāma, a scion of Raghu, who ever adorned his head

with beautiful flowers of every description, endure now this burden of matted locks on his head? (33)

यस्य यज्ञैर्यथादिष्टैर्युक्तो धर्मस्य संचयः।
शरीरक्लेशसम्भूतं स धर्मं परिमार्गते॥ ३४॥

"He who deserved to acquire merit through sacrificial performances undertaken as enjoined by the scriptures, is striving after merit earned through mortification of the flesh ! (34)

चन्दनेन महार्हेण यस्याङ्गमुपसेवितम्।
मलेन तस्याङ्गमिदं कथमार्यस्य सेव्यते॥ ३५॥

"How is this person of my celebrated elder brother, which used to be adorned with sandal-paste of great value is now covered with dirt? (35)

मन्निमित्तमिदं दुःखं प्राप्तो रामः सुखोचितः।
धिग्जीवितं नृशंसस्य मम लोकविगर्हितम्॥ ३६॥

"Śrī Rāma, who deserves all kinds of comforts, has met with this misfortune on my account. Woe to my life, condemned by the world, cruel as I am." (36)

इत्येवं विलपन् दीनः प्रस्विन्नमुखपङ्कजः।
पादावप्राप्य रामस्य पपात भरतो रुदन्॥ ३७॥

Loudly wailing as aforesaid, Bharata, who was feeling miserable, his lotus-like countenance covered with perspiration, fell down crying, unable as he was to place his hands on the feet of Śrī Rāma. (37)

दुःखाभितप्तो भरतो राजपुत्रो महाबलः।
उक्त्वाऽऽर्येति सकृद् दीनं पुनर्नोवाच किंचन॥ ३८॥

Pitifully saying "O worshipful brother !" but once, the very mighty prince Bharata, tormented as he was with agony, said nothing further. (38)

बाष्पैः पिहितकण्ठश्च प्रेक्ष्य रामं यशस्विनम्।
आर्येत्येवाभिसंक्रुश्य व्याहर्तुं नाशकत् ततः॥ ३९॥

Nay, crying at the top of his voice "My noble brother !" only, on perceiving the illustrious Śrī Rāma, he could not speak further, his throat choked with tears. (39)

शत्रुघ्नश्चापि रामस्य ववन्दे चरणौ रुदन्।
तावुभौ च समालिङ्ग्य रामोऽप्यश्रूण्यवर्तयत्॥ ४०॥

Shedding tears, Śatrughna as well bowed down at the feet of Śrī Rāma. And closely embracing them both, Śrī Rāma too began dropping tears. (40)

ततः सुमन्त्रेण गुहेन चैव
समीयतू राजसुतावरण्ये।
दिवाकरश्चैव निशाकरश्च
यथाम्बरे शुक्रबृहस्पतिभ्याम्॥ ४१॥

The two princes, Śrī Rāma and Lakṣmaṇa, then embraced Sumantra as well as Guha in the forest, even as the Sun and the Moon conjoin with Venus and Jupiter in the heavens. (41)

तान् पार्थिवान् वारणयूथपार्हान्
समागतांस्तत्र महत्यरण्ये।
वनौकसस्तेऽभिसमीक्ष्य सर्वे
त्वश्रूण्यमुञ्चन् प्रविहाय हर्षम्॥ ४२॥

Perceiving the aforesaid princes, who deserved to ride on lordly elephants (lit., the leaders of herds of elephants), come together in that forest, all those dwellers in forests for their part began to shed tears totally giving up joy born of his blessed sight.(42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
नवनवतितमः सर्गः॥ ९९॥

Thus ends Canto Ninety-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

शततमः सर्गः

Canto C

Placing Bharata on his lap, Śrī Rāma gives him instruction in judicature under the pretext of inquiring after the welfare of his father and others

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि।
ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा॥ १॥

Śrī Rāma beheld Bharata fallen on the ground with folded hands, wearing matted locks on his head, clad in bark and as such painful to the sight like the sun at the time of universal destruction coming at the end of a cycle. (1)

कथंचिदभिविज्ञाय विवर्णवदनं कृशम्।
भ्रातरं भरतं रामः परिजग्राह पाणिना॥ २॥

Anyhow recognizing his younger brother, Bharata, pale-faced and emaciated as he was, Śrī Rāma lifted him up with his hand. (2)

आघ्राय रामस्तं मूर्ध्नि परिष्वज्य च राघवम्।
अङ्के भरतमारोप्य पर्यपृच्छत सादरम्॥ ३॥

Smelling the head of Bharata as a token of affection and embracing the scion of Raghu, nay, placing him on his lap, Śrī Rāma tenderly questioned him as follows : (3)

क्व नु तेऽभूत् पिता तात यदरण्यं त्वमागतः।
न हि त्वं जीवतस्तस्य वनमागन्तुमर्हसि॥ ४॥

"Where, I wonder, has our father gone, my darling, that you have come all the way to the forest, leaving him alone? So long as he is alive, you ought not to have come to the forest under any circumstances. (4)

चिरस्य बत पश्यामि दूराद् भरतमागतम्।
दुष्प्रतीकमरण्येऽस्मिन् किं तात वनमागतः॥ ५॥

"I am glad I behold after a long time Bharata, though difficult to recognize because of his pale countenance and emaciated limbs, come to this forest from a distant land (the home of his maternal grandfather). How have you come to the forest, my darling? (5)

कच्चिन्नु धरते तात राजा यत् त्वमिहागतः।
कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः॥ ६॥

"Does the king, our father, survive, I ask you, that you have come to this place? I hope the miserable king has not departed to the other world all of a sudden. (6)

कच्चित् सौम्य न ते राज्यं भ्रष्टं बालस्य शाश्वतम्।
कच्चिच्छुश्रूषसे तात पितुः सत्यपराक्रम॥ ७॥

"I hope, O gentle brother, your sovereignty, which has come down from eternity, has not been lost, tender of age as you are? Are you rendering service to our father, my darling of unfailing prowess? (7)

कच्चिद् दशरथो राजा कुशली सत्यसंगरः।
राजसूयाश्वमेधानामाहर्ता धर्मनिश्चितः॥ ८॥

"Is King Daśaratha, our father, who is true to his promise and has performed a number of Rājasūya and Aśwamedha sacrifices, and who is resolute upon righteousness, enjoying good health? (8)

स कच्चिद् ब्राह्मणो विद्वान् धर्मनित्यो महाद्युतिः।
इक्ष्वाकूणामुपाध्यायो यथावत् तात पूज्यते॥ ९॥

"Is the celebrated Vasiṣṭha, the preceptor of the Ikṣwākus, who has realized Brahma, or is a mind-born son of Brahmā, is learned in all the branches of knowledge, ever devoted to virtue and possessed of great splendour, duly honoured by you, my darling? (9)

तात कच्चिच्च कौसल्या सुमित्रा च प्रजावती।
सुखिनी कच्चिदार्या च देवी नन्दति कैकयी॥ १०॥

"Is Kausalyā as well as Sumitrā, who is blessed with good progeny, happy? I

hope the glorious mother Kaikeyī too is rejoicing (because of my exile and Your ascension to the throne of Ayodhyā). (10)

कच्चिद् विनयसम्पन्नः कुलपुत्रो बहुश्रुतः।
अनसूयुरनुद्रष्टा सत्कृतस्ते पुरोहितः॥ ११॥

"Is your personal priest a son of Vasiṣṭha, who is rich in humility, born of a noble pedigree, a man of extensive learning, free from spite and skilled in all pious and sacred rites—treated with honour by you? (11)

कच्चिदग्निषु ते युक्तो विधिज्ञो मतिमानृजुः।
हुतं च होष्यमाणं च काले वेदयते सदा॥ १२॥

"Does the priest, employed by you to look after the sacred fires, who is well-versed in the procedure of conducting sacrificial performances, is endowed with intelligence and guileless of disposition, invariably inform you in time about a sacred fire having already been or going to be fed with oblations? (12)

कच्चिद् देवान् पितॄन् भृत्यान् गुरून् पितृसमानपि।
वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे॥ १३॥

"Do you hold in high esteem gods and manes, dependants, elders, kinsmen of your father's age, the aged, the physicians as well as the Brāhmaṇas, my darling? (13)

इष्वस्त्रवरसम्पन्नमर्थशास्त्रविशारदम्।
सुधन्वानमुपाध्यायं कच्चित् त्वं तात मन्यसे॥ १४॥

"Do you respect Sudhanvā, your teacher of the science of archery, who is equipped with knowledge relating to the use of excellent arrows discharged without uttering spells and missiles propelled with the utterance of spells and well-versed in political economy? (14)

कच्चिदात्मसमाः शूराः श्रुतवन्तो जितेन्द्रियाः।
कुलीनाश्चेङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः॥ १५॥

"I hope counsellors who are valiant like you and full of learning, have controlled their senses, are born of a high pedigree and know the meaning of signs, have been secured by you, my darling! (15)

मन्त्रो विजयमूलं हि राज्ञां भवति राघव।
सुसंवृतो मन्त्रिधुरैरमात्यैः शास्त्रकोविदैः॥ १६॥

"A secret well-guarded by ministers who are the foremost counsellors and well-versed in politics is the root of victory of kings, O scion of Raghu! (16)

कच्चिन्निद्रावशं नैषि कच्चित् कालेऽवबुध्यसे।
कच्चिच्चापररात्रेषु चिन्तयस्यर्थनैपुणम्॥ १७॥

"I hope you do not fall a prey to excess of sleep and wake betimes. And do you contemplate during the late hours of the night on the methods of acquiring wealth?(17)

कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिः सह।
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रं न परिधावति॥ १८॥

"I hope you do not deliberate alone without consulting anyone nor do you take counsel with many. I hope the decision arrived at by you through deliberation with your counsellors does not reach the public before it is carried out. (18)

कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम्।
क्षिप्रमारभसे कर्म न दीर्घयसि राघव॥ १९॥

"I hope, considering your interest fully, you launch an enterprise betimes with a modest beginning but pregnant with great potentialities, and do not defer it, O scion of Raghu? (19)

कच्चिन्नु सुकृतान्येव कृतरूपाणि वा पुनः।
विदुस्ते सर्वकार्याणि न कर्तव्यानि पार्थिवाः॥ २०॥

"I hope your vassals actually know of all your projects only when they have been duly carried out or at least well-nigh carried out and not so long as they are yet to be carried out. (20)

कच्चिन्न तर्कैर्युक्त्या वा ये चाप्यपरिकीर्तिताः।
त्वया वा तव वामात्यैर्बुध्यते तात मन्त्रितम्॥ २१॥

"I hope your deliberations, which have not been proclaimed are not known to

others through surmises or reasoning and the deliberations of others are known (before they materialize) by yourself or by your ministers. (21)

कच्चित् सहस्रैर्मूर्खाणामेकमिच्छसि पण्डितम्।
पण्डितो ह्यर्थकृच्छ्रेषु कुर्यान्निःश्रेयसं महत्॥ २२॥

"I hope you prefer one learned man to thousands of fools inasmuch as a learned man is calculated to do immense good in financial crises. (22)

सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः।
अथवाप्ययुतान्येव नास्ति तेषु सहायता॥ २३॥

"If a king maintains thousands or even tens of thousands of fools, no assistance can be expected from them in times of need. (23)

एकोऽप्यमात्यो मेधावी शूरो दक्षो विचक्षणः।
राजानं राजपुत्रं वा प्रापयेन्महतीं श्रियम्॥ २४॥

"Even one minister who is talented, valiant, clever and well-versed in politics can bring a large fortune to a king or prince. (24)

कच्चिन्मुख्या महत्स्वेव मध्यमेषु च मध्यमाः।
जघन्याश्च जघन्येषु भृत्यास्ते तात योजिताः॥ २५॥

"I hope high-class servants are entrusted by you with important duties, middling ones with second-rate affairs and third-grade servants with menial duties, my darling! (25)

अमात्यानुपधातीतान् पितृपैतामहान् शुचीन्।
श्रेष्ठान् श्रेष्ठेषु कच्चित् त्वं नियोजयसि कर्मसु॥ २६॥

"I hope you entrust first-rate ministers, who are past all tests of loyalty, are hereditary servants of the crown and honest, with the highest duties. (26)

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजिताः प्रजाः।
राष्ट्रे तवावजानन्ति मन्त्रिणः कैकयीसुत॥ २७॥

"I hope, sore agitated by stern rule, the people in your state do not show disrespect to your ministers, O son of Kaikeyī? (27)

कच्चित् त्वां नावजानन्ति याजकाः पतितं यथा।
उग्रप्रतिग्रहीतारं कामयानमिव स्त्रियः॥ २८॥

"I hope priests conducting sacrifices for the benefit of others do not disregard you (by refusing to officiate at your sacrifices) as they would a fallen man or even as matrons would despise their own husband who had taken to wife a lowborn woman and was excessively fond of her. (28)

उपायकुशलं वैद्यं भृत्यसंदूषणे रतम्।
शूरमैश्वर्यकामं च यो हन्ति न स हन्यते॥ २९॥

"He who does not get rid of a physician adept in devices of aggravating a malady, a servant intent on bringing disgrace (to his master) and a gallant warrior seeking kingly power is himself killed by these. (29)

कच्चिद् धृष्टश्च शूरश्च धृतिमान् मतिमान् शुचिः।
कुलीनश्चानुरक्तश्च दक्षः सेनापतिः कृतः॥ ३०॥

"I hope a man, who is ever pleased and full of resolution, gallant and talented, spotless of character and well-born, devoted and clever, has been appointed by you as the generalissimo? (30)

बलवन्तश्च कच्चित् ते मुख्या युद्धविशारदाः।
दृष्टापदाना विक्रान्तास्त्वया सत्कृत्य मानिताः॥ ३१॥

"Have the foremost of your heroic warriors, who are possessed of might and skilled in warfare, and whose prowess has been treated with honour by you, after being politely received? (31)

कच्चिद् बलस्य भक्तं च वेतनं च यथोचितम्।
सम्प्राप्तकालं दातव्यं ददासि न विलम्बसे॥ ३२॥

"I hope you distribute daily provisions and disburse the monthly salary due to them at the opportune time in a suitable manner and do not defer their payment. (32)

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः।
भर्तुरप्यतिकुप्यन्ति सोऽनर्थः सुमहान् कृतः॥ ३३॥

"Salaried servants surely and positively get enraged even at their master when the distribution of their provisions and the

disbursal of their salary are delayed and that itself is a very great harm done to the State. (33)

कच्चित् सर्वेऽनुरक्तास्त्वां कुलपुत्राः प्रधानतः।
कच्चित् प्राणांस्तवार्थेषु संत्यजन्ति समाहिताः॥ ३४॥

"I hope all the principal members of your race, the Kṣatriyas, are devoted to you? And do they devoutly and cheerfully lay down their lives for your sake? (34)

कच्चिज्जानपदो विद्वान् दक्षिणः प्रतिभानवान्।
यथोक्तवादी दूतस्ते कृतो भरत पण्डितः॥ ३५॥

"Has a man of your own state, who is learned, clever, ready-witted and capable of delivering messages correctly, nay, who is able to distinguish between right and wrong, been appointed by you as an ambassador, O Bharata? (35)

कच्चिदष्टादशान्येषु स्वपक्षे दश पञ्च च।
त्रिभिस्त्रिभिरविज्ञातैर्वेत्सि तीर्थानि चारकैः॥ ३६॥

"Do you keep an eye on the eighteen functionaries* of the enemies and the fiteen functionaries of your own side through three unknown spies told off for each? (36)

कच्चिद् व्यपास्तानहितान् प्रतियातांश्च सर्वदा।
दुर्बलाननवज्ञाय वर्तसे रिपुसूदन॥ ३७॥

"I hope you remain ever mindful of your enemies expelled from their home by you and since returned, even though they are apparently weak, O destroyer of foes! (37)

कच्चिन्न लोकायतिकान् ब्राह्मणांस्तात सेवसे।
अनर्थकुशला ह्येते बालाः पण्डितमानिनः॥ ३८॥

"I hope you do not patronize atheistic Brāhmaṇs; O dear brother: for, ignorant and conceited as they are, they are skilled only in perverting the mind and thereby diverting people from the righteous path. (38)

धर्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः।
बुद्धिमान्वीक्षिकीं प्राप्य निरर्थं प्रवदन्ति ते॥ ३९॥

"Banking solely on their logical acumen, these men of perverted intellect preach nonsense even in the presence of foremost books on Dharma (piety). (39)

वीरैरध्युषितां पूर्वमस्माकं तात पूर्वकैः।
सत्यनामां दृढद्वारां हस्त्यश्वरथसंकुलाम्॥ ४०॥
ब्राह्मणैः क्षत्रियैर्वैश्यैः स्वकर्मनिरतैः सदा।
जितेन्द्रियैर्महोत्साहैर्वृतामार्यैः सहस्रशः॥ ४१॥
प्रासादैर्विविधाकारैर्वृतां वैद्यजनाकुलाम्।
कच्चित् समुदितां स्फीतामयोध्यां परिरक्षसे॥ ४२॥

"I hope you protect on all sides the prosperous city of Ayodhyā, rightly so-called because of its being unassailable, which has been occupied in the past, O dear brother, by our heroic forbears, which is provided with strong gates and remains crowded with elephants, horses and chariots, which is inhabited in thousands by noble Brāhmaṇas (members of the priestly class), Kṣatriyas (members of the warrior class) and Vaiśyas (members of the agriculturist

* "They are: (1) the chief minister, (2) the king's family priest, (3) the crown prince, (4) the generalissimo, (5) the chief warder, (6) the chamberlain (अन्तःपुराध्यक्ष), (7) the superintendent of jails (कारागाराध्यक्ष), (8) the chancellor of the exchequer (धनाध्यक्ष), (9) the herald (राजराजाज्ञया आज्ञाप्येषु वक्ता), (10) the government advocate (प्राड्विवाकसंज्ञो व्यवहारप्रष्टा), (11) the judge (धर्मासनाधिकृतः), (12) the assessor (व्यवहारनिर्णेता सभ्याख्यः), (13) the officer disbursing salaries to army men (सेनाया जीवनभृतिदानाध्यक्षः), (14) the officer drawing money from the state exchequer to disburse the workmen's wages (कर्मान्ते वेतनग्राही), (15) the city Kotawāla (नगररक्षकः), (16) the protector of the borders of a kingdom, who also performed the duties of a forester (राष्ट्रान्तःपालकः अयमेवाटविकः), (17) the magistrate (दुष्टानां दण्डनाधिकारी) and (18) the officer entrusted with the conservation of waters, hills, forests and tracts difficult of access (जलगिरिवनदुर्गस्थलपालः). Another commentator interprets धनाध्यक्षः to mean a revenue collector (अर्थसंचयकृत्), and सभ्यः to mean an officer who kept the council chamber in good order, allotted seats to the councillors according to thier rank of precedence, maintained order among the councillors and looked to the personal safety of the councillors while they were holding their deliberations. The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three, viz., the chief minister, the family priest and the crown prince."

and trading classes)—who are ever devoted to their respective duties, have subdued their senses and are full of great zeal—nay, which is crowded with palatial buildings of various patterns and is thronged with learned men and full of highly contented people. (40—42)

कच्चिच्चैत्यशतैर्जुष्टः सुनिविष्टजनाकुलः।
देवस्थानैः प्रपाभिश्च तटाकैश्चोपशोभितः॥ ४३॥
प्रहृष्टनरनारीकः समाजोत्सवशोभितः।
सुकृष्टसीमापशुमान् हिंसाभिरभिवर्जितः॥ ४४॥
अदेवमातृको रम्यः श्वापदैः परिवर्जितः।
परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः॥ ४५॥
विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः।
कच्चिज्जनपदः स्फीतः सुखं वसति राघव॥ ४६॥

"I hope the kingdom of Ayodhyā—which is overspread with hundreds of altars constructed for sacrificial performances and crowded with well-established men, which is adorned with temples, sheds where water is stocked for free distribution to passers-by and tanks, and peopled with highly delighted men and women, which is graced by social festivities and is full of well-cultivated fields and abounds in cattle, which is totally free from violence and does not depend exclusively on rains for its agricultural products, which is charming in point of topography and is purged of beasts of prey, which is completely rid of all fears and is studded with mines, nay, which is bereft of sinful men and was well-protected by our forbears—is prosperous and faring well, O scion of Raghu! (43—46)

कच्चित् ते दयिताः सर्वे कृषिगोरक्षजीविनः।
वार्तायां संश्रितस्तात लोकोऽयं सुखमेधते॥ ४७॥

"I hope the Vaiśyas, who live by agriculture and rearing the bovine race, are all loved by you. Are these people, depending as they do on the vocation of a Vaiśya, viz., trade, agriculture and breeding of cattle, thriving well at present, O dear brother? (47)

तेषां गुप्तिपरीहारैः कच्चित् ते भरणं कृतम्।
रक्ष्या हि राज्ञा धर्मेण सर्वे विषयवासिनः॥ ४८॥

"I hope protection has been afforded by you to them by making available to them the objects desired by them and warding off evil; for all the inhabitants of one's land deserve to be protected righteously by a king. (48)

कच्चित् स्त्रियः सान्त्वयसे कच्चित् तास्ते सुरक्षिताः।
कच्चिन्न श्रद्दधास्यासां कच्चिद् गुह्यं न भाषसे॥ ४९॥

"Do you keep your womenfolk pacified? Are they duly protected by you? I hope you do not repose excessive faith in them and do not confide your secrets to them. (49)

कच्चिन्नागवनं गुप्तं कच्चित् ते सन्ति धेनुकाः।
कच्चिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि॥ ५०॥

"Are the forests which are the home of elephants preserved by you? Are milch cows in abundance with you? I hope you do not feel satisfied with the existing number of female elephants, horses and elephants owned by you. (50)

कच्चिद् दर्शयसे नित्यं मानुषाणां विभूषितम्।
उत्थायोत्थाय पूर्वाह्णे राजपुत्र महापथे॥ ५१॥

"Getting up regularly everyday do you show yourself well-adorned to the people in the assembly hall in the forenoon, O prince? (51)

कच्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्तेऽविशङ्कया।
सर्वे वा पुनरुत्सृष्टा मध्यमेवात्र कारणम्॥ ५२॥

"I hope all your workmen do not appear unhesitatingly before you nor are they kept altogether out of your sight. In fact, a middle course is undoubtedly profitable in this behalf. (52)

कच्चिद् दुर्गाणि सर्वाणि धनधान्यायुधोदकैः।
यन्त्रैश्च प्रतिपूर्णानि तथा शिल्पिधनुर्धरैः॥ ५३॥

"Are all your fortifications fully supplied with wealth and provisions, arms and water, mechanical contrivances and equipped with artisans and bowmen? (53)

आयस्ते विपुलः कच्चित् कच्चिदल्पतरो व्ययः।
अपात्रेषु न ते कच्चित् कोषो गच्छति राघव॥ ५४॥

"Is your income sufficiently large to meet your expenses and your expenditure comparatively less? I hope your wealth does not go to undeserving men, O scion of Raghu! (54)

देवतार्थे च पित्रर्थे ब्राह्मणाभ्यागतेषु च।
योधेषु मित्रवर्गेषु कच्चिद् गच्छति ते व्ययः॥ ५५॥

"I further hope your wealth is expended exclusively in the cause of gods and manes as well as over the Brāhmaṇas and unexpected visitors, warriors and hosts of friends. (55)

कच्चिदार्योऽपि शुद्धात्मा क्षारितश्चापकर्मणा।
अदृष्टः शास्त्रकुशलैर्न लोभाद् बध्यते शुचिः॥ ५६॥

"I hope no pious soul, who is pure of mind and sinless, is convicted from greed, when charged with some offence, though not found guilty by those well-versed in law-books. (56)

गृहीतश्चैव पृष्टश्च काले दृष्टः सकारणः।
कच्चिन्न मुच्यते चोरो धनलोभान्नरर्षभ॥ ५७॥

"I hope no thief who has been detected at the time of theft and apprehended on sufficient ground and also questioned and found guilty is released on account of greed of wealth, O jewel among men ! (57)

व्यसने कच्चिदाढ्यस्य दुर्बलस्य च राघव।
अर्थं विरागाः पश्यन्ति तवामात्या बहुश्रुताः॥ ५८॥

"In an unhappy contention between an affluent and a financially feeble man, O scion of Raghu, do your ministers of vast learning judge the case impartially? (58)

यानि मिथ्याभिशस्तानां पतन्त्यश्रूणि राघव।
तानि पुत्रपशून् घ्नन्ति प्रीत्यर्थमनुशासतः॥ ५९॥

"The tears that drop from the eyes of men falsely convicted, O scion of Raghu, destroy the sons and cattle of a king who rules the people merely for the sake of pleasure, caring little for equity and justice. (59)

कच्चिद् वृद्धांश्च बालांश्च वैद्यान् मुख्यांश्च राघव।
दानेन मनसा वाचा त्रिभिरेतैर्बुभूषसे॥ ६०॥

"Do you seek, O scion of Raghu, to win over the elders, children and foremost physicians by the following three means, viz., gifts, a loving mind and polite words? (60)

कच्चिद् गुरूंश्च वृद्धांश्च तापसान् देवतातिथीन्।
चैत्यांश्च सर्वान् सिद्धार्थान् ब्राह्मणांश्च नमस्यसि॥ ६१॥

"Do you greet your teachers and elders, ascetics, deities and unexpected visitors as well as all the trees standing at crossroads and believed to be the abode of gods and Brāhmaṇas who have achieved the object of their life through their learning, character and austerities? (61)

कच्चिदर्थेन वा धर्ममर्थं धर्मेण वा पुनः।
उभौ वा प्रीतिलोभेन कामेन न विबाधसे॥ ६२॥

"I hope you do not cause interruption in your religious practices by your excessive devotion to wealth and devoting the morning hours and forenoon to the pursuit of wealth and other secular interests, nor do you mar your earthly interests by your over-emphasis on religion (and allowing your religious duties to encroach upon the midday hours and afternoon reserved for the pursuit of wealth and other secular interests) nor do you mar both your religious and secular interests by your self-indulgence in the form of avidity for gratification of the senses. (62)

कच्चिदर्थं च कामं च धर्मं च जयतां वर।
विभज्य काले कालज्ञ सर्वान् वरद सेवसे॥ ६३॥

"Do you pursue all the three objects of human pursuit, viz., wealth and the delights of sense and religion only during the hours allotted to each,* O bestower of boons,

* Our Smṛti texts enjoin the pursuit of religion during the morning hours and forenoon, the pursuit of wealth during the daytime and the pursuit of pleasure during the first quarter of the night.

dividing them according to time, O jewel among the victorious, knowing as you do the time appropriate for each? (63)

कच्चित् ते ब्राह्मणाः शर्म सर्वशास्त्रार्थकोविदाः।
आशंसन्ते महाप्राज्ञ पौरजानपदैः सह॥ ६४॥

"Do the Brāhmaṇas that have thoroughly grasped the meaning of all the scriptures pray for your welfare alongwith the citizens of Ayodhyā and the people of the countryside, O exceptionally wise prince? (64)

नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम्।
अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तिताम्॥ ६५॥
एकचिन्तनमर्थानामनर्थज्ञैश्च मन्त्रणम्।
निश्चितानामनारम्भं मन्त्रस्यापरिरक्षणम्॥ ६६॥
मङ्गलाद्यप्रयोगं च प्रत्युत्थानं च सर्वतः।
कच्चित् त्वं वर्जयस्येतान् राजदोषांश्चतुर्दश॥ ६७॥

"Do you abjure the following fourteen failings of kings, viz., disbelief in the other world, mendacity (through greed etc.,) anger, neglect of kingly duties, procrastination, shunning the wise, sloth, thraldom of the five senses, devoting thought to the affairs of the State without seeking the advice of others (ministers etc.,) taking counsel with those of perverted insight, failure to launch projects already decided upon, failure to keep secrets, failure to utter auspicious words at the beginning of every undertaking and rising from one's seat indiscriminately to receive all who happen to approach him? (65—67)

दशपञ्चचतुर्वर्गान् सप्तवर्गं च तत्त्वतः।
अष्टवर्गं त्रिवर्गं च विद्यास्तिस्रश्च राघव॥ ६८॥
इन्द्रियाणां जयं बुद्ध्वा षाड्गुण्यं दैवमानुषम्।
कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलम्॥ ६९॥
यात्रादण्डविधानं च द्वियोनी संधिविग्रहौ।
कच्चिदेतान् महाप्राज्ञ यथावदनुमन्यसे॥ ७०॥

"I hope you deal properly after knowing them in reality with the well-known ten evils born of concupiscence, the five kinds of fortifications, the four expedients recommended for kings, the seven important limbs of a state, the eight evils born of anger or the eight measures conducive to the welfare of a state, the three worldly objects of human pursuit, viz., religious merit, material wealth and sensuous enjoyment, or the three kinds of power (viz., energy or उत्साहशक्ति, the power of dominion or प्रभुशक्ति and the power of counsel or मन्त्रनाशक्ति), the three branches of learning (viz., the three Vedas or त्रयी, the knowledge relating to agriculture, commerce and other vocational pursuits or वार्ता and political science or दण्डनीति), subjugation of the senses, the six strategic expedients (viz., coming to terms with the enemy—संधि, waging war against him—विग्रह, marching against him—यानम्, biding one's time to seek a favourable opportunity—आसनम्, causing dissension in the enemy's ranks—द्वैधम् and seeking the protection of a powerful ally—आश्रय[1]; adversity brought about by divine agencies such as fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestilence, and by human agencies such as officials, thieves, enemies, a king's favourites and the king himself when actuated by greed[2]; the stern duty of a king as dictated by policy, such as to win over enemy's men whose emoluments have been withheld, who are greedy or haughty, who have suffered indignity at his hands, who are irate or have been provoked by him for no reason, who are afraid or have been intimidated,[3] the following twenty types of monarchs who are not worth negotiating with, viz., 1. a king who is yet a child, or 2. aged, 3. who has

1. संधिर्ना विग्रहो यानमासनं द्वैधमाश्रयः ।
2. हुताशनो जलं व्याधिर्दुर्भिक्षो मरकस्तथा । इत्येतद्दैवम्। मानुषं तु—
आयुक्तकेभ्यश्चोरेभ्यः परेभ्यो राजवल्लभात् । पृथ्वीपतिलोभाच्च व्यसनं मानुषं त्विदम्॥
3. अलब्धवेतनो लुब्धो मानी चाप्यवमानितः । क्रुद्धश्च क्रोधितोऽकस्मात्तथा भीतश्च भीषितः॥
भेद्याः शत्रौ तु चत्वारो नृपकृत्यमिदं स्मृतम् ।

been ailing for a long time, 4. who has been ostracised by his own kith and kin, 5. who is pusillanimous, or 6. is surrounded by cowards, 7. who is greedy, or 8. has greedy associates, 9. who has estranged his ministers and others, 10. who is extremely voluptuous, 11. who confers with fickle-minded persons, 12. who speaks ill of divine beings and Brāhmaṇas, 13. who is ill-fated and 14. a fatalist, 15. who is afflicted by famine, and 16. by military reverses, 17. who mostly remains away from home, 18. who has numerous enemies, 19. who is in the clutches of adverse times, and 20. who is not devoted to truth and piety*; the entire population of the State; setting forth on an expedition for conquest against an enemy; drawing up an army in battle-array; coming to terms with an enemy and waging war against him, the first of which serves as a ground for the two policies of duplicity and seeking the protection of a powerful enemy, while the other serves as a ground for the other two policies of marching against the enemy and biding time to seek a favourable opportunity to march against an enemy, O highly intelligent scion of Raghu ! (68—70)

मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा।
कच्चित् समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे बुध॥ ७१॥

"Do you hold consultation in accordance with scriptural injunctions with only four or three selected counsellors collectively or severally to guard against a split among them and to prevent the secrets from leaking out, O wise one? (71)

कच्चित् ते सफला वेदाः कच्चित् ते सफलाः क्रियाः।
कच्चित् ते सफला दाराः कच्चित् ते सफलं श्रुतम्॥ ७२॥

"Has your study of the Vedas borne fruit in the shape of moulding your conduct according to their injunctions? Are your undertakings fruitful? Has your spouse given birth to offspring? Has your learning borne fruit in the shape of culture and humility? (72)

कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघव।
आयुष्या च यशस्या च धर्मकामार्थसंहिता॥ ७३॥

"I hope your conclusion is precisely the same as mine, which has been set forth in the foregoing verses, O scion of Raghu, and which is conducive to longevity and fame and is attended with religious merit, enjoyment and wealth. (73)

यां वृत्तिं वर्तते तातो यां च नः प्रपितामहः।
तां वृत्तिं वर्तसे कच्चिद् या च सत्पथगा शुभा॥ ७४॥

"Do you follow the way of life which our father treads and which our forbears trod, nay, which is in accord with the way of the virtuous and which is righteous in itself? (74)

कच्चित् स्वादुकृतं भोज्यमेको नाश्नासि राघव।
कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि॥ ७५॥

"I hope you do not partake by yourself of food nicely cooked. I hope you offer it to friends who seek it. (75)

राजा तु धर्मेण हि पालयित्वा
महीपतिर्दण्डधरः प्रजानाम्।
अवाप्य कृत्स्नां वसुधां यथाव-
दितश्च्युतः स्वर्गमुपैति विद्वान्॥ ७६॥

"Having obtained as his share, and ruled in the right way over the entire globe, a wise Kṣatriya holds sway over the earth

* बालो वृद्धो दीर्घरोगी तथा ज्ञातिबहिष्कृतः। भीरुको भीरुजनको लुब्धो लुब्धजनस्तथा॥
विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान्। अनेकचित्तमन्त्रश्च देवब्राह्मणनिन्दकः॥
दैवोपहतकश्चैव दैवचिन्तक एव च। दुर्भिक्षव्यसनोपेतो बलव्यसनसंयुतः॥
अदेशस्थो बहुरिपुर्युक्तोऽकालेन यश्च वै। सत्यधर्मारतश्चैव विंशतिः पुरुषा अमी॥
एतैः संधिं न कुर्वीत विगृह्णीयात्तु केवलम्।

and administering justice to the people quite in consonance with righteousness surely ascends to heaven when detached from this mortal body." (76)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे शततमः सर्गः ॥ १०० ॥

Thus ends Canto One hundred in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Questioned as to what made him give up the sovereignty of Ayodhyā and enter the forest in the garb of an ascetic, Bharata reproaches his mother and implores his elder brother to accept the kingship and return to Ayodhyā. Śrī Rāma, however, pleads that the command of their father is supreme and must be implicitly obeyed by both of them, the first part of it enjoining the exile of the elder brother being binding on him and the second part bequeathing the kingdom to Bharata being binding on the latter

तं तु रामः समाज्ञाय भ्रातरं गुरुवत्सलम्।
लक्ष्मणेन सह भ्रात्रा प्रष्टुं समुपचक्रमे॥ १॥

Concluding from his ascetic garb, the aforesaid Bharata to be full of love to himself (his elder brother), Śrī Rāma for his part alongwith Lakṣmaṇa duly started questioning Bharata as follows : (1)

किमेतदिच्छेयमहं श्रोतुं प्रव्याहृतं त्वया।
यस्मात् त्वमागतो देशमिमं चीरजटाजिनी॥ २॥

"I wish to hear explained by you wherefore it is that you have come all the way to this region, clad in the bark of trees and deerskin and wearing matted locks on your head. (2)

यन्निमित्तमिमं देशं कृष्णाजिनजटाधरः।
हित्वा राज्यं प्रविष्टस्त्वं तत् सर्वं वक्तुमर्हसि॥ ३॥

"What for have you entered this region, wearing the skin of a black buck on your person and matted locks on your head, relinquishing the sovereignty? Please state all this clearly." (3)

इत्युक्तः केकयीपुत्रः काकुत्स्थेन महात्मना।
प्रगृह्य बलवद् भूयः प्राञ्जलिर्वाक्यमब्रवीत्॥ ४॥

Addressed in the aforesaid words once again by the high-souled Śrī Rāma (a scion of Kakutstha) closely embracing him, Bharata (the son of Kaikeyī) made the following submission with folded hands : (4)

आर्य तातः परित्यज्य कृत्वा कर्म सुदुष्करम्।
गतः स्वर्गं महाबाहुः पुत्रशोकाभिपीडितः॥ ५॥
स्त्रिया नियुक्तः कैकेय्या मम मात्रा परंतप।
चकार सा महत्पापमिदमात्मयशोहरम्॥ ६॥

"Having performed a deed in the shape of disinheriting and exiling his own eldest son, most difficult to perform, as urged by his favourite spouse and my mother, Kaikeyī, and abandoning us all, our mighty-armed father ascended to heaven, sore stricken as he was with grief caused by separation from his most beloved son, O tormentor of foes ! In this way she perpetrated this great sin, that has taken away her own reputation, O noble brother ! (5-6)

सा राज्यफलमप्राप्य विधवा शोककर्शिता।
पतिष्यति महाघोरे नरके जननी मम॥ ७॥

"Failing to gain the prize in the shape of sovereignty, my widowed mother, emaciated as she is with grief, will descend into a most frightful hell. (7)

तस्य मे दासभूतस्य प्रसादं कर्तुमर्हसि।
अभिषिञ्चस्व चाद्यैव राज्येन मघवानिव॥ ८॥

"Be pleased to bestow this favour on me, your notorious slave, and have yourself consecrated like Indra, the ruler of gods, for the kingship of Ayodhyā. (8)

इमाः प्रकृतयः सर्वा विधवा मातरश्च याः।
त्वत्सकाशमनुप्राप्ताः प्रसादं कर्तुमर्हसि॥ ९॥

"You ought to be gracious to these people as well as to my widowed mothers, who have sought your presence to propitiate you. (9)

तथानुपूर्व्या युक्तश्च युक्तं चात्मनि मानद।
राज्यं प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु॥ १०॥

"You are fitted for sovereignty by virtue of primogeniture and as such assume you the sovereignty, which is your due, conformably with the principles of righteousness and thereby enable your relations and friends to realize their ambition of seeing you installed on the throne of Ayodhyā, O respecter of others! (10)

भवत्वविधवा भूमिः समग्रा पतिना त्वया।
शशिना विमलेनेव शारदी रजनी यथा॥ ११॥

"With you as its lord, let the entire globe cease to be without a master even as and autumnal night ceases to be dismal when united with a bright moon. (11)

एभिश्च सचिवैः सार्धं शिरसा याचितो मया।
भ्रातुः शिष्यस्य दासस्य प्रसादं कर्तुमर्हसि॥ १२॥

"Solicited by me with bent head in conjunction with these ministers, be pleased to show grace to this servant, who is at the same time your younger brother and pupil. (12)

तदिदं शाश्वतं पित्र्यं सर्वं सचिवमण्डलम्।
पूजितं पुरुषव्याघ्र नातिक्रमितुमर्हसि॥ १३॥

"You ought not to disregard the solicitation of this entire body of your father's ministers, who are not only well-known but have continued through many past generations and are adored by you, O tiger among men!" (13)

एवमुक्त्वा महाबाहुः सबाष्पः कैकयीसुतः।
रामस्य शिरसा पादौ जग्राह भरतः पुनः॥ १४॥

Saying so, full of tears, the mighty armed Bharata, son of Kaikeyī, clasped the feet of Śrī Rāma once more, touching them with his head. (14)

तं मत्तमिव मातङ्गं निःश्वसन्तं पुनः पुनः।
भ्रातरं भरतं रामः परिष्वज्येदमब्रवीत्॥ १५॥

Embracing his younger brother, Bharata, who was sighing again and again like an elephant in rut, Śrī Rāma spoke to him as follows : (15)

कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः।
राज्यहेतोः कथं पापमाचरेन्मद्विधो जनः॥ १६॥

"How can a man of noble descent, rich in Sattva goodness and dignified, and who has observed sacred vows like myself, perpetrate a sinful act for the sake of sovereignty? (16)

न दोषं त्वयि पश्यामि सूक्ष्ममप्यरिसूदन।
न चापि जननीं बाल्यात् त्वं विगर्हितुमर्हसि॥ १७॥

"I do not discover even a minute fault in you, O destroyer of foes! Nor should you reproach your mother through ignorance. (17)

कामकारो महाप्राज्ञ गुरूणां सर्वदानघ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते॥ १८॥

"Freedom of action on the part of elders with reference to their esteemed wife and progeny is always permitted by the scriptures, O sinless and highly intelligent brother. (18)

वयमस्य यथा लोके संख्याताः सौम्य साधुभिः।
भार्याः पुत्राश्च शिष्याश्च त्वमपि ज्ञातुमर्हसि॥ १९॥

"You, too, should know, O gentle brother, that we are held by holy men to be in the same position in the world with reference to the deceased king-emperor as the wives, progeny and pupils of a householder are considered as amenable to his control. (19)

वने वा चीरवसनं सौम्य कृष्णाजिनाम्बरम्।
राज्ये वापि महाराजो मां वासयितुमीश्वरः॥ २०॥

"The emperor, King Daśaratha, was perfectly within his rights to lodge me in a forest with the bark of trees wrapped about me and wearing the skin of a black buck about my loins or install me on the throne of Ayodhyā, O gentle brother! (20)

यावत् पितरि धर्मज्ञ गौरवं लोकसत्कृते।
तावद् धर्मकृतां श्रेष्ठ जनन्यामपि गौरवम्॥ २१॥

"The same degree of respect is due even to our mother, Kaikeyī, as is due to our father, who was honoured by the world, O knower of what is right and jewel among those practising virtue! (21)

एताभ्यां धर्मशीलाभ्यां वनं गच्छेति राघव।
मातापितृभ्यामुक्तोऽहं कथमन्यत् समाचरे॥ २२॥

"Commanded by these parents of mine, who are pious by disposition, in the words 'Proceed to the forest,' O scion of Raghu, how can I do anything else? (22)

त्वया राज्यमयोध्यायां प्राप्तव्यं लोकसत्कृतम्।
वस्तव्यं दण्डकारण्ये मया वल्कलवाससा॥ २३॥

"Sovereignty in Ayodhyā, respected by the world, should be enjoyed by you, while I must dwell in the Daṇḍaka forest, clad in the bark of trees. (23)

एवमुक्त्वा महाराजो विभागं लोकसंनिधौ।
व्यादिश्य च महाराजो दिवं दशरथो गतः॥ २४॥

"Saying so and giving two different orders for us two in the presence of the people, Emperor Daśaratha ascended to heaven. (24)

स च प्रमाणं धर्मात्मा राजा लोकगुरुस्तव।
पित्रा दत्तं यथाभागमुपभोक्तुं त्वमर्हसि॥ २५॥

"Nay, that pious-minded king, the adored of the people, is your authority in this matter. You ought, therefore, to enjoy duly the share allotted to you by our high-souled father. (25)

चतुर्दश समाः सौम्य दण्डकारण्यमाश्रितः।
उपभोक्ष्ये त्वहं दत्तं भागं पित्रा महात्मना॥ २६॥

"Taking up my abode in the Daṇḍaka forest, O gentle brother, I for my part shall enjoy the share allotted to me by our high-souled father for fourteen years. (26)

यदब्रवीन्मां नरलोकसत्कृतः
पिता महात्मा विबुधाधिपोपमः।
तदेव मन्ये परमात्मनो हितं
न सर्वलोकेश्वरभावमव्ययम्॥ २७॥

"I consider that alone to be supremely good for me, which our high-souled father, who is respected by the world of human beings and is a compeer of Indra, the ruler of gods, has enjoined upon me, and not the state of Brahmā (the lord of all the worlds), which knows no decay." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकाधिकशततमः सर्गः॥ १०१॥

Thus ends Canto One hundred and one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Bharata tells Śrī Rāma that, having been deprived of the privilege of serving his elder brother, he will have nothing to do with sovereignty and requests him to offer water to the spirit of his deceased father, who died with the thought of Śrī Rāma alone foremost in his mind, and further implores him to get himself consecrated for the sovereignty of Ayodhyā, the obsequies of their imperial father having been duly performed by the two brothers, Bharata and Śatrughna, at Ayodhyā

रामस्य वचनं श्रुत्वा भरतः प्रत्युवाच ह।
किं मे धर्माद् विहीनस्य राजधर्मः करिष्यति॥ १॥

Hearing the exhortation of Śrī Rāma, Bharata, it is said, replied as follows : "How will the code of conduct prescribed for a king avail me, who stand outside the range of that code (disqualified as I am for sovereignty, being a younger issue of the king-emperor)? (1)

शाश्वतोऽयं सदा धर्मः स्थितोऽस्मासु नरर्षभ।
ज्येष्ठे पुत्रे स्थिते राजा न कनीयान् भवेन्नृपः॥ २॥

"This has ever been the perpetual law amongst us (the Kṣatriyas of the solar dynasty), O jewel among men, that so long as the eldest prince is alive, a younger one can never be king. (2)

स समृद्धां मया सार्धमयोध्यां गच्छ राघव।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः॥ ३॥

"Therefore, return with me to the affluent city of Ayodhyā, O scion of Raghu, and get yourself consecrated for the kingship for the continuance of this race of ours. (3)

राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम।
यस्य धर्मार्थसहितं वृत्तमाहुरमानुषम्॥ ४॥

"The king, whom the common people speak of as a human being and yet whose conduct, which goes hand in hand with righteousness and worldly prosperity, they declare as superhuman, is esteemed by me as verging on divinity. (4)

केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते।
धीमान् स्वर्गं गतो राजा यायजूकः सतां मतः॥ ५॥

"While I was away to the kingdom of Kekaya and you had proceeded to the forest, the sagacious king, who was given to the performance of sacrifices and was esteemed by the virtuous, ascended to heaven. (5)

निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात्॥ ६॥

"Accompanied by Sītā and Lakṣmaṇa, you had just gone out of Ayodhyā when, overwhelmed with sorrow and grief, the king departed for heaven. (6)

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ॥ ७॥

"Get up, O tiger among men! Let water be offered to the spirit of our deceased father. Śatrughna standing here and myself too have already offered water to him. (7)

प्रियेण किल दत्तं हि पितृलोकेषु राघव।
अक्षयं भवतीत्याहुर्भवांश्चैव पितुः प्रियः॥ ८॥

"For, the knowers of Truth declare that water etc., offered by a beloved son surely becomes inexhaustible in the realm of manes, O scion of Raghu; and you are undoubtedly the beloved of our deceased father. (8)

त्वामेव शोचंस्तव दर्शनेप्सु-
स्त्वय्येव सक्तामनिवर्त्य बुद्धिम्।

त्वया विहीनस्तव शोकरुग्ण-
स्त्वां संस्मरन्नेव गतः पिता ते॥ ९ ॥

"Bereft of you and stricken with grief caused by separation from you and unable to divert his mind, which was solely attached to you alone, our father departed from this world grieving only for you, longing for your sight and fondly remembering you alone." (9)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्व्यधिकशततमः सर्गः॥ १०२॥

Thus ends Canto One hundred and two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यधिकशततमः सर्गः

Canto CIII

Fallen into a swoon to hear of his father's ascent to heaven and brought back to consciousness by Bharata and others, who sprinkle water on him and employ other such devices, Śrī Rāma laments in various ways. Comforted by Bharata and having in his turn consoled Sītā and repairing to the bank of the Gaṅgā, nay, offering water and balls of cooked food to the spirit of his departed father, he returns to his hut. Hearing their cry of distress, the troops approach them and are greeted by Śrī Rāma according to their rank

तां श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम्।
राघवो भरतेनोक्तां बभूव गतचेतनः॥ १॥

Hearing the pathetic news relating to the death of his father, King Daśaratha, told by Bharata, Śrī Rāma, a scion of Raghu, fainted there. (1)

तं तु वज्रमिवोत्सृष्टमाहवे दानवारिणा।
वाग्वज्रं भरतेनोक्तममनोज्ञं परंतपः॥ २॥
प्रगृह्य रामो बाहू वै पुष्पिताङ्ग इव द्रुमः।
वने परशुना कृत्तस्तथा भुवि पपात ह॥ ३॥

Hearing the aforesaid unpleasant and heart-rending news broken by Bharata, which was piercing like a thunderbolt discharged by Indra, the enemy of demons, on a field of battle, and raising his arms, Śrī Rāma, the scorcher of his enemies, for his part actually sank to the ground precisely like a tree with boughs full of blossom felled down with an axe in a forest : so it is said. (2-3)

तथा हि पतितं रामं जगत्यां जगतीपतिम्।
कूलघातपरिश्रान्तं प्रसुप्तमिव कुञ्जरम्॥ ४॥
भ्रातरस्ते महेष्वासं सर्वतः शोककर्शितम्।
रुदन्तः सह वैदेह्या सिषिचुः सलिलेन वै॥ ५॥

Weeping with Sītā, a princess of the Videha territory, his celebrated brothers, Bharata, Lakṣmaṇa and Śatrughna, promptly sprinkled water all over Śrī Rāma, the ruler of the earth and the wielder of a mighty bow, fallen on the ground, as aforesaid, blasted with grief, like an elephant exhausted by striking with his tusks against a river bank and lying fast asleep due to fatigue. (4-5)

स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामश्रुमुत्सृजन्।
उपाक्रामत काकुत्स्थः कृपणं बहु भाषितुम्॥ ६॥

Shortly regaining his consciousness, the aforesaid Śrī Rāma, a scion of Kakutstha, for his part, began piteously to wail, dropping tears from his eyes. (6)

स रामः स्वर्गतं श्रुत्वा पितरं पृथिवीपतिम्।
उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितम्॥ ७॥

Hearing of the emperor, his father, having ascended to heaven, the celebrated

Śrī Rāma, whose mind was given to piety, addressed the following words, consistent with righteousness, to Bharata : (7)

किं करिष्याम्ययोध्यायां ताते दिष्टां गतिं गते।
कस्तां राजवराद्धीनामयोध्यां पालयिष्यति॥ ८॥

"Father having reached the end of his life (the destiny assigned by Providence), what shall I do at Ayodhyā? Who will look after the said city of Ayodhyā, bereft of Daśaratha, the foremost of kings? (8)

किं नु तस्य मया कार्यं दुर्जातेन महात्मनः।
यो मृतो मम शोकेन स मया न च संस्कृतः॥ ९॥

"What purpose on earth of that high-souled monarch—who died of grief caused by separation from me, and who was not even cremated by me—was served by me, his hapless child? (9)

अहो भरत सिद्धार्थो येन राजा त्वयानघ।
शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः॥ १०॥

"Oh sinless Bharata, accomplished of purpose are you, by whom, as well as by Śatrughna the king was paid homage to in all obsequial rites! (10)

निष्प्रधानामनेकाग्रां नरेन्द्रेण विना कृताम्।
निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे॥ ११॥

"Even when the term of my exile has expired, I shall have no heart to return to Ayodhyā, which has been rendered destitute of its ruler and is, therefore, without a leader and agitated. (11)

समाप्तवनवासं मामयोध्यायां परंतप।
कोऽनुशासिष्यति पुनस्ताते लोकान्तरं गते॥ १२॥

"Father having departed to the otherworld, O scorcher of enemies, who will give instructions to me hereafter about my duty when I am back in Ayodhyā, having completed the term of my exile in the forest? (12)

पुरा प्रेक्ष्य सुवृत्तं मां पिता यान्याह सान्त्वयन्।
वाक्यानि तानि श्रोष्यामि कुतः कर्णसुखान्यहम्॥ १३॥

"From whom shall I hear those words, pleasing to the ear, which father addressed to me in the past, speaking kindly to me, on seeing me of good conduct?" (13)

एवमुक्त्वाथ भरतं भार्यामभ्येत्य राघवः।
उवाच शोकसंतप्तः पूर्णचन्द्रनिभाननाम्॥ १४॥

Having spoken to Bharata as aforesaid, and turning to his consort, whose countenance resembled the full moon, as well as to Lakṣmaṇa, Śrī Rāma, a scion of Raghu, who was tormented with grief, said to her : (14)

सीते मृतस्ते श्वशुरः पितृहीनोऽसि लक्ष्मण।
भरतो दुःखमाचष्टे स्वर्गतिं पृथिवीपतेः॥ १५॥

"Your father-in-law is no more, O Sītā ! You are fatherless, O Lakṣmaṇa ! Bharata sorrowfully relates the emperor's ascent to heaven." (15)

ततो बहुगुणं तेषां बाष्पं नेत्रेष्वजायत।
तथा ब्रुवति काकुत्स्थे कुमाराणां यशस्विनाम्॥ १६॥

When Śrī Rāma (a scion of Kakutstha) spoke as above, copious tears welled up in consequence in the eyes of those illustrious princes. (16)

ततस्ते भ्रातरः सर्वे भृशमाश्वास्य दुःखितम्।
अब्रुवञ्जगतीभर्तुः क्रियतामुदकं पितुः॥ १७॥

Having consoled their afflicted brother to the best of their ability, all the aforesaid brothers then said to him, "Let water be offered to the spirit of our imperial father." (17)

सा सीता स्वर्गतं श्रुत्वा श्वशुरं तं महानृपम्।
नेत्राभ्यामश्रुपूर्णाभ्यां न शशाकेक्षितुं प्रियम्॥ १८॥

Hearing of the celebrated emperor, her father-in-law, having ascended to heaven, the renowned Sītā with her eyes full of tears was not able to look at her beloved lord. (18)

सान्त्वयित्वा तु तां रामो रुदतीं जनकात्मजाम्।
उवाच लक्ष्मणं तत्र दुःखितो दुःखितं वचः॥ १९॥

Consoling the aforesaid Sītā (daughter of Janaka), who was weeping, the affiicted

Śrī Rāma for his part spoke as follows to the distressed Lakṣmaṇa on that very spot : (19)

आनयेङ्गुदिपिण्याकं चीरमाहर चोत्तरम्।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः॥ २०॥

"Bring the crushed pulp of Iṅgudī, a piece of bark for being wrapped about my lions and another for being used as an upper garment. I shall proceed to the river bank to perform the rite of offering water to the spirit of our high-souled father. (20)

सीता पुरस्ताद् व्रजतु त्वमेनामभितो व्रज।
अहं पश्चाद् गमिष्यामि गतिर्ह्येषा सुदारुणा॥ २१॥

"Let Sītā walk ahead and follow you at her heels. I shall follow in the rear; for such is the most painful procedure employed on occasions of mourning." (21)

ततो नित्यानुगस्तेषां विदितात्मा महामतिः।
मृदुर्दान्तश्च कान्तश्च रामे च दृढभक्तिमान्॥ २२॥
सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्वास्य राघवम्।
अवतारयदालम्ब्य नदीं मन्दाकिनीं शिवाम्॥ २३॥

Consoling Śrī Rāma, a scion of Raghu, alongwith those other princes, and holding the former by the hand, Sumantra, their hereditary servant—who had realized the Self, was possessed of great intelligence, gentle, self-controlled and glorious, and was full of unswerving devotion to Śrī Rāma—helped him descend to the blessed river, Mandākinī. (22-23)

ते सुतीर्थां ततः कृच्छ्रादुपगम्य यशस्विनः।
नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननाम्॥ २४॥
शीघ्रस्रोतसमासाद्य तीर्थं शिवमकर्दमम्।
सिषिचुस्तूदकं राज्ञे तत एतद् भवत्विति॥ २५॥

Having reached with difficulty (because of their inability to walk, overwhelmed as they were with grief caused by their father's demise) the lovely and swift-flowing river Mandākinī—which was provided with easy descents for bathing purposes and was hemmed in with woodlands ever full of blossom—and, betaking themselves to a blessed descent free from mud, Śrī Rāma and others for their part offered water to the departed king, saying "Dear father, let this water reach you." (24-25)

प्रगृह्य तु महीपालो जलापूरितमञ्जलिम्।
दिशं याम्यामभिमुखो रुदन् वचनमब्रवीत्॥ २६॥

Holding together, in the form of a hollow, his palms full of water, and standing with his face turned towards the southern quarter presided over by Yama, the god of death, Śrī Rāma, the ruler of the earth, for his part spoke weeping as follows : (26)

एतत् ते राजशार्दूल विमलं तोयमक्षयम्।
पितृलोकगतस्याद्य मद्दत्तमुपतिष्ठतु॥ २७॥

"Let this limpid water offered by me today serve you, who have left for the world of manes, inexhaustibly, O tiger among kings !" (27)

ततो मन्दाकिनीतीरं प्रत्युत्तीर्य स राघवः।
पितुश्चकार तेजस्वी निर्वापं भ्रातृभिः सह॥ २८॥

Re-ascending to the bank of the Mandākinī the celebrated and glorious Śrī Rāma (a scion of Raghu) then offered balls of food to his father alongwith his other three brothers. (28)

ऐङ्गुदं बदरैर्मिश्रं पिण्याकं दर्भसंस्तरे।
न्यस्य रामः सुदुःखार्तो रुदन् वचनमब्रवीत्॥ २९॥

Serving the crushed pulp of Iṅgudī fruit mixed with the pulp of plums on a mat of Kuśa grass, Śrī Rāma, who was sore stricken with agony, spoke weeping as follows : (29)

इदं भुङ्क्ष्व महाराज प्रीतो यदशना वयम्।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः॥ ३०॥

"Delightfully partake of this, which is our only food, O great monarch! Deties partake of the same food which a man worshipping them eats." (30)

ततस्तेनैव मार्गेण प्रत्युत्तीर्य सरित्तटात्।
आरुरोह नरव्याघ्रो रम्यसानुं महीधरम्॥ ३१॥

Moving up from the river bank once

more by the same route along which he had descended, Śrī Rāma, a tiger among men, then ascended the mountain Citrakūṭa, which was crowned with a lovely summit. (31)

ततः पर्णकुटीद्वारमासाद्य जगतीपतिः।
परिजग्राह पाणिभ्यामुभौ भरतलक्ष्मणौ॥ ३२॥

Reaching the entrance of the hut of leafy twigs in which he dwelt, Śrī Rāma (the emperor) now clasped both Bharata and Lakṣmaṇa by his hands and wept loudly. (32)

तेषां तु रुदतां शब्दात् प्रतिशब्दोऽभवद् गिरौ।
भ्रातॄणां सह वैदेह्या सिंहानां नर्दतामिव॥ ३३॥

From the cry of those brothers with Sītā, a princess of the Videha kingdom, which resembled the noise of roaring lions, rose an echo in the mountain. (33)

महाबलानां रुदतां कुर्वतामुदकं पितुः।
विज्ञाय तुमुलं शब्दं त्रस्ता भरतसैनिकाः॥ ३४॥
अब्रुवंश्चापि रामेण भरतः संगतो ध्रुवम्।
तेषामेव महान् शब्दः शोचतां पितरं मृतम्॥ ३५॥

The troops of Bharata got alarmed to hear the confused noise of the four exceptionally mighty brothers, who, they thought were crying while offering water to the spirit of their deceased father, and said to one another, "Surely Prince Bharata has met Śrī Rāma. This is undoubtedly the loud cry of those four brothers mourning for their deceased father." (34-35)

अथ वाहान् परित्यज्य तं सर्वेऽभिमुखाः स्वनम्।
अप्येकमनसो जग्मुर्यथास्थानं प्रधाविताः॥ ३६॥

Leaving their conveyances, all troops without exception ran fast with an undivided mind to the place from which the sound was coming, with their faces turned towards that sound. (36)

हयैरन्ये गजैरन्ये रथैरन्ये स्वलंकृतैः।
सुकुमारास्तथैवान्ये पद्भिरेव नरा ययुः॥ ३७॥

Some people, other than the troops, who were tender of body rode on horses, others on elephants and still others in chariots tastefully decorated; while still others went on foot alone. (37)

अचिरप्रोषितं रामं चिरविप्रोषितं यथा।
द्रष्टुकामो जनः सर्वो जगाम सहसाश्रमम्॥ ३८॥

Eager to see Śrī Rāma, as though he had been away from his home, Ayodhyā, for a long time, although he had left his home not long before, all men rushed headlong to the hermitage of Śrī Rāma. (38)

भ्रातॄणां त्वरितास्ते तु द्रष्टुकामाः समागमम्।
ययुर्बहुविधैर्यानैः खुरनेमिसमाकुलैः॥ ३९॥

Keen to behold the meeting of the four brothers, they for their part hastily rode on hoofed animals and wheeled vehicles of various kinds. (39)

सा भूमिर्बहुभिर्यानै रथनेमिसमाहता।
मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे॥ ४०॥

Run over by many animals and vehicles and consequently struck against by hoofs and felloes, that land of Citrakūṭa produced a tumultuous noise as heavens do during the gathering of clouds. (40)

तेन वित्रासिता नागाः करेणुपरिवारिताः।
आवासयन्तो गन्धेन जग्मुरन्यद्वनं ततः॥ ४१॥

Terrified by that noise, wild elephants accompanied by female elephants migrated to another forest from that place, perfuming the quarters with the scent of their ichor. (41)

वराहवृकसिंहाश्च महिषाः सृमरास्तथा।
व्याघ्रगोकर्णगवया वित्रेसुः पृषतैः सह॥ ४२॥

Boars, wolves and lions, buffaloes, Sṛmaras and Gokarṇas, two distinctive species of deer, as well as tigers and Gavayas alongwith spotted deer felt stricken with terror. (42)

रथाह्वहंसानत्यूहाः प्लवाः कारण्डवाः परे।
तथा पुंस्कोकिलाः क्रौञ्चा विसंज्ञा भेजिरे दिशः॥ ४३॥

Cakrawākas, swans and waterfowl, Plavas (a kind of heron), Kāraṇḍavas (a sort of duck) and other aquatic birds, male cuckoos and cranes flew utterly confused in various directions. (43)

तेन शब्देन वित्रस्तैराकाशं पक्षिभिर्वृतम्।
मनुष्यैरावृता भूमिरुभयं प्रबभौ तदा॥ ४४॥

The sky was screened with birds terrified by that sound, while the land was covered with men; and both looked most charming on that occasion. (44)

ततस्तं पुरुषव्याघ्रं यशस्विनमकल्मषम्।
आसीनं स्थण्डिले रामं ददर्श सहसा जनः॥ ४५॥

All of a sudden people now beheld the illustrious and sinless Śrī Rāma, that tiger among men, sitting on the altar. (45)

विगर्हमाणः कैकेयीं मन्थरासहितामपि।
अभिगम्य जनो रामं बाष्पपूर्णमुखोऽभवत्॥ ४६॥

Approaching Śrī Rāma, the people, who had been reproaching Kaikeyī, including Mantharā too, found their own face bathed in tears. (46)

तान् नरान् बाष्पपूर्णाक्षान् समीक्ष्याथ सुदुःखितान्।
पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च सः॥ ४७॥

Perceiving those men sore distressed with their eyes full of tears, Śrī Rāma, who knew what is right, presently embraced them like their father and mother. (47)

स तत्र कांश्चित् परिषस्वजे नरान्
नराश्च केचित्तु तमभ्यवादयन्।
चकार सर्वान् सवयस्यबान्धवान्
यथार्हमासाद्य तदा नृपात्मजः॥ ४८॥

Nay, he embraced some men who deserved it, while others on that spot hailed him. Approaching them on that occasion, the princes received them all including his friends and relations according to the rank of each. (48)

ततः स तेषां रुदतां महात्मनां
भुवं च खं चानुविनादयन् स्वनः।
गुहा गिरीणां च दिशश्च संततं
मृदङ्गघोषप्रतिमो विशुश्रुवे॥ ४९॥

Making the earth and the heavens as well as the mountain caves and the quarters incessantly resound, the aforesaid cry of those wailing high-souled men was continuously heard far and wide like the sound of a clay tomtom. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्र्यधिकशततमः सर्गः॥ १०३॥

Thus ends Canto One hundred and three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरधिकशततमः सर्गः

Canto CIV

Accompanied by Kausalyā and others, Sage Vasiṣṭha proceeds to the hermitage of Śrī Rāma. Showing to her co-wives the lumps of the pulp of the Iṅgudī fruit offered to the spirit of his deceased father by Śrī Rāma on blades of Kuśa grass placed with their ends pointing to the south along the bank of the Mandākinī on the way, Kausalyā grieves for her deceased husband. Reaching the hermitage, Kausalyā and others see the two brothers, Śrī Rāma and Lakṣmaṇa, fall at their feet. Kausalyā bewails the lot of Sītā when the latter falls at her feet. Bowing down at the feet of his preceptor, Śrī Rāma takes his seat. Accompanied by the counsellors, Bharata too sits nearby

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च।
अभिचक्राम तं देशं रामदर्शनतर्षितः॥ १॥

Placing the widows of King Daśaratha in the forefront, Vasiṣṭha, who was feeling athirst for the sight of Śrī Rāma, proceeded to that region where Śrī Rāma was sojourning. (1)

राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीं प्रति।
ददृशुस्तत्र तत् तीर्थं रामलक्ष्मणसेवितम्॥ २॥

Making their way with slow paces towards the river Mandākinī the dowager queens saw there a descent (suitable for bathing etc.) to the river resorted to by Śrī Rāma and Lakṣmaṇa. (2)

कौसल्या बाष्पपूर्णेन मुखेन परिशुष्यता।
सुमित्रामब्रवीद् दीनां याश्चान्या राजयोषितः॥ ३॥

With a withering face bathed in tears, Kausalyā spoke as follows to the afflicted Sumitrā and the other queens that were present there : (3)

इदं तेषामनाथानां क्लिष्टमक्लिष्टकर्मणाम्।
वने प्राक्कलनं तीर्थं ये ते निर्विषयीकृताः॥ ४॥

"Here is the descent selected for the first time by those fatherless children, who have been expelled from their kingdom and who are now living a hard life in the forest, though unwearied in action. (4)

इतः सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः।
स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात्॥ ५॥

"Along this route, O Sumitrā, does your elder son, Lakṣmaṇa, ever unweariedly fetch water himself for the sake of my son (his elder brother). (5)

जघन्यमपि ते पुत्रः कृतवान् न तु गर्हितः।
भ्रातुर्यदर्थरहितं सर्वं तद् गर्हितं गुणैः॥ ६॥

"Your son has not been subjected to any reproach, even though he has done menial service to his elder brother. All that which is devoid of use to one's elder brother, who is held to be on a par with one's father, is censured by men possessed of noble qualities. (6)

अद्यायमपि ते पुत्रः क्लेशानामतथोचितः।
नीचानर्थसमाचारं सज्जं कर्म प्रमुञ्चतु॥ ७॥

"Let this son of yours, too, who is undeserving of the hardships, which are being experienced by him, totally give up the work in hand whose execution is painful and fit for menials, now that his elder brother is soon returning to Ayodhyā." (7)

दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले।
पितुरिङ्गुदिपिण्याकं न्यस्तमायतलोचना॥ ८॥

The large-eyed Kausalyā presently saw the crushed pulp of Iṅgudī fruits placed by Śrī Rāma on blades of Kuśa grass spread on the earth's surface with their ends pointing to the south as an offering intended for the gratification of his deceased father. (8)

तं भूमौ पितुरार्तेन न्यस्तं रामेण वीक्ष्य सा।
उवाच देवी कौसल्या सर्वा दशरथस्त्रियः॥ ९॥

Observing the said pulp placed on the ground by the afflicted Śrī Rāma for the gratification of his deceased father, the aforesaid Queen Kausalyā spoke as follows to all the other consorts of King Daśaratha : (9)

इदमिक्ष्वाकुनाथस्य राघवस्य महात्मनः।
राघवेण पितुर्दत्तं पश्यतैतद् यथाविधि॥ १०॥

"Behold here this offering made in accordance with the scriptural ordinance by Rāma, a scion of Raghu, for the gratification of his high-souled father, the late King Daśaratha, also a scion of Raghu, the lord of the Ikṣwākus. (10)

तस्य देवसमानस्य पार्थिवस्य महात्मनः।
नैतदौपयिकं मन्ये भुक्तभोगस्य भोजनम्॥ ११॥

"I do not consider this food (viz., the pulp of the Iṅgudī-fruit) to be fit for the consumption of that high-souled monarch, who vied with gods and had enjoyed all the luxuries of life. (11)

चतुरन्तां महीं भुक्त्वा महेन्द्रसदृशो भुवि।
कथमिङ्गुदिपिण्याकं स भुङ्क्ते वसुधाधिपः॥ १२॥

"Having ruled over the globe bounded by the four oceans, how will the emperor, who was a compeer on earth of the great Indra, be able to partake of the crushed pulp of Iṅgudī fruits? (12)

अतो दुःखतरं लोके न किंचित् प्रतिभाति मे।
यत्र रामः पितुर्दद्यादिङ्गुदीक्षोदमृद्धिमान्॥ १३॥

"Nothing in the world appears more painful to me than the occasion when Rāma, who is full of riches of every description, should feel constrained to offer the crushed pulp of Iṅgudī fruits to the spirit of his deceased father. (13)

रामेणेङ्गुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे।
कथं दुःखेन हृदयं न स्फोटति सहस्रधा॥ १४॥

"Why does my heart not get split into a thousand fragments through agony perceiving the crushed pulp of Iṅgudī fruits offered by Rāma to the spirit of his deceased father?" (14)

श्रुतिस्तु खल्वियं सत्या लौकिकी प्रतिभाति मे।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः॥ १५॥

"The popular saying that the deities of a man partake of the same food on which a man subsists, appears undoubtedly true to us." (15)

एवमार्तां सपत्न्यस्ता जग्मुराश्वास्य तां तदा।
ददृशुश्चाश्रमे रामं स्वर्गच्युतमिवामरम्॥ १६॥

Comforting the afflicted Kausalyā in the foregoing words on that occassion, her aforesaid co-wives departed with Kausalyā and beheld Śrī Rāma seated in his hermitage like an immortal fallen from heaven. (16)

तं भोगैः सम्परित्यक्तं रामं सम्प्रेक्ष्य मातरः।
आर्ता मुमुचुरश्रूणि सस्वरं शोककर्शिताः॥ १७॥

Distressed to observe the celebrated Śrī Rāma shorn of all luxuries, his mothers wept loudly, emaciated as they were through grief. (17)

तासां रामः समुत्थाय जग्राह चरणाम्बुजान्।
मातॄणां मनुजव्याघ्रः सर्वासां सत्यसंगरः॥ १८॥

Duly rising from his seat, Śrī Rāma, a veritable tiger among men, who was true to his promise, clasped the lotus-like feet of all his aforesaid mothers. (18)

ताः पाणिभिः सुखस्पर्शैर्मृद्वङ्गुलितलैः शुभैः।
प्रममार्जू रजः पृष्ठाद् रामस्यायतलोचनाः॥ १९॥

With their lovely hands, which were

delightful to the touch and the base of whose fingers was exceptionally soft, those large-eyed ladies wiped the dust off Śrī Rāma's back. (19)

सौमित्रिरपि ताः सर्वा मातॄः सम्प्रेक्ष्य दुःखितः।
अभ्यवादयदासक्तं शनै रामादनन्तरम्॥ २०॥

Distressed to perceive all the aforesaid mothers, Lakṣmaṇa (son of Sumitrā) too fondly greeted them immediately after Śrī Rāma. (20)

यथा रामे तथा तस्मिन् सर्वा ववृतिरे स्त्रियः।
वृत्तिं दशरथाज्जाते लक्ष्मणे शुभलक्षणे॥ २१॥

All the ladies behaved towards the celebrated Lakṣmaṇa, sprung from the loins of Daśaratha, who was endowed with auspicious bodily marks, in the same way as they did towards Śrī Rāma. (21)

सीतापि चरणांस्तासामुपसंगृह्य दुःखिता।
श्वश्रूणामश्रुपूर्णाक्षी सम्बभूवाग्रतः स्थिता॥ २२॥

Holding firmly the feet of the said mothers-in-law, Sītā too stood agonized before them with her eyes full of tears. (22)

तां परिष्वज्य दुःखार्ता माता दुहितरं यथा।
वनवासकृतां दीनां कौसल्या वाक्यमब्रवीत्॥ २३॥

Embracing her, as a mother would embrace her own daughter, the sorrow-stricken Kausalyā spoke as follows to Sītā, who looked withered through exile in the forest : (23)

वैदेहराजन्यसुता स्नुषा दशरथस्य च।
रामपत्नी कथं दुःखं सम्प्राप्ता विजने वने॥ २४॥

"I wonder how the consort of Rāma, daughter of Janaka (a royal personage of the Videha clan) and daughter-in-law of Emperor Daśaratha, has undergone suffering in a lonely forest. (24)

पद्ममातपसंतप्तं परिक्लिष्टमिवोत्पलम्।
काञ्चनं रजसा ध्वस्तं क्लिष्टं चन्द्रमिवाम्बुदैः॥ २५॥
मुखं ते प्रेक्ष्य मां शोको दहत्यग्निरिवाश्रयम्।
भृशं मनसि वैदेहि व्यसनारणिसम्भवः॥ २६॥

"The fire of grief produced by the firewood of adversity and existing in my mind, O princess of the Videha kingdom, burns me to the core even as the element of fire consumes the very substance that sustains it, when I gaze on your countenance resembling a lotus scorched by the sun, a crushed lily, gold soiled with dust and the moon obscured by clouds." (25-26)

ब्रुवन्त्यामेवमार्तायां जनन्यां भरताग्रजः।
पादावासाद्य जग्राह वसिष्ठस्य च राघवः॥ २७॥

Reaching the feet of Vasiṣṭha, while his distressed mother was speaking as aforesaid, Śrī Rāma, a scion of Raghu, the elder brother of Bharata, clasped them. (27)

पुरोहितस्याग्निसमस्य तस्य वै
बृहस्पतेरिन्द्र इवामराधिपः।
प्रगृह्य पादौ सुसमृद्धतेजसः
सहैव तेनोपविवेश राघवः॥ २८॥

Holding the feet of the said priest—who was possessed of very great splendour and resembled the fire-god—even as Indra, the ruler of gods, would clasp the feet of Bṛhaspati, the preceptor of gods, Śrī Rāma (a scion of Raghu) took his seat with Vasiṣṭha himself. (28)

ततो जघन्यं सहितैः स्वमन्त्रिभिः
पुरप्रधानैश्च तथैव सैनिकैः।
जनेन धर्मज्ञतमेन धर्मवा-
नुपोपविष्टो भरतस्तदाग्रजम्॥ २९॥

Thereupon alongwith his friends, counsellors and the foremost of citizens as well as with the troops and men who knew best what is right, the celebrated Bharata, who was full of piety, sat down on that occasion close to his elder brother, Śrī Rāma, at his back. (29)

उपोपविष्टस्तु तदातिवीर्यवां-
स्तपस्विवेषेण समीक्ष्य राघवम्।
श्रिया ज्वलन्तं भरतः कृताञ्जलि-
र्यथा महेन्द्रः प्रयतः प्रजापतिम्॥ ३०॥

Perceiving Śrī Rāma, a scion of Raghu,

blazing with glory in the garb of an ascetic, Bharata, for his part, who was seated closeby at that time and was exceedingly powerful, folded his hands in the same way as the mighty Indra submissively would before Brahmā, the lord of created beings. (30)

किमेष वाक्यं भरतोऽद्य राघवं
प्रणम्य सत्कृत्य च साधु वक्ष्यति।
इतीव तस्यार्यजनस्य तत्त्वतो
बभूव कौतूहलमुत्तमं तदा॥ ३१॥

A great curiosity really arose at that moment in the mind of those worthies assembled there as to what submission yonder Bharata would now politely make after bowing low and paying his homage to Śrī Rāma, a scion of Raghu, that day. (31)

स राघवः सत्यधृतिश्च लक्ष्मणो
महानुभावो भरतश्च धार्मिकः।
वृताः सुहृद्भिश्च विरेजिरेऽध्वरे
यथा सदस्यैः सहितास्त्रयोऽग्नयः॥ ३२॥

Nay, surrounded by their near and dear ones, the celebrated Śrī Rāma, a scion of Raghu, who was firmly devoted to truthfulness, and the noble-minded Lakṣmaṇa and the pious Bharata shone brightly on the sacrificial ground like the three sacrificial fires (known by the names of Gārhapatya, Āhavanīya and Dakṣiṇā) accompanied by the superintending priests. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुरधिकशततमः सर्गः॥ १०४॥

Thus ends Canto One hundred and four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Bharata implores Śrī Rāma to oblige him by accepting the throne of Ayodhyā being offered by him to Śrī Rāma with the concurrence of Kaikeyī, even though bestowed on him by their deceased father. Consoling Bharata, who held himself responsible for Śrī Rāma's exile to the forest and was languishing with sorrow on that score, Śrī Rāma, however, tries to pacify him in various ways and urges him to shoulder the burden of rulership

ततः पुरुषसिंहानां वृतानां तैः सुहृद्गणैः।
शोचतामेव रजनी दुःखेन व्यत्यवर्तत॥ १॥

The night subsequently passed away in sorrow in the case of the said tigers among men, accompanied by those near and dear ones, while the former were grieving. (1)

रजन्यां सुप्रभातायां भ्रातरस्ते सुहृद्वृताः।
मन्दाकिन्यां हुतं जप्यं कृत्वा राममुपागमन्॥ २॥

Having offered oblations into the sacred fire and muttered their prayers on the bank of the Mandākinī, when the night had been vividly relieved by dawn, the aforesaid brothers, accompanied by their near and dear ones, sought the presence of Śrī Rāma. (2)

तूष्णीं ते समुपासीना न कश्चित् किंचिदब्रवीत्।
भरतस्तु सुहृन्मध्ये रामं वचनमब्रवीत्॥ ३॥

They all sat down mute, none spoke

anything. Bharata for his part made the following submission to Śrī Rāma in the midst of his near and dear ones : (3)

सान्त्विता मामिका माता दत्तं राज्यमिदं मम।
तद् ददामि तवैवाहं भुङ्क्ष्व राज्यमकण्टकम्॥ ४॥

"My mother Kaikeyī has been consoled by you and this kingdom of Ayodhyā bestowed on me. I hereby return it to your own self. Please enjoy it without impediment. (4)

महतेवाम्बुवेगेन भिन्नः सेतुर्जलागमे।
दुरावरं त्वदन्येन राज्यखण्डमिदं महत्॥ ५॥

"Just as a dam breached by a mighty onrush of water during the rains cannot be easily repaired, this large state of Ayodhyā cannot be easily held in one's sway by anyone other than you. (5)

गतिं खर इवाश्वस्य ताक्ष्‍र्यस्येव पतत्रिणः।
अनुगन्तुं न शक्तिर्मे गतिं तव महीपते॥ ६॥

"The power to emulate your ruling capacity does not lie in me, O ruler of the globe, any more than the power to emulate the gait of a horse in a donkey and the flight of Garuḍa, the carrier of Lord Viṣṇu, in a common bird. (6)

सुजीवं नित्यशस्तस्य यः परैरुपजीव्यते।
राम तेन तु दुर्जीवं यः परानुपजीवति॥ ७॥

"Know his life to be blessed from day to day, who is depended upon by others. Life is, however, dragged on with hardship by him who depends for his life upon others, O Rāma ! (7)

यथा तु रोपितो वृक्षः पुरुषेण विवर्धितः।
ह्रस्वकेन दुरारोहो रूढस्कन्धो महाद्रुमः॥ ८॥

"For example a tree planted and nurtured by a man develops in course of time into a mighty tree with a stout trunk, hard to scale for a dwarf. (8)

स यदा पुष्पितो भूत्वा फलानि न विदर्शयेत्।
स तां नानुभवेत् प्रीतिं यस्य हेतोः प्ररोपितः॥ ९॥

"But when, though laden with flowers, it does not bear fruit, the man does not experience the same delight which he expected from it due to his failure to reach the consummation for which it was planted with effort. (9)

एषोपमा महाबाहो तदर्थं वेत्तुमर्हसि।
यत्र त्वमस्मान् वृषभो भर्ता भृत्यान् न शाधि हि॥ १०॥

"This is only an analogy, O mighty-armed brother: be pleased to make out its meaning, since you, our supreme master, do not care to instruct us, your servants, on this occasion when it becomes you to protect us. (10)

श्रेणयस्त्वां महाराज पश्यन्त्वग्र्याश्च सर्वशः।
प्रतपन्तमिवादित्यं राज्यस्थितमरिंदमम्॥ ११॥

"Let the guilds of traders (of every class) and their leaders behold you, the subduer of enemies, seated on the throne like the sun blazing on all sides, O great king ! (11)

तथानुयाने काकुत्स्थ मत्ता नर्दन्तु कुञ्जराः।
अन्तःपुरगता नार्यो नन्दन्तु सुसमाहिताः॥ १२॥

"Likewise, let the elephants in rut trumpet in the course of your return journey to Ayodhyā and let the ladies living in the royal gynaeceum, fully collected in mind, rejoice to see you returned." (12)

तस्य साध्वनुमन्यन्त नागरा विविधा जनाः।
भरतस्य वचः श्रुत्वा रामं प्रत्यनुयाचतः॥ १३॥

Hearing the submission of the celebrated Bharata, supplicating as aforesaid Śrī Rāma, the citizens of every class, assembled at Citrakūṭa, acclaimed it in the words "Well said !" (13)

तमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनम्।
रामः कृतात्मा भरतं समाश्वासयदात्मवान्॥ १४॥

Perceiving the said illustrious Bharata wailing as above, afflicted as he was, Śrī Rāma, who was self possessed and self-disciplined comforted him in the following words : (14)

नात्मनः कामकारो हि पुरुषोऽयमनीश्वरः।
इतश्चेतरतश्चैनं कृतान्तः परिकर्षति॥ १५॥

"Freedom of action does not belong to the embodied soul, since this soul is powerless (unlike God). Providence alone forcibly drags the soul hither and thither. (15)

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः।
संयोगा विप्रयोगान्ता मरणान्तं च जीवितम्॥ १६॥

"All accumulations end in attenuation; all elevations end in degradation; all unions end in separation; all life has its end in death. (16)

यथा फलानां पक्वानां नान्यत्र पतनाद् भयम्।
एवं नरस्य जातस्य नान्यत्र मरणाद् भयम्॥ १७॥

"As no fear from any quarter other than a fall awaits ripe fruits, so no fear from any quarter other than death awaits a man come into the world. (17)

यथाऽऽगारं दृढस्थूणं जीर्णं भूत्वोपसीदति।
तथावसीदन्ति नरा जरामृत्युवशंगताः॥ १८॥

"Even as a house though supported by stout pillars collapses on getting old, so men fallen into the clutches of old age and death breathe their last. (18)

अत्येति रजनी या तु सा न प्रतिनिवर्तते।
यात्येव यमुना पूर्णं समुद्रमुदकार्णवम्॥ १९॥

"The night that passes away does not return in any case; the Yamunā (river) meets without fail the all-sufficient ocean, abounding in water. (19)

अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह।
आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः॥ २०॥

"Passing days and nights quickly end the life-span of all living beings in this world, even as sunbeams suck up water in summer. (20)

आत्मानमनुशोच त्वं किमन्यमनुशोचसि।
आयुस्तु हीयते यस्य स्थितस्यास्य गतस्य च॥ २१॥

"Grieve for yourself alone, why do you grieve for another? In fact, the life-span of each and every creature, whether staying at home or departed for another place, gets shortened every moment. (21)

सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति।
गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते॥ २२॥

"Death ever walks with us when we are walking and remains seated with us while we are sitting. Nay, having travelled a very long distance with us death returns with us on our return. (22)

गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः।
जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत्॥ २३॥

"When folds have appeared on the skin of the limbs and the hair have turned grey, by what expedient will a man, worn out with age, be able to control them? (23)

नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमितेऽहनि।
आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयम्॥ २४॥

"Men rejoice when the sun has risen and also rejoice when the day has ended, but do not perceive the ebbing of their life. (24)

हृष्यन्त्यृतुमुखं दृष्ट्वा नवं नवमिवागतम्।
ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः॥ २५॥

"People rejoice to see the approach of a season (say, the vernal season or the monsoon) as though it had appeared for the first time. But they forget that with a change of season comes about the gradual waning of life of living beings. (25)

यथा काष्ठं च काष्ठं च समेयातां महार्णवे।
समेत्य तु व्यपेयातां कालमासाद्य कंचन॥ २६॥
एवं भार्याश्च पुत्राश्च ज्ञातयश्च वसूनि च।
समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः॥ २७॥

"Even as two pieces of drift-wood come together on the surface of an ocean at a particular moment of time and, having come together in this way, drift apart on reaching a particular moment, so wives and sons as well as relations and riches part company

after coming together; for inevitable is their separation. (26-27)

नात्र कश्चिद् यथाभावं प्राणी समतिवर्तते।
तेन तस्मिन् न सामर्थ्यं प्रेतस्यास्त्यनुशोचतः॥ २८॥

"No living being in this world can escape its destiny in the shape of birth and death when the time comes for it. Hence the power to avert his own death does not inhere in a man, even though mourning again and again for a dead person. (28)

यथा हि सार्थं गच्छन्तं ब्रूयात् कश्चित् पथि स्थितः।
अहमप्यागमिष्यामि पृष्ठतो भवतामिति॥ २९॥
एवं पूर्वैर्गतो मार्गः पितृपैतामहैर्ध्रुवः।
तमापन्नः कथं शोचेद् यस्य नास्ति व्यतिक्रमः॥ ३०॥

"How can he who has got on the inevitable path trodden by his forbears, viz., his father, grandfather and so on, and from which there is no escape—even as one standing on the roadside would cry to a group of travellers passing by, 'I shall also follow at your heels (and would forthwith follow them), mourn for his parents and other departed relations? (29-30)

वयसः पतमानस्य स्त्रोतसो वानिवर्तिनः।
आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः॥ ३१॥

"Foreseeing the inevitable end of one's ebbing life, which does not return any more than a stream, one's own self should be employed in a pursuit leading to blessedness; for living beings are declared as pursuing happiness. (31)

धर्मात्मा सुशुभैः कृत्स्नैः क्रतुभिश्चाप्तदक्षिणैः।
धूतपापो गतः स्वर्गं पिता नः पृथिवीपतिः॥ ३२॥

"Our father, the king, the lord of the earth, was a virtuous person. He performed almost all extremely auspicious sacrifices and paid plentiful sacrificial fees to the officiating priests and Brahmins. All his sins were washed away and so he went to the heaven. (32)

भृत्यानां भरणात् सम्यक् प्रजानां परिपालनात्।
अर्थादानाच्च धर्मेण पिता नस्त्रिदिवं गतः॥ ३३॥

"On account of properly maintaining the servants, protecting and guarding the subjects and realising taxes in the manner prescribed by scriptures from them, our father has gone to the heaven. (33)

कर्मभिस्तु शुभैरिष्टैः क्रतुभिश्चाप्तदक्षिणैः।
स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः॥ ३४॥

"Our father, Daśaratha, the lord of the earth, has reached heaven on account of his performing all auspicious acts desirable, and performing many sacrifices involving heavy sacrificial fees. (34)

इष्ट्वा बहुविधैर्यज्ञैर्भोगांश्चावाप्य पुष्कलान्।
उत्तमं चायुरासाद्य स्वर्गतः पृथिवीपतिः॥ ३५॥

"Having propitiated the Yajñapuruṣa by performing different types of sacrifices, enjoying worldly pleasures in plenty and having lived a long and virtuous life, the lord of the earth has gone to the heaven. (35)

आयुरुत्तममासाद्य भोगानपि च राघवः।
न स शोच्यः पिता तात स्वर्गतः सत्कृतः सताम्॥ ३६॥

"Having obtained a long life and worldly luxuries, the father, from the Raghu dynasty, has gone to the heaven coveted and honoured by the virtuous people, O dear ! He is not at all to be lamented upon. (36)

स जीर्णमानुषं देहं परित्यज्य पिता हि नः।
दैवीमृद्धिमनुप्राप्तो ब्रह्मलोकविहारिणीम्॥ ३७॥

"Having shed his worn-out human frame, our father has surely attained celestial wealth in the form of an ethereal body etc., which enables him to sport even in the realm of Brahmā (the highest heaven). (37)

तं तु नैवंविधः कश्चित् प्राज्ञः शोचितुमर्हसि।
त्वद्विधो मद्विधश्चापि श्रुतवान् बुद्धिमत्तरः॥ ३८॥

"No highly wise, learned and exceptionally clever man, such as you and I are, ought to grieve for the emperor. (38)

एते बहुविधाः शोका विलापरुदिते तदा।
वर्जनीया हि धीरेण सर्वावस्थासु धीमता॥ ३९॥

"These manifold griefs as well as wailing

and weeping should in that case undoubtedly be given up under all circumstances by a resolute man possessed of wisdom. (39)

स स्वस्थो भव मा शोको यात्वा चावस तां पुरीम्।
तथा पित्रा नियुक्तोऽसि वशिना वदतां वर॥ ४०॥

"As such, be at ease; let not grief overpower you. And, returning home, dwell in that city of Ayodhyā. So have you been enjoined by father, a master of his will, O jewel among the eloquent ! (40)

यत्राहमपि तेनैव नियुक्तः पुण्यकर्मणा।
तत्रैवाहं करिष्यामि पितुरार्यस्य शासनम्॥ ४१॥

"I too shall do the bidding of our noble father continuing in that very place where I have been enjoined to stay by that emperor of virtuous deeds. (41)

न मया शासनं तस्य त्यक्तुं न्याय्यमरिंदम।
स त्वयापि सदा मान्यः स वै बन्धुः स नः पिता॥ ४२॥

"It is not justifiable on my part to flout his command, O subduer of foes ! He ever deserved to be honoured even by you, since he was our friend, he was our (very) father. (42)

तद् वचः पितुरेवाहं सम्मतं धर्मचारिणाम्।
कर्मणा पालयिष्यामि वनवासेन राघव॥ ४३॥

"Through my action in the shape of sojourning in the forest, O scion of Raghu, I shall obey that very command of my father, which is thought highly of by those practising virtue. (43)

धार्मिकेणानृशंसेन नरेण गुरुवर्तिना।
भवितव्यं नरव्याघ्र परलोकं जिगीषता॥ ४४॥

"A pious man seeking to conquer the other world, O tiger among men, ought to be kind-hearted and obedient to his elders, father and others. (44)

आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ।
निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः॥ ४५॥

"Keeping in view the virtuous conduct of our father, King Daśaratha, O jewel among men, direct your thoughts only towards the welfare in the other world of your spirit in consonance with your pious nature." (45)

इत्येवमुक्त्वा वचनं महात्मा
पितुर्निदेशप्रतिपालनार्थम्।
यवीयसं भ्रातरमर्थवच्च
प्रभुर्मुहूर्ताद् विरराम रामः॥ ४६॥

Having tendered to his younger brother, Bharata, in about an hour, the aforesaid significant advice, urging him to carry out the behests of their father, the high-souled and almighty Śrī Rāma became silent. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चाधिकशततमः सर्गः॥ १०५॥

Thus ends Canto One hundred and five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडधिकशततमः सर्गः

Canto CVI

Imploring Śrī Rāma with cogent reasons to accept the throne of Ayodhyā, Bharata takes a vow not to return to Ayodhyā but to continue in the forest in case Śrī Rāma does not grant his prayer. Mother Kausalyā and others too join Bharata and urge Śrī Rāma to grant his request when they find Śrī Rāma adamant in the matter and insistent on implementing the words of their deceased father

एवमुक्त्वा तु विरते रामे वचनमर्थवत्।
ततो मन्दाकिनीतीरे रामं प्रकृतिवत्सलम्॥ १॥
उवाच भरतश्चित्रं धार्मिको धार्मिकं वचः।
को हि स्यादीदृशो लोके यादृशस्त्वमरिंदम॥ २॥

When Śrī Rāma became silent after making a significant speech as aforesaid, the pious Bharata for his part now addressed to Śrī Rāma, who was so fond of his people, the following agreeable and righteous submission on the bank of the Mandākinī: "Indeed, who can there be in this world such as you are, O tamer of foes? (1-2)

न त्वां प्रव्यथयेद् दुःखं प्रीतिर्वा न प्रहर्षयेत्।
सम्मतश्चापि वृद्धानां तांश्च पृच्छसि संशयान्॥ ३॥

"Neither can sorrow torment you nor can joy exhilarate you. Though highly thought of by the elders, you nevertheless refer your doubts to them. (3)

यथा मृतस्तथा जीवन् यथासति तथा सति।
यस्यैष बुद्धिलाभः स्यात् परितप्येत केन सः॥ ४॥

"Wherefore should he grieve, he who has developed an attitude of mind by virtue of which, though living, he is as good as dead to the world and which makes him as indifferent to the existent as to the non-existent? (4)

परावरज्ञो यश्च स्याद् यथा त्वं मनुजाधिप।
स एव व्यसनं प्राप्य न विषीदितुमर्हति॥ ५॥

"He who knows the Self as well as the non-Self as you do, O ruler of men, ought not to feel dejected even on meeting with adversity. (5)

अमरोपमसत्त्वस्त्वं महात्मा सत्यसंगरः।
सर्वज्ञः सर्वदर्शी च बुद्धिमांश्चासि राघव॥ ६॥

"Possessed of valour comparing with that of gods, and endowed with great fortitude, you are true to your promise, all-knowing, all-seeing and wise too, O scion of Raghu! (6)

न त्वामेवंगुणैर्युक्तं प्रभवाभवकोविदम्।
अविषह्यतमं दुःखमासादयितुमर्हति॥ ७॥

"Even affliction, which is most unbearable for us, ought not to assail you, endowed as you are with such virtues and conversant with the origin and end of living beings. (7)

प्रोषिते मयि यत् पापं मात्रा मत्कारणात् कृतम्।
क्षुद्रया तदनिष्टं मे प्रसीदतु भवान् मम॥ ८॥

"The sinful deed in the shape of bringing about your exile which was perpetrated by my mean mother for my sake when I was away, was not to my liking. Therefore, be gracious to me. (8)

धर्मबन्धेन बद्धोऽस्मि तेनेमां नेह मातरम्।
हन्मि तीव्रेण दण्डेन दण्डार्हां पापकारिणीम्॥ ९॥

"I am bound by fetters of morality which forbid a warrior to lay his finger upon a woman; hence I do not kill on the spot with a severe punishment my mother of sinful deeds, who is deserving of punishment. (9)

कथं दशरथाज्जातः शुभाभिजनकर्मणः।
जानन् धर्ममधर्मं च कुर्यां कर्म जुगुप्सितम्॥ १०॥

How can I, sprung as I am from the loins of Daśaratha of noble birth and deeds, and knowing as I do right and wrong, perpetrate an odious act like killing my own mother? (10)

गुरुः क्रियावान् वृद्धश्च राजा प्रेतः पितेति च।
तातं न परिगर्हेऽहं दैवतं चेति संसदि॥ ११॥

"I do not wish to denounce my father in an open assembly because he had a number of sacrificial performances to his credit, was aged and worthy of respect, has joined the majority and was my father and a deity to me. (11)

को हि धर्मार्थयोर्हीनमीदृशं कर्म किल्बिषम्।
स्त्रियः प्रियचिकीर्षुः सन् कुर्याद् धर्मज्ञ धर्मवित्॥ १२॥

"Indeed, what man, who knows the principles of morality, would perpetrate such a sinful act, unproductive of religious merit and worldly prosperity, with intent to please a woman, O knower of what is right? (12)

अन्तकाले हि भूतानि मुह्यन्तीति पुरा श्रुतिः।
राज्ञैवं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता॥ १३॥

"There is an old adage saying that living beings invariably get infatuated at the hour of death. That saying has been illustrated to the world by the king while acting as he has done. (13)

साध्वर्थमभिसंधाय क्रोधान्मोहाच्च साहसात्।
तातस्य यदतिक्रान्तं प्रत्याहरतु तद् भवान्॥ १४॥

"Keeping in mind a noble purpose, nullify the transgression that has been committed by father for fear of wrath of Kaikeyī or through infatuation and precipitance. (14)

पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते।
तदपत्यं मतं लोके विपरीतमतोऽन्यथा॥ १५॥

"A son who mends the arrant transgression of his father is accounted a son in the real acceptance of the term* in the world; he who acts otherwise than this is quite the reverse of a son. (15)

तदपत्यं भवानस्तु मा भवान् दुष्कृतं पितुः।
अति यत् तत् कृतं कर्म लोके धीरविगर्हितम्॥ १६॥

"Therefore be you a true son; do not countenance the sinful act of our father by implementing his word. The act which has been perpetrated by him is in contravention of all principles of morality and is, therefore, utterly condemned in the world by the wise. (16)

कैकेयीं मां च तातं च सुहृदो बान्धवांश्च नः।
पौरजानपदान् सर्वांस्त्रातुं सर्वमिदं भवान्॥ १७॥

"Be pleased to grant all this prayer of mine in order to save Kaikeyī, myself, father, nay, our friends and relations as well as all the citizens and people of the country-side. (17)

क्व चारण्यं क्व च क्षात्रं क्व जटाः क्व च पालनम्।
ईदृशं व्याहतं कर्म न भवान् कर्तुमर्हति॥ १८॥

"What congruity is there between forest life, on the one hand, and the duty of a Kṣatriya, on the other, between wearing matted locks on one's head and protection of the people? You ought not to perpetrate such an incongruous act as may stand in the way of your discharging the duty of a Kṣatriya, viz., protection of the people. (18)

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम्।
येन शक्यं महाप्राज्ञ प्रजानां परिपालनम्॥ १९॥

"Indeed, it is the foremost duty of a Kṣatriya to get himself consecrated as a king, through which act alone it is possible to protect the people, O highly enlightened brother ! (19)

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम्।
आयतिस्थं चरेद् धर्मं क्षत्रबन्धुरनिश्चितम्॥ २०॥

* The word 'अपत्यम्' (Offspring) has been etymologically explained as meaning one who prevents his father from falling down into the depth of hell ('पितुरपतनात्').

"Nay, neglecting a duty yielding visible joy, what Kṣatriya esteemed by his race would practise a virtue which is of doubtful result, which does not promise happiness, which brings its reward in a future state only and which is undefined? (20)

अथ क्लेशजमेव त्वं धर्मं चरितुमिच्छसि।
धर्मेण चतुरो वर्णान् पालयन् क्लेशमाप्नुहि॥ २१॥

"If you desire to pursue a virtue following from hardship alone, undergo suffering while protecting the four divisions of society by recourse to righteousness. (21)

चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमुत्तमम्।
आहुर्धर्मज्ञ धर्मज्ञास्तं कथं त्यक्तुमिच्छसि॥ २२॥

"The knowers of what is right definitely declare the life of a householder to be the noblest and best of all the four stages of life, inasmuch as it is depended upon by all others; how then do you seek to abandon it, O knower of the principles of righteousness? (22)

श्रुतेन बालः स्थानेन जन्मना भवतो ह्यहम्।
स कथं पालयिष्यामि भूमिं भवति तिष्ठति॥ २३॥

"I am decidedly junior to you in point of learning, rank and date of brith. As such how shall I be able to rule over the earth when you are present? (23)

हीनबुद्धिगुणो बालो हीनस्थानेन चाप्यहम्।
भवता च विनाभूतो न वर्तयितुमुत्सहे॥ २४॥

"A mere child as I am, of poor understanding and virtues, and also placed in an inferior position as compared to you, I cannot even live without you, much less rule over the people. (24)

इदं निखिलमप्यग्र्यं राज्यं पित्र्यमकण्टकम्।
अनुशाधि स्वधर्मेण धर्मज्ञ सह बान्धवैः॥ २५॥

"O knower of what is right, rule with your kinsmen over the whole of this foremost ancestral kingdom, without opposition, according to the code of conduct prescribed for you. (25)

इहैव त्वाभिषिञ्चन्तु सर्वाः प्रकृतयः सह।
ऋत्विजः सवसिष्ठाश्च मन्त्रविन्मन्त्रकोविदाः॥ २६॥

"Let all the ministers as well as the priests including Vasiṣṭha, well-versed in sacred formulas, conjointly consecrate you as the king of Ayodhyā on this very spot, O knower of sacred texts! (26)

अभिषिक्तस्त्वमस्माभिरयोध्यां पालने व्रज।
विजित्य तरसा लोकान् मरुद्भिरिव वासवः॥ २७॥

"Consecrated by us, as Indra by Maruts (the wind-gods), and having conquered the worlds by dint of your might, march you back to Ayodhyā in order to rule over it. (27)

ऋणानि त्रीण्यपाकुर्वन् दुर्हृदः साधु निर्दहन्।
सुहृदस्तर्पयन् कामैस्त्वमेवात्रानुशाधि माम्॥ २८॥

"Discharging the three obligations you owe to gods, Ṛṣis and manes severally by offering oblations, studying the Vedas and procreating children, completely destroying the foes and gratifying your near and dear ones through their desired objects, you instruct me at Ayodhyā itself." (28)

अद्यार्य मुदिताः सन्तु सुहृदस्तेऽभिषेचने।
अद्य भीताः पलायन्तु दुष्प्रदास्ते दिशो दश॥ २९॥

"Let those who are friendly to you feel rejoiced today on your consecration as the king of Ayodhyā, O noble brother! Let those who are inclined to cause pain to you run frightened in every direction today. (29)

आक्रोशं मम मातुश्च प्रमृज्य पुरुषर्षभ।
अद्य तत्रभवन्तं च पितरं रक्ष किल्बिषात्॥ ३०॥

"Wiping off the obloquy attaching to me as well as to my mother, O jewel among men, save our esteemed father as well from remorse today. (30)

शिरसा त्वाभियाचेऽहं कुरुष्व करुणां मयि।
बान्धवेषु च सर्वेषु भूतेष्विव महेश्वरः॥ ३१॥

"I implore you with my head bent low: pray, take pity on me as well as on all your

kinsfolk even as Lord Śiva, the Supreme Deity, does on all created beings. (31)

अथवा पृष्ठतः कृत्वा वनमेव भवानितः।
गमिष्यति गमिष्यामि भवता सार्धमप्यहम्॥ ३२॥

"Else, if setting aside my request, you proceed from this place to a forest alone, I too shall depart with you." (32)

तथाभिरामो भरतेन ताम्यता
प्रसाद्यमानः शिरसा महीपतिः।
न चैव चक्रे गमनाय सत्त्ववान्
मतिं पितुस्तद् वचने प्रतिष्ठितः॥ ३३॥

Even while being propitiated as above with bowed head by Bharata, who was sinking in spirit, the graceful Śrī Rāma, the ruler of the globe, who had a strong will and clung fast to the word of his father giving consent to his exile, did not feel inclined to proceed to Ayodhyā. (33)

तदद्भुतं स्थैर्यमवेक्ष्य राघवे
समं जनो हर्षमवाप दुःखितः।
न यात्ययोध्यामिति दुःखितोऽभवत्
स्थिरप्रतिज्ञत्वमवेक्ष्य हर्षितः॥ ३४॥

Perceiving such wonderful firmness in Śrī Rāma, a scion of Raghu, the people of Ayodhyā experienced joy and felt disconsolate at the same time. They were distressed to find that he was not going to Ayodhyā and felt rejoiced to note his firmness of resolve. (34)

तमृत्विजो नैगमयूथवल्लभा-
स्तथा विसंज्ञाश्रुकलाश्च मातरः।
तथा ब्रुवाणं भरतं प्रतुष्टुवुः
प्रणम्य रामं च ययाचिरे सह॥ ३५॥

The priests, the citizens and the leaders of different bodies of men as well as the mothers of Śrī Rāma and others, who had all been rendered senseless, as it were, and had tear-drops in their eyes, complimented Bharata, who was speaking in that strain, and bowing down low to Śrī Rāma, joined Bharata in his supplication to Śrī Rāma. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षडधिकशततमः सर्गः॥ १०६॥

Thus ends Canto One hundred and six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताधिकशततमः सर्गः

Canto CVII

Śrī Rāma tries to impress upon Bharata, who believed that Daśaratha was prompted by lustful attachment to his mother in making over the kingdom to him, that Daśaratha was compelled to do so because, in the first place, he had promised to Kaikeyī's father while marrying her that the latter's son alone would succeed to the throne after Daśaratha's death, and secondly he was keen to repay the debt he owed to her for having come to his rescue in his encounter with the demons, and accordingly urges Bharata to assume the rulership of Ayodhyā

पुनरेवं ब्रुवाणं तं भरतं लक्ष्मणाग्रजः।
प्रत्युवाच ततः श्रीमान् ज्ञातिमध्ये सुसत्कृतः॥ १॥

Thereupon the glorious Śrī Rāma, eldest brother of Lakṣmaṇa, highly respected among his clansmen, replied to the said

Bharata, who was speaking again in that strain : (1)

उपपन्नमिदं वाक्यं यस्त्वमेवमभाषथाः।
जातः पुत्रो दशरथात् कैकेय्यां राजसत्तमात्॥ २॥

"The assertion that you—a son born of Daśaratha, the foremost of kings, through Kaikeyī—have made just now, as above, is reasonable. (2)

पुरा भ्रातः पिता नः स मातरं ते समुद्वहन्।
मातामहे समाश्रौषीद् राज्यशुल्कमनुत्तमम्॥ ३॥

"In the past, while marrying Kaikeyī your mother, O brother, our celebrated father promised to your maternal grandfather the kingdom of Ayodhyā in favour of her issue as the best price for the marriage. (3)

देवासुरे च संग्रामे जनन्यै तव पार्थिवः।
सम्प्रहृष्टो ददौ राजा वरमाराधितः प्रभुः॥ ४॥

"Nay, propitiated by standing him in goodstead in a conflict between the gods and the demons, and immensely delighted, the powerful king, who held sway over the entire globe, granted a boon to your mother. (4)

ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी।
अयाचत नरश्रेष्ठं द्वौ वरौ वरवर्णिनी॥ ५॥
तव राज्यं नरव्याघ्र मम प्रव्राजनं तथा।
तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरम्॥ ६॥

"Then, binding him with a solemn oath your aforesaid illustrious mother, who was endowed with an excellent complexion, sought the following two boons of Daśaratha, the foremost of men, viz., (1) rulership for you, O tiger among men, and (2) exile for me; and urged thus, the king granted the aforesaid boons to her. (5-6)

तेन पित्राहमप्यत्र नियुक्तः पुरुषर्षभ।
चतुर्दश वने वासं वर्षाणि वरदानिकम्॥ ७॥

"I, too, O jewel among men, have been enjoined by our aforesaid father to dwell here in the forest for fourteen years in consequence of the boon granted by our father to your mother. (7)

सोऽयं वनमिदं प्राप्तो निर्जनं लक्ष्मणान्वितः।
सीतया चाप्रतिद्वन्द्वः सत्यवादे स्थितः पितुः॥ ८॥

"As such I, who have no rival in this world and stand by the veracity of my father, have come to this lonely forest accompanied by Lakṣmaṇa and Sītā. (8)

भवानपि तथेत्येव पितरं सत्यवादिनम्।
कर्तुमर्हसि राजेन्द्र क्षिप्रमेवाभिषिञ्चनात्॥ ९॥

"You too, O ruler of kings, ought likewise, as enjoined by our father, to vindicate the truthfulness of our father by getting yourself consecrated on the throne of Ayodhyā immediately. (9)

ऋणान्मोचय राजानं मत्कृते भरत प्रभुम्।
पितरं त्राहि धर्मज्ञ मातरं चाभिनन्दय॥ १०॥

"For my sake, O Bharata, exonerate the powerful king from the debt he owes to Kaikeyī. Save our father by redeeming his promise and delight your mother, O knower of what is right ! (10)

श्रूयते धीमता तात श्रुतिर्गीता यशस्विना।
गयेन यजमानेन गयेष्वेव पितॄन् प्रति॥ ११॥
पुन्नाम्नो नरकाद् यस्मात् पितरं त्रायते सुतः।
तस्मात् पुत्र इति प्रोक्तः पितॄन् यः पाति सर्वतः॥ १२॥

"The following utterance, which is held sacred as a Śruti text, is heard to have been addressed to the manes by the wise and illustrious king named Gaya, who is believed to have founded the city of Gayā, while performing sacrifices in the territory of Gaya (the region which is now covered by the district of Gayā) : 'Since a son delivers his father from the hell named 'Put' he is designated as Putra. According to another interpretation, a son is he who protects his father in all possible ways. (11-12)

एष्टव्या बहवः पुत्रा गुणवन्तो बहुश्रुताः।
तेषां वै समवेतानामपि कश्चिद् गयां व्रजेत्॥ १३॥

"A number of sons, endowed with virtues and versed in many Śāstras, should be desired so that at least one of them may

proceed to Gayā and perform Śrāddha there." (13)

एवं राजर्षयः सर्वे प्रतीता रघुनन्दन।
तस्मात् त्राहि नरश्रेष्ठ पितरं नरकात् प्रभो॥ १४॥

"So did all royal sages believe, O powerful scion of Raghu ! Therefore, O jewel among men, protect your father from hell. (14)

अयोध्यां गच्छ भरत प्रकृतीरुपरञ्जय।
शत्रुघ्नसहितो वीर सह सर्वैर्द्विजातिभिः॥ १५॥

"Accompanied by Śatrughna and together with all Brāhmaṇas return, O gallant Bharata, to Ayodhyā and protect the people. (15)

प्रवेक्ष्ये दण्डकारण्यमहमप्यविलम्बयन्।
आभ्यां तु सहितो वीर वैदेह्या लक्ष्मणेन च॥ १६॥

"I too, for my part, accompanied by these two, viz., Sītā, a princess of the Videha kingdom, and Lakṣmaṇa, shall enter the Daṇḍaka forest without tarrying here any longer. (16)

त्वं राजा भरत भव स्वयं नराणां
वन्यानामहमपि राजराण्मृगाणाम्।
गच्छ त्वं पुरवरमद्य सम्प्रहृष्टः
संहृष्टस्त्वहमपि दण्डकान् प्रवेक्ष्ये॥ १७॥

"Be you, O Bharata, the ruler of the people themselves. I too shall be the emperor of wild beasts. Return you, extremely delighted, to Ayodhyā, the foremost of cities, this very day and I too shall enter the Daṇḍaka forest highly rejoiced. (17)

छायां ते दिनकरभाः प्रबाधमानं
वर्षत्रं भरत करोतु मूर्ध्नि शीताम्।
एतेषामहमपि काननद्रुमाणां
छायां तामतिशयिनीं शनैः श्रयिष्ये॥ १८॥

"Let the royal umbrella, O Bharata, repulsing the rays of the sun, spread a cool shade over your head. I too shall gradually seek that dense shade of these forest trees. (18)

शत्रुघ्नस्त्वतुलमतिस्तु ते सहायः
सौमित्रिर्मम विदितः प्रधानमित्रम्।
चत्वारस्तनयवरा वयं नरेन्द्रं
सत्यस्थं भरत चराम मा विषीद॥ १९॥

"Let Śatrughna of peerless wisdom for his part be your assistant and the well-known Lakṣmaṇa, son of Sumitrā, be my chief friend. Let us, his four worthy sons, enable the king to adhere to truth. Do not feel dejected." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्ताधिकशततमः सर्गः॥ १०७॥

Thus ends Canto One hundred and seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Bharata having been silenced by Śrī Rāma, an eminent sage, Jābāli by name, tries to persuade Śrī Rāma to accept the throne by advocating the theory of the Nāstikas (non-believers) with intent to arouse in him the lust of sovereignty

आश्वासयन्तं भरतं जाबालिर्ब्राह्मणोत्तमः।
उवाच रामं धर्मज्ञं धर्मापेतमिदं वचः॥ १॥

To Śrī Rāma, the knower of what is right, who was comforting Bharata, Jābāli, a jewel among Brāhmaṇas, addressed the following words contrary to the Vedic religion : (1)

साधु राघव मा भूत् ते बुद्धिरेवं निरर्थिका।
प्राकृतस्य नरस्येव ह्यार्यबुद्धेस्तपस्विनः॥ २॥

"You have spoken aright, O scion of Raghu; but such a vain resolution, akin to that of an ordinary man, ought not to have been made by you, who are endowed with a noble understanding and given to austerities. (2)

कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित्।
एको हि जायते जन्तुरेक एव विनश्यति॥ ३॥

"No man is the friend of anyone, nor is anything to be gained by anyone through anyone; for, alone is a creature born and alone does it perish. (3)

तस्मान्माता पिता चेति राम सज्जेत यो नरः।
उन्मत्त इव स ज्ञेयो नास्ति कश्चिद्धि कस्यचित्॥ ४॥

"Therefore, the man who feels attached to anyone believing that the latter is his mother or father, O Rāma, should be reckoned on a par with a madman; for none is related to another. (4)

यथा ग्रामान्तरं गच्छन् नरः कश्चिद् बहिर्वसेत्।
उत्सृज्य च तमावासं प्रतिष्ठेतापरेऽहनि॥ ५॥
एवमेव मनुष्याणां पिता माता गृहं वसु।
आवासमात्रं काकुत्स्थ सज्जन्ते नात्र सज्जनाः॥ ६॥

"As while journeying to another distant village a man stays abroad in the course of his journey and, leaving that resting place behind, proceeds further the next day, even so, to men a father, mother, home and wealth are only a temporary shelter, O Rāma (a scion of Kakutstha); the wise do not get attached to these. (5-6)

पित्र्यं राज्यं समुत्सृज्य स नार्हसि नरोत्तम।
आस्थातुं कापथं दुःखं विषमं बहुकण्टकम्॥ ७॥

"Relinquishing the kingdom of Ayodhyā, inherited from your father, O jewel among men, you as such ought not to tread the wrong path, which is painful, rugged and bristling with thorns. (7)

समृद्धायामयोध्यायामात्मानमभिषेचय।
एकवेणीधरा हि त्वा नगरी सम्प्रतीक्षते॥ ८॥

"Get yourself consecrated on the throne of the prosperous Ayodhyā; for the city eagerly awaits your return like a widow who wears a single braid of hair as a sign of mourning and desolation. (8)

राजभोगाननुभवन् महार्हान् पार्थिवात्मज।
विहर त्वमयोध्यायां यथा शक्रस्त्रिविष्टपे॥ ९॥

"Enjoying kingly delights of great value, O prince, sport you in Ayodhyā as Indra does in heaven. (9)

न ते कश्चिद् दशरथस्त्वं च तस्य च कश्चन।
अन्यो राजा त्वमन्यस्तु तस्मात् कुरु यदुच्यते॥ १०॥

"Daśaratha was none to you nor were you related in anyway to him. The king was not you, while you are not the king Daśaratha; therefore do what is recommended to you. (10)

बीजमात्रं पिता जन्तोः शुक्रं शोणितमेव च।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत्॥ ११॥

"The father is only an efficient cause of a creature; it is only the sperm and the ovum conjointly retained by a prospective mother during the nights favourable for conception that constitute the material cause of a human being in this world. (11)

गतः स नृपतिस्तत्र गन्तव्यं यत्र तेन वै।
प्रवृत्तिरेषा भूतानां त्वं तु मिथ्या विहन्यसे॥ १२॥

"The aforesaid king has departed to the destination where he was bound to go, viz., back to the five elements, from which he had sprung up. Such is the natural way of created beings, while you are being harassed for no purpose." (12)

अर्थधर्मपरा ये ये तांस्तान् शोचामि नेतरान्।
ते हि दुःखमिह प्राप्य विनाशं प्रेत्य लेभिरे॥ १३॥

"I bewail only those whosoever are devoted to wealth and religious merit, not others, who are devoted to sense-enjoyment alone; for having undergone suffering in this life for the sake of wealth and religious merit, they have met with extermination even after death. (13)

अष्टकापितृदेवत्यमित्ययं प्रसृतो जनः।
अन्नस्योपद्रवं पश्य मृतो हि किमशिष्यति॥ १४॥

"People here have taken to Śrāddha and other allied rites under the belief that Aṣṭakā, (a Śrāddha performed on the seventh, eighth and ninth days of the dark fortnights of the lunar months of Pauṣa, Māgha and Phālguna respectively) and other Śrāddhas are calculated to gratify the manes. Look at the wanton waste of food involved in these rites; for what will a dead man eat? (14)

यदि भुक्तमिहान्येन देहमन्यस्य गच्छति।
दद्यात् प्रवसतां श्राद्धं न तत् पथ्यशनं भवेत्॥ १५॥

"If the food eaten by one man here reaches the body of another in the other world, one might as well offer Śrāddha to those travelling from home; no provisions for journey should be necessary for them. (15)

दानसंवनना ह्येते ग्रन्था मेधाविभिः कृताः।
यजस्व देहि दीक्षस्व तपस्तप्यस्व संत्यज॥ १६॥

"Enjoining us to worship gods, make gifts, get ourselves consecrated for a sacrificial performance, practise austerities and renounce our hearth and home, these books have been written by talented men with a view to exalting charity. (16)

स नास्ति परमित्येतत् कुरु बुद्धिं महामते।
प्रत्यक्षं यत् तदातिष्ठ परोक्षं पृष्ठतः कुरु॥ १७॥

"Having known this truth, O highly intelligent prince, arrive at the conclusion that there is nothing beyond this visible universe. Depend upon that which meets the eye; discard that which is outside the ken of your senses. (17)

सतां बुद्धिं पुरस्कृत्य सर्वलोकनिदर्शिनीम्।
राज्यं स त्वं निगृह्णीष्व भरतेन प्रसादितः॥ १८॥

"Respecting the judgment of the wise who believe that alone which meets the eye to be true—which serves as an authority for all men and propitiated by Bharata, accept you the kingdom." (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाधिकशततमः सर्गः॥ १०८॥

Thus ends Canto One hundred and eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Jābāli explains the reasons for his advocating the theory of Nāstikas to Śrī Rāma, who exposes the hollowness of the ethics propounded by the sage, dubbing it as the very antithesis of Dharma

जाबालेस्तु वचः श्रुत्वा रामः सत्यपराक्रमः।
उवाच परया सूक्त्या बुद्ध्याविप्रतिपन्नया॥ १॥

Hearing the speech of Jābāli, Śrī Rāma, for his part, who was possessed of unfailing prowess, replied as follows in the commendable phraseology of the Vedas, armed as he was with a conviction opposed to Jābāli's point of view: (1)

भवान् मे प्रियकामार्थं वचनं यदिहोक्तवान्।
अकार्यं कार्यसंकाशमपथ्यं पथ्य संनिभम्॥ २॥

"The advice that you have tendered on this occasion in order to make available to me the pleasures of sense, which are agreeable to all, is not really worth following, although appearing as such, and is unwholesome, though appearing as wholesome. (2)

निर्मर्यादस्तु पुरुषः पापाचारसमन्वितः।
मानं न लभते सत्सु भिन्नचारित्रदर्शनः॥ ३॥

"A man who has transgressed the bounds of propriety and is characterized by a sinful conduct, and who is wedded to a moral philosophy different from the established ethical doctrines does not get recognition among the wise. (3)

कुलीनमकुलीनं वा वीरं पुरुषमानिनम्।
चारित्रमेव व्याख्याति शुचिं वा यदि वाशुचिम्॥ ४॥

"Conduct alone proclaims a man to be well-born or otherwise, gallant or only fancying himself to be gallant, honest or dishonest. (4)

अनार्यस्त्वार्य संस्थानः शौचाद्धीनस्तथा शुचिः।
लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव॥ ५॥

"One following the way of life propounded by you will be ignoble, though appearing as noble, will be accepted as clean, though devoid of cleanliness, would pass for one endowed with auspicious bodily marks, though lacking in such marks, will appear as possessed of an amiable disposition, though ill-mannered. (5)

अधर्मं धर्मवेषेण यद्यहं लोकसंकरम्।
अभिपत्स्ये शुभं हित्वा क्रियां विधिविवर्जिताम्॥ ६॥

"If I embrace unrighteousness, cloaked in the garb of piety and leading to confusion or mixture of castes, I should be giving up the virtuous acts and taking to unauthorized action. (6)

कश्चेतयानः पुरुषः कार्याकार्यविचक्षणः।
बहु मन्येत मां लोके दुर्वृत्तं लोकदूषणम्॥ ७॥

"What sensible man capable of discerning what ought to be done and what ought not to be done would hold me in high esteem in the world, knowing me to be vile of conduct and a corrupter of the people? (7)

कस्य यास्याम्यहं वृत्तं केन वा स्वर्गमाप्नुयाम्।
अनया वर्तमानोऽहं वृत्त्या हीनप्रतिज्ञया॥ ८॥

कामवृत्तोऽन्वयं लोकः कृत्स्नः समुपवर्तते।
यद्वृत्ताः सन्ति राजानस्तद्वृत्ताः सन्ति हि प्रजाः॥ ९॥

"Conducting myself according to the mode of life recommended by you in which my vow of remaining in exile in woods for fourteen years has to be abandoned, whose way of life shall I follow as an ideal so that I may attain heaven, since you tell me my father was none to me? By following your advice, I will act according to my own inclination (disregarding the authority of the Śāstras) and, following my example, the whole of this world too is likely to turn licentious; for people follow the same way of life as kings do. (8-9)

सत्यमेवानृशंसं च राजवृत्तं सनातनम्।
तस्मात् सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः॥ १०॥

"Truthfulness alone, which is divorced from cruelty, is the eternal way of life prescribed for kings. Therefore, truthfulness is the soul of a kingdom; nay, the world itself is founded on truth. (10)

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे।
सत्यवादी हि लोकेऽस्मिन् परं गच्छति चाक्षयम्॥ ११॥

"The seers of Vedic Mantras as well as gods have respected truthfulness alone. Indeed, a veracious man in this world attains the highest realm, which knows no decay. (11)

उद्विजन्ते यथा सर्पान्नरादनृतवादिनः।
धर्मः सत्यपरो लोके मूलं सर्वस्य चोच्यते॥ १२॥

"People turn away in fear from a man telling lies in the same way as they do from a serpent. Virtue has its culmination in truthfulness; nay, it is declared to be the root of all. (12)

सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः।
सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम्॥ १३॥

"Truth alone is God in the world, piety ever hinges on truth. All have their root in truth; there is no goal higher than truth. (13)

दत्तमिष्टं हुतं चैव तप्तानि च तपांसि च।
वेदाः सत्यप्रतिष्ठानास्तस्मात् सत्यपरो भवेत्॥ १४॥

"Charity, sacrificial performances, as well as offering oblations into the sacred fire, nay, austerities actually practised and the Vedas studied have their foundation on truth. Hence one should remain devoted to truth. (14)

एकः पालयते लोकमेकः पालयते कुलम्।
मज्जत्येको हि निरय एकः स्वर्गे महीयते॥ १५॥

"According to the degree of virtue and sin practised in one's past lives one rules over the world,another simply supports one's race alone; a third actually sinks into hell, and yet another is respected in heaven.(15)

सोऽहं पितुर्निदेशं तु किमर्थं नानुपालये।
सत्यप्रतिश्रवः सत्यं सत्येन समयीकृतम्॥ १६॥

"Wherefore, then, shall I, who know all this, not carry out the behest of my father, which was based on truth and solemnized through swearing by truth, true to my promise as I am? (16)

नैव लोभान्न मोहाद् वा न चाज्ञानात् तमोऽन्वितः।
सेतुं सत्यस्य भेत्स्यामि गुरोः सत्यप्रतिश्रवः॥ १७॥

"Neither from greed of sovereignty nor even from infatuation nor again from ignorance shall I, overpowered by obtuseness of understanding, violate the sanctity of my father's pledge given to mother, Kaikeyī, true to my promise as I am. (17)

असत्यसंधस्य सतश्चलस्यास्थिरचेतसः।
नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम्॥ १८॥

"It has been heard by us that neither gods nor even manes accept the offerings of a man who is not true to his promise, and has thus deviated from truth and is of irresolute mind. (18)

प्रत्यगात्ममिमं धर्मं सत्यं पश्याम्यहं ध्रुवम्।
भारः सत्पुरुषैश्चीर्णस्तदर्थमभिनन्द्यते॥ १९॥

"I recognize this virtue in the form of truthfulness as binding on all embodied beings and foremost. The burden in the form of matted locks has been made much of by good men; hence it is welcomed by me. (19)

क्षात्रं धर्ममहं त्यक्ष्ये ह्यधर्मं धर्मसंहितम्।
क्षुद्रैर्नृशंसैर्लुब्धैश्च सेवितं पापकर्मभिः॥ २०॥

"I shall certainly renounce the duty of a Kṣatriya (in the shape of assuming the rulership of Ayodhyā in violation of my father's injunction) which consists mostly of unrighteousness, though seemingly attended with an iota of virtue and which is followed generally by petty, cruel and greedy men of sinful deeds. (20)

कायेन कुरुते पापं मनसा सम्प्रधार्य तत्।
अनृतं जिह्वया चाह त्रिविधं कर्म पातकम्॥ २१॥

"Having first resolved upon a sinful deed with the mind, a man speaks of his vile intention to his friends and associates with his tongue and then perpetrates it with his body with the help of others. In this way a sinful deed is accomplished in three ways, viz., by thought, word and deed. (21)

भूमिः कीर्तिर्यशो लक्ष्मीः पुरुषं प्रार्थयन्ति हि।
सत्यं समनुवर्तन्ते सत्यमेव भजेत् ततः॥ २२॥

"Land, renown, glory and fortune undoubtedly woo a man devoted to truth. The wise pursue truth, hence one should worship truth alone. (22)

श्रेष्ठं ह्यनार्यमेव स्याद् यद् भवानवधार्य माम्।
आह युक्तिकरैर्वाक्यैरिदं भद्रं कुरुष्व ह॥ २३॥

"What you have recommended to me after concluding it to be the best for me in so many logical words, viz., 'this sovereignty is good for you, unhesitatingly accept it,' must be unquestionably improper for me. (23)

कथं ह्यहं प्रतिज्ञाय वनवासमिमं गुरोः।
भरतस्य करिष्यामि वचो हित्वा गुरोर्वचः॥ २४॥

"Having actually given my word of honour to my father to remain in exile in the

woods for fourteen years, as I am doing, how shall I comply with the prayer of Bharata, flouting the command of my father? (24)

स्थिरा मया प्रतिज्ञाता प्रतिज्ञा गुरुसंनिधौ।
प्रहृष्टमानसा देवी कैकेयी चाभवत् तदा॥ २५॥

"A firm vow was taken by me in the presence of my father and Queen Kaikeyī felt highly delighted at heart to hear it at that moment. How can I now go back upon my word of honour and cause sorrow to her?(25)

वनवासं वसन्नेव शुचिर्नियतभोजनः।
मूलपुष्पफलैः पुण्यैः पितॄन् देवांश्च तर्पयन्॥ २६॥
संतुष्टपञ्चवर्गोऽहं लोकयात्रां प्रवाहये।
अकुहः श्रद्दधानः सन् कार्याकार्यविचक्षणः॥ २७॥

"Having controlled my diet and propitiating gods as well as manes by means of sacred roots, flowers and fruits while continuing to reside in the forest only and remaining pure of body and mind, with all the five senses fully sated, nay, free from all viles, devout and fully cognizant of what ought to be done and what ought not to be done, I propose to discharge my worldly obligations in the form of carrying out the behest of my father. (26-27)

कर्मभूमिमिमां प्राप्य कर्तव्यं कर्म यच्छुभम्।
अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः॥ २८॥

"Having reached this terrestrial globe (the realm of action), virtuous action alone should be undertaken. The god of fire as well as the wind-god and the moon-god enjoy, in their respective realms, the fruit of their meritorious action. (28)

शतं क्रतूनामाहृत्य देवराट् त्रिदिवं गतः।
तपांस्युग्राणि चास्थाय दिवं प्राप्ता महर्षयः॥ २९॥

"Indra, the ruler of gods, was able to attain the sovereignty of heaven only after performing a hundred sacrifices. The eminent seers of Vedic Mantras too ascended to the ethereal regions (the realms even higher than heaven) after practising rigorous austerities only." (29)

अमृष्यमाणः पुनरुग्रतेजा
निशम्य तन्नास्तिकवाक्यहेतुम्।
अथाब्रवीत् तं नृपतेस्तनूजो
विगर्हमाणो वचनानि तस्य॥ ३०॥

Hearing the plea put forward by the aforesaid sage, Jābāli, in the form of a heretic utterance (denying the life beyond death) and resenting, nay, censuring his words, Śrī Rāma, son of King Daśaratha, who was endowed with a formidable spirit, forthwith spoke to him once again as follows : (30)

सत्यं च धर्मं च पराक्रमं च
भूतानुकम्पां प्रियवादितां च।
द्विजातिदेवातिथिपूजनं च
पन्थानमाहुस्त्रिदिवस्य सन्तः॥ ३१॥

"The sages speak of truthfulness and piety and valour and compassion for created beings and polite speech and worship of Brāhmaṇas, gods and unexpected guests as a road to heaven. (31)

तेनैवमाज्ञाय यथावदर्थ-
मेकोदयं सम्प्रतिपद्य विप्राः।
धर्मं चरन्तः सकलं यथावत्
कांक्षन्ति लोकागममप्रमत्ताः॥ ३२॥

"Scrupulously and duly practising virtue in all its aspects, having in the first instance correctly understood its meaning through the aforesaid utterance of sages and reached complete unanimity on the point, Brāhmaṇas seek to attain realms of their choice. (32)

निन्दाम्यहं कर्म कृतं पितुस्तद्
यस्त्वामगृह्णाद् विषमस्थबुद्धिम्।
बुद्ध्यानयैवंविधया चरन्तं
सुनास्तिकं धर्मपथादपेतम्॥ ३३॥

"I denounce the action mentioned below, of my father, who picked up as his counsellor-priest you, a staunch unbeliever, who has not only strayed away from the path of righteousness but whose mind is set on a

wrong path opposed to the Vedic path, nay, who is moving about in the world with such an ideology conforming to the doctrine of the atheistic Cārvāka, who believes only in the world of senses, as has been set forth in your foregoing speech. (33)

यथा हि चोरः स तथा हि बुद्ध-
स्तथागतं नास्तिकमत्र विद्धि।
तस्माद्धि यः शक्यतमः प्रजानां
स नास्तिके नाभिमुखो बुधः स्यात्॥ ३४॥

"It is a well-known fact that a follower of Buddha condemning the Vedas deserves to be punished precisely in the same way as a thief inasmuch as a heretic robs people of their faith; and know an unbeliever (a follower of the Cārvāka or materialistic school of philosophy) to be on a par with a Bauddha. Therefore, among such unbelievers he who is most tameable should undoubtedly be so punished in the interest of the people; in no other case should a wise man even stand face to face with an unbeliever, but should shun him. (34)

त्वत्तो जनाः पूर्वतरे द्विजाश्च
शुभानि कर्माणि बहूनि चक्रुः।
छित्त्वा सदेमं च परं च लोकं
तस्माद् द्विजाः स्वस्ति कृतं हुतं च॥ ३५॥

"Men that lived before you, as well as Brāhmaṇas ever performed numerous blessed deeds in obedience to the injunctions of the Vedas giving up all hopes of reward in this world as well as in the next. Hence following the injunctions of the Vedas, Brāhmaṇas pursue harmlessness, truthfulness and other virtues, perform noble deeds such as practice of austerities, making gifts, doing a good turn to others and so on and offer oblations into the sacred fire. (35)

धर्मे रताः सत्पुरुषैः समेता-
स्तेजस्विनो दानगुणप्रधानाः।
अहिंसका वीतमलाश्च लोके
भवन्ति पूज्या मुनयः प्रधानाः॥ ३६॥

Foremost sages, like Vasiṣṭha, who are devoted to righteousness, remain in communion with good men, are endowed with spiritual glory, have the virtue of munificence predominant in them, practise harmlessness and are entirely free from impurity of all kinds become worthy of adoration in the world." (36)

इति ब्रुवन्तं वचनं सरोषं
रामं महात्मानमदीनसत्त्वम्।
उवाच पथ्यं पुनरास्तिकं च
सत्यं वचः सानुनयं च विप्रः॥ ३७॥

To the high-souled Śrī Rāma, who never felt dejected at heart and was speaking angrily as above, the Brāhmaṇa Jābāli now politely addressed the following wholesome and truthful words, which showed his belief in the authority of the Vedas, the otherworld and so on: (37)

न नास्तिकानां वचनं ब्रवीम्यहं
न नास्तिकोऽहं न च नास्ति किंचन।
समीक्ष्य कालं पुनरास्तिकोऽभवं
भवेय काले पुनरेव नास्तिकः॥ ३८॥

"I do not as a rule repeat the words of unbelievers nor am I an unbeliever at heart nor is it a fact that nothing exists beyond this visible universe. Perceiving the time opportune for it, now that I find you bent on implementing the pledge given to your father, I have become a believer once more and to suit the exigencies of the moment, may again pose as an unbeliever when the time comes for it. (38)

स चापि कालोऽयमुपागतः शनै-
र्यथा मया नास्तिकवागुदीरिता।
निवर्तनार्थं तव राम कारणात्
प्रसादनार्थं च मयैतदीरितम्॥ ३९॥

"That time too had now come when a heretical speech was slowly made by me in order to deflect you from your purpose of remaining in exile in the forest and also from another motive viz., to establish your reputation as a great believer by evoking

your opposition to the heretical view. Again, in order to pacify you when I found you angry has this revised utterance been made by me, O Rāma !" (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे नवाधिकशततमः सर्गः ॥ १०९ ॥

Thus ends Canto One hundred and nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशाधिकशततमः सर्गः

Canto CX

Pacifying Śrī Rāma, who had got angry with Jābāli, Sage Vasiṣṭha urges him to get himself consecrated as king since from Ikṣwāku, the progenitor of his race, downward the eldest son alone had ascended the throne of Ayodhyā and because he was not only the eldest of his father's sons, but the ablest too

क्रुद्धमाज्ञाय रामं तु वसिष्ठः प्रत्युवाच ह।
जाबालिरपि जानीते लोकस्यास्य गतागतिम्॥ १॥

Perceiving Śrī Rāma to be angry, Vasiṣṭha too pleaded with him (for Jābāli) as follows: "Jābāli also recognizes the departure of the human soul from this world and its return to the mortal plane. (1)

निवर्तयितुकामस्तु त्वामेतद् वाक्यमब्रवीत्।
इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे॥ २॥

He, however, spoke to you as aforesaid desirous as he was of persuading you to return to Ayodhyā. Pray, hear from me about the creation of worlds, O protector of the world ! (2)

सर्वं सलिलमेवासीत् पृथिवी तत्र निर्मिता।
ततः समभवद् ब्रह्मा स्वयंभूर्दैवतैः सह॥ ३॥

"There was water alone in the beginning of creation, the earth was evolved in water. Next appeared the self-born Brahmā alongwith gods. (3)

स वराहस्ततो भूत्वा प्रोज्जहार वसुंधराम्।
असृजच्च जगत् सर्वं सह पुत्रैः कृतात्मभिः॥ ४॥

"Appearing as the Divine Boar, Brahmā, who is the same as Viṣṇu, the Protector, then lifted the earth out of the water into which it had disappeared and in conjunction with his sons (Marīci and others), who had subdued their mind, evolved the whole universe. (4)

आकाशप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः।
तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः॥ ५॥

"The eternal, everlasting and imperishable Brahmā sprang out of ether, which is no other than Brahma, the Absolute, from him came forth Marīci, and Kaśyapa was the son of Marīchi. (5)

विवस्वान् कश्यपाज्जज्ञे मनुर्वैवस्वतः स्वयम्।
स तु प्रजापतिः पूर्वमिक्ष्वाकुस्तु मनोः सुतः॥ ६॥

"Vivaswān, the sun-god, descended from Kaśyapa. Manu himself was the son of Vivaswān. Manu for his part was formerly a lord of creation, and Manu's son was Ikṣwāku. (6)

यस्येयं प्रथमं दत्ता समृद्धा मनुना मही।
तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम्॥ ७॥

"Know that Ikṣwāku to be the very first ruler of Ayodhyā, to whom this prosperous earth was entrusted for the first time by the said Manu. (7)

इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः।
कुक्षेरथात्मजो वीरो विकुक्षिरुदपद्यत॥ ८॥

"Ikṣwāku's glorious son for his part became known simply by the name of Kukṣi; and from the loins of Kukṣi, O prince, sprang up gallant Vikukṣi. (8)

विकुक्षेस्तु महातेजाः बाणः पुत्रः प्रतापवान्।
बाणस्य च महाबाहुरनरण्यो महातपाः॥ ९॥

"Vikukṣi's son, on the other hand, was the mighty Bāṇa, who was endowed with exceptional glory; and Bāṇa's son was the mighty-armed Anaraṇya, who practised great austerities. (9)

नानावृष्टिर्बभूवास्मिन् न दुर्भिक्षः सतां वरे।
अनरण्ये महाराजे तस्करो वापि कश्चन॥ १०॥

"So long as this Anaraṇya, who was a jewel among the virtuous, continued to be the Emperor, there was neither a drought nor famine nor was a thief to be seen in Ayodhyā. (10)

अनरण्यान्महाराज पृथू राजा बभूव ह।
तस्मात् पृथोर्महातेजास्त्रिशङ्कुरुदपद्यत॥ ११॥

"From the loins of Anaraṇya, O great king, they say, appeared King Pṛthu; from the said Pṛthu was descended Triśaṅku, who was possessed of great splendour. (11)

स सत्यवचनाद् वीरः सशरीरो दिवं गतः।
त्रिशङ्कोरभवत् सूनुर्धुन्धुमारो महायशाः॥ १२॥

"Due to the unfailing vow of Viśwāmitra the aforesaid hero bodily ascended to heaven. Triśaṅku's son was the highly illustrious Dhundhumāra. (12)

धुन्धुमारान्महातेजा युवनाश्वो व्यजायत।
युवनाश्वसुतः श्रीमान् मान्धाता समपद्यत॥ १३॥

"From the loins of Dhundhumāra sprang up Yuvanāśwa, who was endowed with exceptional glory; the glorious Māndhātā was born as the son of Yuvanāśwa. (13)

मान्धातुस्तु महातेजाः सुसंधिरुदपद्यत।
सुसंधेरपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित्॥ १४॥

"Of Māndhātā, again, was born the highly glorious Susandhi; of Susandhi too there were two sons, Dhruvasandhi and Prasenajit. (14)

यशस्वी ध्रुवसंधेस्तु भरतो रिपुसूदनः।
भरतात् तु महाबाहोरसितो नाम जायत॥ १५॥
यस्यैते प्रतिराजान उदपद्यन्त शत्रवः।
हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः॥ १६॥

"Bharata, for his part, a destroyer of foes, was the illustrious son of Dhruvasandhi; and of the mighty-armed Bharata was born one Asita by name, of whom the following tributary chiefs, viz., the rulers of the Haihayas and the Tālajaṅghas and the gallant ruler of the Śaśabindus, came to be the enemies. (15-16)

तांस्तु सर्वान् प्रतिव्यूह्य युद्धे राजा प्रवासितः।
स च शैलवरे रम्ये बभूवाभिरतो मुनिः॥ १७॥

"In spite of his having arrayed his army against all these, the king was routed and exiled. He, therefore, gladly took up his abode as an ascetic on a delightful and excellent mountain. (17)

द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः।
तत्र चैका महाभागा भार्गवं देववर्चसम्॥ १८॥
ववन्दे पद्मपत्राक्षी कांक्षिणी पुत्रमुत्तमम्।
एका गर्भविनाशाय सपत्न्यै गरलं ददौ॥ १९॥

"In course of time his two consorts came to be in the family way: so the tradition goes. Desiring to have an excellent son, one of them, who was highly fortunate and had eyes resembling the petals of a lotus, sought the presence of and bowed down to Sage Cyavana, son of Bhṛgu, who possessed the splendour of gods; while the other administered poison to her co-wife in order to destroy her foetus. (18-19)

भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः।
तमृषिं साभ्युपागम्य कालिन्दी त्वभ्यवादयत्॥ २०॥

"The sage named Cyavana, son of Bhṛgu, had betaken himself to the Himālayas.

Approaching that sage, the said Kālindī for her part greeted him. (20)

स तामभ्यवदत् प्रीतो वरेप्सुं पुत्रजन्मनि।
पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः॥ २१॥
धार्मिकश्च सुभीमश्च वंशकर्तारिसूदनः।
श्रुत्वा प्रदक्षिणं कृत्वा मुनिं तमनुमान्य च॥ २२॥
पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभम्।
ततः सा गृहमागम्य पत्नी पुत्रमजायत॥ २३॥

"Gratified to receive her respects, he said to the queen, who sought from him a boon ensuring the birth of a son to her, 'A lofty minded son, widely known in the world, pious and most formidable, the founder of a dynasty and the destroyer of his foes, will be born to you, O queen!' Hearing this benediction, and going round the sage clockwise as a mark of respect and taking leave of him, and then returning home, the queen brought forth a son who had lotus-like eyes and shone like Brahmā, the lotus-born. (21—23)

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया।
गरेण सह तेनैव तस्मात् स सगरोऽभवत्॥ २४॥

"The boy was born alongwith that very poison that had actually been administered to the queen by her fellow-consort with the intention of destroying the foetus; hence he became known as Sagara (lit., with poison). (24)

स राजा सगरो नाम यः समुद्रमखानयत्।
इष्ट्वा पर्वणि वेगेन त्रासयान इमाः प्रजाः॥ २५॥

"King Sagara was he who, getting consecrated for a sacrifice on a full-moon day or new moon day, caused the ocean to be dug by his sons, sixteen thousand in number, causing fear to the people here by the speed of digging. (25)

असमञ्जस्तु पुत्रोऽभूत् सगरस्येति नः श्रुतम्।
जीवन्नेव स पित्रा तु निरस्तः पापकर्मकृत्॥ २६॥

"It has been heard by us that Sagara's eldest son, really speaking, was Asamañja. A perpetrator of sinful deeds as he was, he, however, was abandoned by his father, even when alive. (26)

अंशुमानपि पुत्रोऽभूदसमञ्जस्य वीर्यवान्।
दिलीपोंऽशुमतः पुत्रो दिलीपस्य भगीरथः॥ २७॥

"Aṁśumān, again, who was full of valour, was the son of Asamañja. Dilīpa was the son of Aṁśumān and Bhagīratha, of Dilīpa. (27)

भगीरथात् ककुत्स्थश्च काकुत्स्था येन तु स्मृताः।
ककुत्स्थस्य तु पुत्रोऽभूद् रघुर्येन तु राघवाः॥ २८॥

"Again, from the loins of Bhagīratha appeared Kakutstha, after whose name his descendants came to be called, Kākutsthas, the scions of Kakutstha. And Kakutstha's son was Raghu, after whom his descendants were known as Rāghavas, the scions of Raghu. (28)

रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः।
कल्माषपादः सौदास इत्येवं प्रथितो भुवि॥ २९॥

"Raghu's glorious son for his part came to be known on earth by the names of Pravṛddha, Puruṣādaka (lit., a man-eater or ogre), Kalmāṣapāda and Saudāsa. (29)

कल्माषपादपुत्रोऽभूच्छङ्खणस्त्विति नः श्रुतम्।
यस्तु तद्वीर्यमासाद्य सहसैन्यो व्यनीनशत्॥ ३०॥

"It has been heard by us that Kalmāṣapāda's son was Śaṅkhaṇa, who, even on attaining remarkable valour on the field of battle, perished, army and all, in an encounter." (30)

शङ्खणस्य तु पुत्रोऽभूच्छूरः श्रीमान् सुदर्शनः।
सुदर्शनस्याग्निवर्ण अग्निवर्णस्य शीघ्रगः॥ ३१॥

"The glorious Sudarśana for his part was the heroic son of Śaṅkhaṇa. Agnivarṇa was the son of Sudarśana and Śīghraga, of Agnivarṇa. (31)

शीघ्रगस्य मरुः पुत्रो मरोः पुत्रः प्रशुश्रुवः।
प्रशुश्रुवस्य पुत्रोऽभूदम्बरीषो महामतिः॥ ३२॥

"Maru was the son of Śīghraga and Maru's son was Praśuśruva. The highly

intelligent Ambarīṣa was the son of Praśuśruva. (32)

अम्बरीषस्य पुत्रोऽभून्नहुषः सत्यविक्रमः।
नहुषस्य च नाभागः पुत्रः परमधार्मिकः॥ ३३॥

"Nahuṣa of unfailing prowess was the son of Ambarīṣa, while Nābhāga was the supremely pious son of Nahuṣa. (33)

अजश्च सुव्रतश्चैव नाभागस्य सुतावुभौ।
अजस्य चैव धर्मात्मा राजा दशरथः सुतः॥ ३४॥

"Both Aja and Suvrata were the sons of Nābhāga and the pious King Daśaratha was the son of Aja. (34)

तस्य ज्येष्ठोऽसि दायादो राम इत्यभिविश्रुतः।
तद् गृहाण स्वकं राज्यमवेक्षस्व जगन्नृप॥ ३५॥

"You are his eldest son known all round by the name of Rāma; therefore, accept this kingdom of your own and look after the world, O protector of men! (35)

इक्ष्वाकूणां हि सर्वेषां राजा भवति पूर्वजः।
पूर्वजे नावरः पुत्रो ज्येष्ठो राजाभिषिच्यते॥ ३६॥

"Among all the Ikṣwākus the eldest son undoubtedly becomes the ruler. While an elder son is present, a younger son is never consecrated as a king. The eldest alone is so consecrated. (36)

स राघवाणां कुलधर्ममात्मनः
सनातनं नाद्य विहन्तुमर्हसि।
प्रभूतरत्नामनुशाधि मेदिनीं
प्रभूतराष्ट्रां पितृवन्महायशः॥ ३७॥

"Being one of the Rāghavas, you as such ought not to violate today the time-honoured usage of Your House according to which the throne goes to the eldest son alone. Like your father, highly illustrious as You are, rule the earth abounding in precious stones and consisting of numerous dominions." (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
दशाधिकशततमः सर्गः॥ ११०॥

Thus ends Canto One hundred and ten in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Pleading the superiority of a teacher in comparison to one's parents, Sage Vasiṣṭha by virtue of his superiority and as a concession to Bharata, a dependant of Śrī Rāma, whose vow it has been to respect the feelings of his dependants, urges Śrī Rāma to grant the prayer of Bharata. Śrī Rāma, however, contends that one's parents are more worthy of respect even than one's teacher and is accordingly insistent on implementing the pledge already given by him to his father. Thus discomfited in argument, Bharata makes up his mind to undertake a fast unto death as a last resort to exert pressure on him. On Śrī Rāma's dubbing such a step as repugnant to the code of conduct prescribed for a Kṣatriya, Bharata requests his elder brother to allow him to remain in exile in the forest as the latter's proxy. Śrī Rāma, however, rules out this proposition also as something preposterous, saying that one's duty is entrusted to a proxy only on the former's incapacity, which could not be predicated of him, and reaffirms his decision to enter Ayodhyā only after fulfilling the pledge given to his father

वसिष्ठः स तदा राममुक्त्वा राजपुरोहितः।
अब्रवीद् धर्मसंयुक्तं पुनरेवापरं वचः॥ १॥

Having spoken to Śrī Rāma as aforesaid on that occasion, the said Vasiṣṭha, the family-priest of the king, addressed to him once more the following words in consonance with righteousness : (1)

पुरुषस्येह जातस्य भवन्ति गुरवः सदा।
आचार्यश्चैव काकुत्स्थ पिता माता च राघव॥ २॥

"The preceptor, O scion of Kakutstha, as well as one's father and mother, O descendant of Raghu, ever come to be the adored of a man from the time he is born in this world. (2)

पिता ह्येनं जनयति पुरुषं पुरुषर्षभ।
प्रज्ञां ददाति चाचार्यस्तस्मात् स गुरुरुच्यते॥ ३॥

"The father only procreates and the mother brings forth a human being, O jewel among men; the preceptor, on the other hand, bestows wisdom on him, hence he is spoken of as Guru (superior even to the parents). (3)

स तेऽहं पितुराचार्यस्तव चैव परंतप।
मम त्वं वचनं कुर्वन् नातिवर्तेः सतां गतिम्॥ ४॥

"I, for my part, am the preceptor not only of your father but yours too, O chastiser of foes ! Doing my bidding, therefore, you will not be transgressing the path of the virtuous. (4)

इमा हि ते परिषदो ज्ञातयश्च नृपास्तथा।
एषु तात चरन् धर्मं नातिवर्तेः सतां गतिम्॥ ५॥

"Here indeed are your subjects, kinsmen and tributary princes too. Discharging your

duty by them, you will not be transgressing the path of the virtuous. (5)

वृद्धाया धर्मशीलाया मातुर्नार्हस्यवर्तितुम्।
अस्या हि वचनं कुर्वन् नातिवर्तेः सतां गतिम्॥ ६॥

"You ought not to fail in your duty towards your aged mother, who is given to piety. Doing her bidding you will certainly not be transgressing the path of the virtuous. (6)

भरतस्य वचः कुर्वन् याचमानस्य राघव।
आत्मानं नातिवर्तेस्त्वं सत्यधर्मपराक्रम॥ ७॥

"Granting the prayer of Bharata, who is supplicating you, you will not be overstepping your bounds, O scion of Raghu, who are ever united with truthfulness, piety and valour !" (7)

एवं मधुरमुक्तः स गुरुणा राघवः स्वयम्।
प्रत्युवाच समासीनं वसिष्ठं पुरुषर्षभः॥ ८॥

Instructed thus in sweet words by his preceptor himself, Śrī Rāma (a scion of Raghu), a jewel among men, replied as follows to Vasiṣṭha, who was sitting at ease there : (8)

यन्मातापितरौ वृत्तं तनये कुरुतः सदा।
न सुप्रतिकरं तत् तु मात्रा पित्रा च यत्कृतम्॥ ९॥
यथाशक्तिप्रदानेन स्वापनोच्छादनेन च।
नित्यं च प्रियवादेन तथा संवर्धनेन च॥ १०॥

"The service that the parents render to their son by giving him whatever they can, as well as by putting him to bed and rubbing his body with oil etc., nay, by speaking kindly to him every moment and, even so, by nourishing him, nay, whatever good is done by them cannot be easily requited. (9-10)

स हि राजा दशरथः पिता जनयिता मम।
आज्ञापयन्मां यत् तस्य न तन्मिथ्या भविष्यति॥ ११॥

"Indeed that which the celebrated King Daśaratha, my father, who brought me into being, has asked me to do shall not prove untrue." (11)

एवमुक्तस्तु रामेण भरतः प्रत्यनन्तरम्।
उवाच विपुलोरस्कः सूतं परमदुर्मनाः॥ १२॥

When Śrī Rāma had spoken thus, Bharata for his part, who was distinguished by a broad chest, and felt extremely sad at heart, commanded as follows Sumantra, the charioteer, who stood nearest to him : (12)

इह तु स्थण्डिले शीघ्रं कुशानास्तर सारथे।
आर्यं प्रत्युपवेक्ष्यामि यावन्मे सम्प्रसीदति॥ १३॥

"Speedily spread for your part blades of Kuśa grass on this piece of level ground, O charioteer ! I shall sit at the door of my elder brother in order to exert pressure on him until he gets fully propitiated and grants my request. (13)

निराहारो निरालोको धनहीनो यथा द्विजः।
शये पुरस्ताच्छालायां यावन्मां प्रतियास्यति॥ १४॥

"Like a destitute Brāhmaṇa, who has been deprived of his fortune by a debtor, failing to repay the debt as stipulated, I shall remain lying down in front of Śrī Rāma's hut without food or drink and depriving myself of light by covering my face until he returns to Ayodhyā as a concession to me." (14)

स तु राममवेक्षन्तं सुमन्त्रं प्रेक्ष्य दुर्मनाः।
कुशोत्तरमुपस्थाप्य भूमावेवास्थितः स्वयम्॥ १५॥

Perceiving Sumantra awaiting the pleasure of Śrī Rāma, Bharata for his part sat down disconsolate on the ground, spreading a mat of Kuśa grass with his own hands. (15)

तमुवाच महातेजा रामो राजर्षिसत्तमः।
किं मां भरत कुर्वाणं तात प्रत्युपवेक्ष्यसे॥ १६॥

To him the highly glorious Śrī Rāma, the foremost of royal sages, said, "What wrong have I done to you, O Bharata, that you will sit at my door to exert pressure on me, my darling? (16)

ब्राह्मणो ह्येकपार्श्वेन नरान् रोद्धुमिहार्हति।
न तु मूर्धाभिषिक्तानां विधिः प्रत्युपवेशने॥ १७॥

"A Brāhmaṇa alone ought to restrain people oppressing him by lying on one side at their door. Kṣatriyas, however, who are

or deserve to be sprinkled with holy water on the head (when being installed as the head of a state) are not enjoined to sit at the door of anyone in this way. (17)

उत्तिष्ठ नरशार्दूल हित्वैतद् दारुणं व्रतम्।
पुरवर्यामितः क्षिप्रमयोध्यां याहि राघव॥ १८॥

"Get up, O tiger among men ! Giving up this terrible vow, return, O scion of Raghu, speedily to Ayodhyā, the foremost of cities, from this place." (18)

आसीनस्त्वेव भरतः पौरजानपदं जनम्।
उवाच सर्वतः प्रेक्ष्य किमार्यं नानुशासथ॥ १९॥

Gazing on all sides, Bharata, even while sitting, said to the citizens as well as to the people of the countryside, "Wherefore do you not plead with my elder brother?" (19)

ते तदोचुर्महात्मानं पौरजानपदा जनाः।
काकुत्स्थमभिजानीमः सम्यग् वदति राघवः॥ २०॥

The people of the city as well as of the countryside then replied as follows to Bharata, an exalted soul : "We know full well that you, a scion of Raghu, speak aright to Śrī Rāma, a scion of Kakutstha. (20)

एषोऽपि हि महाभागः पितुर्वचसि तिष्ठति।
अत एव न शक्ताः स्मो व्यावर्तयितुमञ्जसा॥ २१॥

"This highly blessed prince, Śrī Rāma, too sincerely abides by the command of his father. For this very reason we are, truly speaking, not easily able to divert him from his purpose." (21)

तेषामाज्ञाय वचनं रामो वचनमब्रवीत्।
एवं निबोध वचनं सुहृदां धर्मचक्षुषाम्॥ २२॥

Hearing their submission Śrī Rāma addressed the following words to Bharata : "Listen to the foregoing words of our friends, who have their eyes fixed on what is right. (22)

एतच्चैवोभयं श्रुत्वा सम्यक् सम्पश्य राघव।
उत्तिष्ठ त्वं महाबाहो मां च स्पृश तथोदकम्॥ २३॥

"Nay, hearing both these utterances (mine as well as that of these people) weigh them fully, O scion of Raghu. Get you up, O mighty-armed prince, and touch water in order to sip it as well as myself as an indication of your resolve to break the vow that you have just taken." (23)

अथोत्थाय जलं स्पृष्ट्वा भरतो वाक्यमब्रवीत्।
शृण्वन्तु मे परिषदो मन्त्रिणः शृणुयुस्तथा॥ २४॥

Getting up immediately and touching water, Bharata spoke as follows : "Let all the members of this assembly hear me. Let the king's counsellors too listen. (24)

न याचे पितरं राज्यं नानुशासामि मातरम्।
एवं परमधर्मज्ञं नानुजानामि राघवम्॥ २५॥

"I never begged sovereignty of my father nor did I instruct my mother to do it on my behalf. Nor did I approve of this step of Śrī Rāma (a scion of Raghu), viz., that he should go into exile for fourteen years, he knows best what is right. (25)

यदि त्ववश्यं वस्तव्यं कर्तव्यं च पितुर्वचः।
अहमेव निवत्स्यामि चतुर्दश वने समाः॥ २६॥

"If the behest of our father must be carried out and if one must live in the forest at all events, I myself shall do so for a period of fourteen years." (26)

धर्मात्मा तस्य सत्येन भ्रातुर्वाक्येन विस्मितः।
उवाच रामः सम्प्रेक्ष्य पौरजानपदं जनम्॥ २७॥
विक्रीतमाहितं क्रीतं यत् पित्रा जीवता मम।
न तल्लोपयितुं शक्यं मया वा भरतेन वा॥ २८॥

Fixing his gaze on the citizens of Ayodhyā as well as on the people of the countryside, Śrī Rāma, whose mind is set on righteousness and who felt astonished at the sincere vow of his aforesaid brother, said "The sale, deposit or purchase effected by our father while alive cannot be nullified either by me or even by Bharata. (27-28)

उपाधिर्न मया कार्यो वनवासे जुगुप्सितः।
युक्तमुक्तं च कैकेय्या पित्रा मे सुकृतं कृतम्॥ २९॥

"No proxy should be sent by me into exile in the woods; for that would be a

matter for reproach, since a proxy is allowed only in case the man replaced by him is unable to discharge the obligation imposed on him. The demand of Kaikeyī was but reasonable inasmuch as it was based firstly on the stipulation made by the king while marrying Kaikeyī that a son born to her alone would succeed him on the throne, and secondly on the debt the former owed to her for the invaluable service rendered by her on the field of battle; and only a virtuous act was done by our father in granting the boons asked by her. (29)

जानामि भरतं क्षान्तं गुरुसत्कारकारिणम्।
सर्वमेवात्र कल्याणं सत्यसंधे महात्मनि॥ ३०॥

"I know Bharata to be forgiving by nature and fond of paying respects to his elders. Indeed, all will be well with this high-souled prince, who is true to his promise. (30)

अनेन धर्मशीलेन वनात् प्रत्यागतः पुनः।
भ्रात्रा सह भविष्यामि पृथिव्याः पतिरुत्तमः॥ ३१॥

"When returned from the forest I shall indeed become the paramount ruler of the earth with this pious brother of mine. (31)

वृतो राजा हि कैकेय्या मया तद्वचनं कृतम्।
अनृतान्मोचयानेन पितरं तं महीपतिम्॥ ३२॥

"As the king was solicited for a boon by Kaikeyī, his pledge given to her has been implemented by me by being in exile in the forest. Now, acquit the said king, our father, of the charge of falsehood by ruling over Ayodhyā and thereby discharging your part of the obligation." (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकादशाधिकशततमः सर्गः॥ १११॥

Thus ends Canto One hundred and eleven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशाधिकशततमः सर्गः

Canto CXII

Collected in the heavens to hear the dialogue of Bharata and Śrī Rāma, heavenly beings applaud the two brothers. Having decided upon his course of action, Śrī Rāma turns his face towards his hut; while pleading his inability to protect the kingdom, now that his attempts to take Śrī Rāma back to Ayodhyā had been frustrated, Bharata prays to Śrī Rāma for mercy once more. But when he comes to know that his elder brother cannot be made to swerve an inch from his vow, he places a new pair of wooden sandals decked with gold in front of his brother and requests him to place his feet on them. Readily acceding to his request, Śrī Rāma hands over the sandals to Bharata, who takes a vow before the former to enter the fire in case he did not return immediately on the expiry of his term of exile. Śrī Rāma confirms his vow and after embracing Bharata and Śatrughna and bidding good-bye to all with due respect according to the rank of each, enters his cottage

तमप्रतिमतेजोभ्यां भ्रातृभ्यां रोमहर्षणम्।
विस्मिताः संगमं प्रेक्ष्य समुपेता महर्षयः॥ १॥

The eminent sages who had assembled there were astonished to behold at close quarters that thrilling meeting of the two brothers, Śrī Rāma and Bharata, who were endowed with matchless glory. (1)

अन्तर्हिता मुनिगणाः स्थिताश्च परमर्षयः।
तौ भ्रातरौ महाभागौ काकुत्स्थौ प्रशशंसिरे॥ २॥

Hosts of sages who stood invisible in the air and most eminent Ṛṣis bodily present there applauded in the following words those two highly blessed brothers, Śrī Rāma and Bharata, the scions of Kakutstha : (2)

सदार्यौ राजपुत्रौ द्वौ धर्मज्ञौ धर्मविक्रमौ।
श्रुत्वा वयं हि सम्भाषामुभयोः स्पृहयामहे॥ ३॥

"Ever noble are the two princes, Śrī Rāma and Bharata, who not only know what is right but also tread the path of virtue. Indeed, having heard the dialogue of the two, we long to hear it again and again." (3)

ततस्त्वृषिगणाः क्षिप्रं दशग्रीववधैषिणः।
भरतं राजशार्दूलमित्यूचुः संगता वचः॥ ४॥

Then the hosts of Ṛṣis for their part, who longed for the death of Rāvaṇa, hastily addressed with one voice the following exhortation to Bharata, a tiger among princes : (4)

कुले जात महाप्राज्ञ महावृत्त महायशः।
ग्राह्यं रामस्य वाक्यं ते पितरं यद्यवेक्षसे॥ ५॥

"O prince of high birth, nay, endowed with exceptional intelligence, distinguished by a noble conduct and enjoying great renown, the advice of Śrī Rāma ought to be accepted by you, if you have the least regard for your father. (5)

सदानृणमिमं रामं वयमिच्छामहे पितुः।
अनृणत्वाच्च कैकेय्याः स्वर्गं दशरथो गतः॥ ६॥

"We wish to see Śrī Rāma absolved forever from all obligations to his father; for due to his getting square with Kaikeyī as a result of Śrī Rāma's having readily offered to be in exile, King Daśaratha has ascended to heaven." (6)

एतावदुक्त्वा वचनं गन्धर्वाः समहर्षयः।
राजर्षयश्चैव तथा सर्वे स्वां स्वां गतिं गताः॥ ७॥

Having uttered these few words, the Gandharvas alongwith the eminent sages as well as the royal sages and all others went each his own way. (7)

ह्लादितस्तेन वाक्येन शुशुभे शुभदर्शनः।
रामः संहृष्टवदनस्तानृषीनभ्यपूजयत्॥ ८॥

Gladdened by this observation, Śrī Rāma of blessed appearance looked brighter. Nay, his face thrilled with joy, he duly extolled the aforesaid Ṛṣis. (8)

त्रस्तगात्रस्तु भरतः स वाचा सज्जमानया।
कृताञ्जलिरिदं वाक्यं राघवं पुनरब्रवीत्॥ ९॥

The celebrated Bharata for his part, whose limbs were seized with a tremor, made the following submission to Śrī Rāma (a scion of Raghu) with folded hands in faltering accents : (9)

राम धर्ममिमं प्रेक्ष्य कुलधर्मानुसंततम्।
कर्तुमर्हसि काकुत्स्थ मम मातुश्च याचनाम्॥ १०॥

"Fully considering, O Rāma, this sacred obligation of getting yourself consecrated for the rulership of Ayodhyā and protecting the people, which is also linked with our family usage, you ought to fulfil it, O scion of Kakutstha, and grant my prayer as well as that of your mother, Kausalyā. (10)

रक्षितुं सुमहद् राज्यमहमेकस्तु नोत्सहे।
पौरजानपदांश्चापि रक्तान् रञ्जयितुं तदा॥ ११॥

"I for my part cannot protect the vast dominion single-handed, nor can I please the citizens and the people of the countryside, so devoted to you. (11)

ज्ञातयश्चापि योधाश्च मित्राणि सुहृदश्च नः।
त्वामेव हि प्रतीक्षन्ते पर्जन्यमिव कर्षकाः॥ १२॥

"Indeed our kinsmen, nay, warriors, friends and relations too wait for you alone as cultivators do for the rumbling cloud. (12)

इदं राज्यं महाप्राज्ञ स्थापय प्रतिपद्य हि।
शक्तिमान् स हि काकुत्स्थ लोकस्य परिपालने॥ १३॥

"Accepting the kingdom, O highly intelligent brother, actually place it on a sound footing. Such as you are, you are capable of protecting the people on all sides, O scion of Kakutstha !" (13)

एवमुक्त्वापतद् भ्रातुः पादयोर्भरतस्तदा।
भृशं सम्प्रार्थयामास राघवेऽतिप्रियं वदन्॥ १४॥

Saying so, Bharata then fell at the feet of his elder brother and made a fervent appeal to him to accept the sovereignty, speaking in most endearing tones to Śrī Rāma, a scion of Raghu. (14)

तमङ्के भ्रातरं कृत्वा रामो वचनमब्रवीत्।
श्यामं नलिनपत्राक्षं मत्तहंसस्वरः स्वयम्॥ १५॥

Placing on his lap the aforesaid brother, Bharata, who was dark-brown of complexion and had eyes resembling the petals of a lotus, Śrī Rāma, who was himself endowed with a voice resembling the cackling of a swan in rut, replied to him as follows : (15)

आगता त्वामियं बुद्धिः स्वजा वैनयिकी च या।
भृशमुत्सहसे तात रक्षितुं पृथिवीमपि॥ १६॥

"You can very well protect even the earth, to say nothing of Ayodhyā, through this innate wisdom in the shape of under-estimation of your worth born of humility, that has dawned on you, my darling ! (16)

अमात्यैश्च सुहृद्भिश्च बुद्धिमद्भिश्च मन्त्रिभिः।
सर्वकार्याणि सम्मन्त्र्य महान्त्यपि हि कारय॥ १७॥

"Nay, coolly deliberating with your ministers, friends and wise counsellors too, get through even your major concerns. (17)

लक्ष्मीश्चन्द्रादपेयाद् वा हिमवान् वा हिमं त्यजेत्।
अतीयात् सागरो वेलां न प्रतिज्ञामहं पितुः॥ १८॥

"Splendour would sooner depart from the moon, nay, the Himalaya mountain would sooner shed its snow and the ocean would sooner transgress its limits than I shall violate the plighted word of my father. (18)

कामाद् वा तात लोभाद् वा मात्रा तुभ्यमिदं कृतम्।
न तन्मनसि कर्तव्यं वर्तितव्यं च मातृवत्॥ १९॥

"No matter whether all this was wrought by your mother in your interest from affection for you or from greed of sovereignty through your installation as Prince-Regent, my darling, it should not be taken to heart by you and you should behave towards her as towards a mother." (19)

एवं ब्रुवाणं भरतः कौसल्यासुतमब्रवीत्।
तेजसाऽऽदित्यसंकाशं प्रतिपच्चन्द्रदर्शनम्॥ २०॥

To Śrī Rāma, the son of Kausalyā—who was speaking as aforesaid, nay, who vied with the sun in glory, and who was pleasing to the sight as the new moon appearing on the first day of a bright fortnight—Bharata replied as follows: (20)

अधिरोहार्य पादाभ्यां पादुके हेमभूषिते।
एते हि सर्वलोकस्य योगक्षेमं विधास्यतः॥ २१॥

"Pray, stand with your feet on the pair of wooden sandals embellished with gold placed before you, O noble brother ! Surely these will supply the needs and ensure the safety of men." (21)

सोऽधिरुह्य नरव्याघ्रः पादुके व्यवमुच्य च।
प्रायच्छत् सुमहातेजा भरताय महात्मने॥ २२॥

Placing his feet on the sandals and immediately leaving them, Śrī Rāma, a tiger among men, who was endowed with exceptional glory, gave them to the high-souled Bharata. (22)

स पादुके सम्प्रणम्य रामं वचनमब्रवीत्।
चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम्॥ २३॥
फलमूलाशनो वीर भवेयं रघुनन्दन।
तवागमनमाकांक्षन् वसन् वै नगराद् बहिः॥ २४॥
तव पादुकयोर्न्यस्य राज्यतन्त्रं परंतप।
चतुर्दशे हि सम्पूर्णे वर्षेऽहनि रघूत्तम॥ २५॥
न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम्।
तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम्॥ २६॥
शत्रुघ्नं च परिष्वज्य वचनं चेदमब्रवीत्।
मातरं रक्ष कैकेयीं मा रोषं कुरु तां प्रति॥ २७॥

Reverentially bowing down to the wooden sandals, he spoke as follows to Śrī Rāma : "Indeed, having relegated the burden of rulership to the wooden sandals, O gallant brother, I should like to live on fruits and roots alone for fourteen years, O delight of the Raghus, wearing matted locks on my head and the bark of trees on my person and actually dwelling outside the city, longing for your return to the capital, O scorcher of enemies ! If, however, when the fourteenth year of your exile has fully ended, O jewel among the Raghus, I do not see you returned to Ayodhyā, the following day, I for my part shall enter the fire once for all." Giving his approval in the words "So be it !" and embracing Bharata with love, nay, embracing Śatrughna as well, Śrī Rāma spoke as follows : "Take care of mother Kaikeyī; be not angry with her. (23—27)

मया च सीतया चैव शप्तोऽसि रघुनन्दन।
इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज ह॥ २८॥

"You are hereby adjured to do so by me as well as by Sītā, O delight of the Raghus !" Saying so, his eyes suffused with tears, Śrī Rāma bade good-bye to Bharata. (28)

स पादुके ते भरतः स्वलंकृते
महोज्ज्वले सम्परिगृह्य धर्मवित्।
प्रदक्षिणं चैव चकार राघवं
चकार चैवोत्तमनागमूर्धनि॥ २९॥

Receiving with reverence the aforesaid pair of exceedingly bright-ornate wooden sandals, the celebrated Bharata, who knew

what is right, went clockwise round Śrī Rāma, a scion of Raghu, and further placed the pair of sandals on the head of an excellent elephant. (29)

अथानुपूर्व्या प्रतिपूज्य तं जनं
गुरूंश्च मन्त्रीन् प्रकृतीस्तथानुजौ।
व्यसर्जयद् राघववंशवर्धनः
स्थितः स्वधर्मे हिमवानिवाचलः॥ ३०॥

Then, paying respects in the order of precedence to all those men who had gathered there as well as to his preceptors, counsellors, subjects and two younger brothers, Bharata and Śatrughna, who were going to Ayodhyā, Śrī Rāma, the promoter of Raghu's race, who stood by his duty unshaken like the Himalaya mountain, bade them goodbye. (30)

तं मातरो बाष्पगृहीतकण्ठ्यो
दुःखेन नामन्त्रयितुं हि शेकुः।
स चैव मातॄरभिवाद्य सर्वा
रुदन् कुटीं स्वां प्रविवेश रामः॥ ३१॥

His mothers, whose throat was choked with tears through agony, could not even speak to him. Greeting all his mothers, the celebrated Śrī Rāma too re-entered his hut weeping. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्वादशाधिकशततमः सर्गः॥ ११२॥

Thus ends Canto One hundred and twelve in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशाधिकशततमः सर्गः

Canto CXIII

Departed back for Ayodhyā alongwith Sage Vasiṣṭha and others, Bharata pays his respects on the way to Sage Bharadwāja and, apprising him of what had happened at Citrakūṭa and also of the pair of wooden sandals that he had received from Śrī Rāma as the latter's representative, and proceeding further, crosses the rivers Gaṅgā and Yamunā alongwith his followers. Departing from Śṛṅgaverapura, he catches sight of Ayodhyā and points out to Sumantra its gloomy appearance

ततः शिरसि कृत्वा तु पादुके भरतस्तदा।
आरुरोह रथं हृष्टः शत्रुघ्नसहितस्तदा॥ १॥

Then, placing the pair of wooden sandals on his head, Bharata for his part, full of joy and accompanied by Śatrughna, forthwith ascended the chariot. (1)

वसिष्ठो वामदेवश्च जाबालिश्च दृढव्रतः।
अग्रतः प्रययुः सर्वे मन्त्रिणो मन्त्रपूजिताः॥ २॥

The counsellors, Vasiṣṭha and Vāmadeva and Jābāli of steadfast vows and all others, adored for their sage counsel, travelled in the forefront. (2)

मन्दाकिनीं नदीं रम्यां प्राङ्मुखास्ते ययुस्तदा।
प्रदक्षिणं च कुर्वाणाश्चित्रकूटं महागिरिम्॥ ३॥

Keeping the lovely river Mandākinī and the great Citrakūṭa mountain to their right they then departed with their face turned towards the east. (3)

पश्यन् धातुसहस्राणि रम्याणि विविधानि च।
प्रययौ तस्य पार्श्वेन ससैन्यो भरतस्तदा॥ ४॥

Seeing on the way thousands of minerals of every description, which were charming too, Bharata, accompanied by his army, now proceeded along the (northern) side of the aforesaid mountain. (4)

अदूराच्चित्रकूटस्य ददर्श भरतस्तदा।
आश्रमं यत्र स मुनिर्भरद्वाजः कृतालयः॥ ५॥

Not far from Citrakūṭa. Bharata now beheld the hermitage in which Sage Bharadwāja had taken up his abode.* (5)

स तमाश्रममागम्य भरद्वाजस्य वीर्यवान्।
अवतीर्य रथात् पादौ ववन्दे कुलनन्दनः॥ ६॥

Reaching the said hermitage of Bharadwāja and alighting from his chariot, the valiant Bharata, the delight of his race, saluted the sage's feet. (6)

ततो हृष्टो भरद्वाजो भरतं वाक्यमब्रवीत्।
अपि कृत्यं कृतं तात रामेण च समागतम्॥ ७॥

Full of delight, Bharadwāja thereupon spoke to Bharata as follows : "Did you meet Śrī Rāma, my darling, and has your purpose been accomplished?" (7)

एवमुक्तः स तु ततो भरद्वाजेन धीमता।
प्रत्युवाच भरद्वाजं भरतो धर्मवत्सलः॥ ८॥

Questioned thus by the wise Bharadwāja, the celebrated Bharata for his part, who was lovingly devoted to righteousness, then replied to Bharadwāja as follows : (8)

स याच्यमानो गुरुणा मया च दृढविक्रमः।
राघवः परमप्रीतो वसिष्ठं वाक्यमब्रवीत्॥ ९॥

"Supremely delighted on being solicited by my preceptor and myself to return to Ayodhyā, the celebrated Śrī Rāma, a scion of Raghu, of unrelenting prowess replied to Vasiṣṭha as follows : (9)

पितुः प्रतिज्ञां तामेव पालयिष्यामि तत्त्वतः।
चतुर्दश हि वर्षाणि या प्रतिज्ञा पितुर्मम॥ १०॥

" 'I shall without doubt unequivocally implement that pledge of my father given to my mother Kaikeyī, which was to the effect that I should actually remain in exile for fourteen years.' (10)

एवमुक्तो महाप्राज्ञो वसिष्ठः प्रत्युवाच ह।
वाक्यज्ञो वाक्यकुशलं राघवं वचनं महत्॥ ११॥

"Spoken to as aforesaid, the highly enlightened Vasiṣṭha, who knows how to speak, actually addressed the following momentous words to Śrī Rāma, a scion of Raghu, who is an adept in expression : (11)

एते प्रयच्छ संहृष्टः पादुके हेमभूषिते।
अयोध्यायां महाप्राज्ञ योगक्षेमकरो भव॥ १२॥

" 'Full of great delight, please gift these wooden sandals decked with gold to Bharata. Existing in the form of these sandals, supply the needs of the people in Ayodhyā and safeguard their interests, O highly intelligent prince !' (12)

एवमुक्तो वसिष्ठेन राघवः प्राङ्मुखः स्थितः।
पादुके हेमविकृते मम राज्याय ते ददौ॥ १३॥

"Requested in these words by Vasiṣṭha, Śrī Rāma (a scion of Raghu) stood on the sandals facing the east and allowed me to take the aforesaid pair of wooden sandals, adorned with gold, for carrying on the rule (on his behalf). (13)

निवृत्तोऽहमनुज्ञातो रामेण सुमहात्मना।
अयोध्यामेव गच्छामि गृहीत्वा पादुके शुभे॥ १४॥

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* From the above verse it transpires that there existed in those times a hermitage of Sage Bharadwāja on the southern bank of the Yamunā as well, not far away from Citrakūṭa. The hermitage existing between the Gaṅgā and Yamunā rivers, where Śrī Rāma and his party halted and where Bharata and his entourage were sumptuously entertained appears to be different from that referred to here. The fact of Bharata and his followers having crossed the Yamunā after taking leave of Bharadwāja (mentioned in verse 21 below) seems to warrant this conclusion. The sage must in all probability have shifted since to the former place in order to keep himself in touch with what was going on at Citrakūṭa.

"Departed, as permitted by the exceptionally high-souled Śrī Rāma, I am returning to Ayodhyā itself taking the blessed pair of sandals with me." (14)

एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः।
भरद्वाजः शुभतरं मुनिर्वाक्यमुदाहरत्॥ १५॥

Hearing this happy report of the high-souled Bharata, Sage Bharadwāja made the following reply, which was still more agreeable to hear: (15)

नैतच्चित्रं नरव्याघ्रे शीलवृत्तविदां वरे।
यदार्यं त्वयि तिष्ठेत्तु निम्नोत्सृष्टमिवोदकम्॥ १६॥

"It is no wonder that, even as water discharged from above collects into a depression, noble conduct for its part should find its place in you, a tiger among men and the foremost of those who know how to behave well and conduct themselves with propriety. (16)

अनृणः स महाबाहुः पिता दशरथस्तव।
यस्य त्वमीदृशः पुत्रो धर्मात्मा धर्मवत्सलः॥ १७॥

"Free from all debt is your mighty-armed father, the celebrated Daśaratha, of whom was born such a pious son as you, fondly devoted to virtue." (17)

तमृषिं तु महाप्राज्ञमुक्तवाक्यं कृताञ्जलिः।
आमन्त्रयितुमारेभे चरणावुपगृह्य च॥ १८॥

Bharata for his part stood with folded hands before the highly wise Ṛṣi, Sage Bharadwāja, who had spoken as above, and clasping his feet, proceeded to take leave of him. (18)

ततः प्रदक्षिणं कृत्वा भरद्वाजं पुनः पुनः।
भरतस्तु ययौ श्रीमानयोध्यां सह मन्त्रिभिः॥ १९॥

Going clockwise round Bharadwāja as a mark of respect, again and again, the glorious Bharata for his part then left for Ayodhyā alongwith his counsellors. (19)

यानैश्च शकटैश्चैव हयैर्नागैश्च सा चमूः।
पुनर्निवृत्ता विस्तीर्णा भरतस्यानुयायिनी॥ २०॥

That large army following Bharata returned along the same route on chariots and bullock-carts as well as on horseback and on the back of elephants. (20)

ततस्ते यमुनां दिव्यां नदीं तीर्त्वोर्मिमालिनीम्।
ददृशुस्तां पुनः सर्वे गङ्गां शिवजलां नदीम्॥ २१॥

Having crossed the divine river, Yamunā, adorned with a succession of waves, they all then beheld once more the river Gaṅgā, containing holy waters. (21)

तां रम्यजलसम्पूर्णां संतीर्य सहबान्धवः।
शृङ्गवेरपुरं रम्यं प्रविवेश ससैनिकः॥ २२॥

Having easily crossed with his kinsfolk the aforesaid river, which was brimful with delightful waters, Bharata, with his army men, duly entered the lovely town of Śṛngaverapura. (22)

शृङ्गवेरपुराद् भूय अयोध्यां संददर्श ह।
अयोध्यां तु तदा दृष्ट्वा पित्रा भ्रात्रा विवर्जिताम्॥ २३॥
भरतो दुःखसंतप्तः सारथिं चेदमब्रवीत्।
सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते॥ २४॥
निराकारा निरानन्दा दीना प्रतिहतस्वना॥ २५॥

Proceeding from Śṛngaverapura he vividly saw Ayodhyā once more: so the tradition goes. Seeing Ayodhyā deserted by his father and elder brother, Śrī Rāma, Bharata for his part felt sore stricken with agony at that moment and spoke as follows to the charioteer Sumantra: "Look, O charioteer! Desolate and shorn of its grace, bereft of joy, wretched and lifeless, Ayodhyā does not look bright as before."

(23—25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोदशाधिकशततमः सर्गः॥ ११३॥

Thus ends Canto One hundred and thirteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशाधिकशततमः सर्गः

Canto CXIV

Vālmīki portrays the gloomy appearance of Ayodhyā with the help of a number of similes. Bharata enters his father's palace with a heavy heart, speaking to Sumantra about the sorry spectacle which Ayodhyā presented at the moment

स्निग्धगम्भीरघोषेण स्यन्दनेनोपयान् प्रभुः।
अयोध्यां भरतः क्षिप्रं प्रविवेश महायशाः॥ १॥

Journeying forth in a chariot which produced an agreeable deep sound, the powerful and highly illustrious Bharata duly entered Ayodhyā in no time. (1)

बिडालोलूकचरितामालीननरवारणाम् ।
तिमिराभ्याहतां कालीमप्रकाशां निशामिव॥ २॥

Haunted by cats and owls, obscured by darkness and devoid of light, with the house doors of its men closed, the city presented the appearance of a dark night. (2)

राहुशत्रोः प्रियां पत्नीं श्रिया प्रज्वलितप्रभाम्।
ग्रहेणाभ्युदितेनैकां रोहिणीमिव पीडिताम्॥ ३॥

It looked desolate like Rohiṇī, the beloved consort of the moon-god (treated as an enemy by the demon Rāhu*), tormented in the form of her spouse whose better half she is by the planet Rāhu in the ascendant, though ordinarily invested with an exceedingly bright splendour by virtue of her glory. (3)

अल्पोष्णक्षुब्धसलिलां घर्मतप्तविहंगमाम्।
लीनमीनझषग्राहां कृशां गिरिनदीमिव॥ ४॥

It further looked attenuated like a mountain-stream whose scanty waters had become hot and agitated due to the rays of the sun, birds living in which were scorched by the sun and whose fish, small and big, and alligators had disappeared into the mire. (4)

विधूमामिव हेमाभां शिखामग्नेः समुत्थिताम्।
हविरभ्युक्षितां पश्चाच्छिखां विप्रलयं गताम्॥ ५॥

It resembled a fully developed tongue of fire, devoid of smoke and bright as gold, later reduced to extinction when sprinkled all over with milk. (5)

विध्वस्तकवचां रुग्णगजवाजिरथध्वजाम्।
हतप्रवीरामापन्नां चमूमिव महाहवे॥ ६॥

It looked like an army which had met with reverses in a major conflict—whose armours had been shattered, whose ensigns borne on elephants, horses and chariots had been torn and whose foremost heroes had been killed. (6)

सफेनां सस्वनां भूत्वा सागरस्य समुत्थिताम्।
प्रशान्तमारुतोद्धूतां जलोर्मिमिव निःस्वनाम्॥ ७॥

It presented the appearance of an oceanic wave which, though tossed very high by a strong gale with foam and a roar, is rendered noiseless when stirred by a quiet wind. (7)

त्यक्तां यज्ञायुधैः सर्वैरभिरूपैश्च याजकैः।
सुत्याकाले सुनिर्वृत्ते वेदिं गतरवामिव॥ ८॥

It resembled an altar which, when the period of offering oblations into the sacred fire has completely expired, has been cleared

* The demon presiding over a planet of the same name figuring in Indian astronomy and identified by modern astronomy with the shadow of the earth cast on the orb of the moon during what is known as a lunar eclipse.

of all sacrificial implements and deserted by the learned priests, and where all sound has consequently ceased. (8)

गोष्ठमध्ये स्थितामार्तामचरन्तीं नवं तृणम्।
गोवृषेण परित्यक्तां गवां पत्नीमिवोत्सुकाम्॥ ९॥

It looked like a cow fit to be coveted by bulls and longing for copulation but bereft of an excellent bull and standing disconsolate in a cow-pen, refusing to feed on fresh grass. (9)

प्रभाकराद्यैः सुस्निग्धैः प्रज्वलद्भिरिवोत्तमैः।
वियुक्तां मणिभिर्जात्यैर्नवां मुक्तावलीमिव॥ १०॥

It further resembled a new necklace of pearls stripped of its highly polished, dazzling, excellent rubies and other gems of superior quality. (10)

सहसाचरितां स्थानान्महीं पुण्यक्षयाद् गताम्।
संहृतद्युतिविस्तारां तारामिव दिवश्च्युताम्॥ ११॥

Again, it presented the appearance of a meteor suddenly shifted from its position and fallen from the heavens, and consequently shorn of its expanse of light when descended on earth through exhaustion of its merit. (11)

पुष्पनद्धां वसन्तान्ते मत्तभ्रमरशालिनीम्।
द्रुतदावाग्निविप्लुष्टां क्लान्तां वनलतामिव॥ १२॥

It further looked blighted in appearance like a forest creeper laden with blossom at the close of spring and appearing lovely with drunken bees surrounding it but later on scorched by a raging wild fire. (12)

सम्मूढनिगमां सर्वां संक्षिप्तविपणापणाम्।
प्रच्छन्नशशिनक्षत्रां द्यामिवाम्बुधरैर्युताम्॥ १३॥

The entire city with its trafficless streets and markets carrying on a dull business resembled a cloudy sky with the moon and other stars obscured. (13)

क्षीणपानोत्तमैर्भग्नैः शरावैरभिसंवृताम्।
हतशौण्डामिव ध्वस्तां पानभूमिमसंस्कृताम्॥ १४॥

With its streets and lanes unswept and full of rubbish, Ayodhyā presented the appearance of a deserted and uncleaned tavern strewn with broken vessels devoid of any excellent liquor, the wine-drinkers having been killed. (14)

वृक्णभूमितलां निम्नां वृक्णपात्रैः समावृताम्।
उपयुक्तोदकां भग्नां प्रपां निपतितामिव॥ १५॥

Again it looked like a shed erected for storage and distribution of water, but now broken and collapsed with its platform razed and sunk, and covered with broken vessels, its water having been used up. (15)

विपुलां विततां चैव युक्तपाशां तरस्विनाम्।
भूमौ बाणैर्विनिष्कृत्तां पतितां ज्यामिवायुधात्॥ १६॥

It further resembled a bow-string, broad and long (extended over the entire length of a bow) with a noose at both ends in order to fasten it to the bow, severed from the bow by the arrows of heroes and fallen to the ground. (16)

सहसा युद्धशौण्डेन हयारोहेण वाहिताम्।
निहतां प्रतिसैन्येन वडवामिव पातिताम्॥ १७॥

It further resembled a mare spurred on precipitately by a horseman, skilled in warfare, and fallen down when killed by the opposite army. (17)

भरतस्तु रथस्थः सन् श्रीमान् दशरथात्मजः।
वाहयन्तं रथश्रेष्ठं सारथिं वाक्यमब्रवीत्॥ १८॥

Seated in his chariot, the glorious Bharata, son of Daśaratha, for his part, spoke as follows to the charioteer, Sumantra, who was driving the foremost of the king's chariot : (18)

किं नु खल्वद्य गम्भीरो मूर्च्छितो न निशाम्यते।
यथापुरमयोध्यायां गीतवादित्रनिःस्वनः॥ १९॥

"How is it, I wonder, that the deep and resonant sound of vocal and instrumental music is not heard as before in Ayodhyā today? (19)

वारुणीमदगन्धश्च माल्यगन्धश्च मूर्च्छितः।
चन्दनागुरुगन्धश्च न प्रवाति समन्ततः॥ २०॥

"The intoxicating fragrance of spirituous liquor, the scent of flowers and the odour of sandalwood and aloewood, which once used to be spread on all sides, is not being wafted. (20)

यानप्रवरघोषश्च सुस्निग्धहयनिःस्वनः।
प्रमत्तगजनादश्च महांश्च रथनिःस्वनः॥ २१॥
नेदानीं श्रूयते पुर्यामस्यां रामे विवासिते।
चन्दनागुरुगन्धांश्च महार्हाश्च वनस्रजः॥ २२॥
गते रामे हि तरुणाः संतप्ता नोपभुञ्जते।
बहिर्यात्रां न गच्छन्ति चित्रमाल्यधरा नराः॥ २३॥

"Śrī Rāma having been sent into exile, neither the noise of the foremost of chariots nor the most delightful neighing of horses, neither the trumpeting of highly excited elephants nor the great noise of chariots is heard in this city now. Sore distressed on Śrī Rāma having departed from Ayodhyā, indeed, young men here no longer use the paste of aloewood and sandalwood nor costly garlands of sylvan flowers to cool their body with; nor do men go out for excursion wearing wreaths of various flowers. (21—23)

नोत्सवाः सम्प्रवर्तन्ते रामशोकार्दिते पुरे।
सा हि नूनं मम भ्रात्रा पुरस्यास्य द्युतिर्गता॥ २४॥

"Festivities no longer duly proceed in the capital, stricken, as it is, with grief caused by separation from Śrī Rāma; the former splendour of this city has, truly speaking, undoubtedly departed with my elder brother, Śrī Rāma. (24)

नहि राजत्ययोध्येयं सासारेवार्जुनी क्षपा।
कदा नु खलु मे भ्राता महोत्सव इवागतः॥ २५॥
जनयिष्यत्ययोध्यायां हर्षं ग्रीष्म इवाम्बुदः।
तरुणैश्चारुवेषैश्च नरैरुन्नतगामिभिः॥ २६॥
सम्पतद्भिरयोध्यायां नाभिभान्ति महापथाः।
इति ब्रुवन् सारथिना दुःखितो भरतस्तदा॥ २७॥
अयोध्यां सम्प्रविश्यैव विवेश वसतिं पितुः।
तेन हीनां नरेन्द्रेण सिंहहीनां गुहामिव॥ २८॥

"This Ayodhyā, with tears flowing from the eyes of its citizens, does not look charming any more than the night of a bright fortnight, with a continuous shower. Oh, when will my elder brother, returned to Ayodhyā like a great festival, bring forth joy in Ayodhyā like a rainy cloud in summer? The highways no longer shine forth with youngmen, clad in an attractive garb and walking with a proud gait, pouring into Ayodhyā from outside." Immediately on penetrating into the heart of Ayodhyā, Bharata, who was talking in the above strain with his charioteer, Sumantra, at that time, stricken as he was with agony, entered his father's palace, which looked desolate like a cave without a lion, bereft as it was of that ruler of men. (25—28)

तदा तदन्तःपुरमुज्झितप्रभं
सुरैरिवोत्कृष्टमभास्करं दिनम्।
निरीक्ष्य सर्वत्र विभक्तमात्मवान्
मुमोच बाष्पं भरतः सुदुःखितः॥ २९॥

Sore distressed to gaze at that moment on the well-known gynaeceum—which, having shed its splendour, resembled a day without the sun, bewailed by gods*, and was untidy everywhere, Bharata, who though self-possessed, shed tears. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्दशाधिकशततमः सर्गः॥ ११४॥

Thus ends Canto One hundred and fourteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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* The commentators refer here to a story in the Purāṇas, according to which, in the course of the great conflict between gods and demons the former lost ground and the sun-god was thrown down by Rāhu. This was followed by a chaos in the universe, when there was no division of days and nights. The gods approached Brahmā, who appointed Sage Atri to officiate for the sun-god for a week. One of these days of chaos is referred to here as a day without the sun, deplored by gods.

पञ्चदशाधिकशततमः सर्गः

Canto CXV

Permitted by Vasiṣṭha and accompanied by Śatrughna and others, when the queens had entered the gynaeceum, Bharata proceeds to Nandigrāma and, installing the wooden sandals of Śrī Rāma on the royal seat, himself puts on the garb of an ascetic and carries on the rule under orders ascribed to the sandals, holding the royal umbrella over them

ततो निक्षिप्य मातॄस्ता अयोध्यायां दृढव्रतः।
भरतः शोकसंतप्तो गुरूनिदमथाब्रवीत्॥ १॥

Having brought his celebrated mothers back to Ayodhyā, Bharata of steadfast vows, sore stricken with grief as he was, then submitted to his preceptors (Vasiṣṭha, Vāmadeva and others) forthwith as follows : (1)

नन्दिग्रामं गमिष्यामि सर्वानामन्त्रयेऽत्र वः।
तत्र दुःखमिदं सर्वं सहिष्ये राघवं विना॥ २॥

"I take leave of you all here: I shall at once proceed to Nandigrāma. Bereft of Śrī Rāma, a scion of Raghu, I shall endure all this suffering there. (2)

गतश्चाहो दिवं राजा वनस्थः स गुरुर्मम।
रामं प्रतीक्षे राज्याय स हि राजा महायशाः॥ ३॥

"Alas, the king has ascended to heaven and that elder brother of mine has taken up his abode in the forest. I look forward to Śrī Rāma to take care of the kingdom; for he is the highly illustrious ruler of Ayodhyā." (3)

एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः।
अब्रुवन् मन्त्रिणः सर्वे वसिष्ठश्च पुरोहितः॥ ४॥

Hearing this blessed utterance of the high-souled Bharata, all his counsellors as well as Vasiṣṭha, the chief family-priest, replied as follows : (4)

सुभृशं श्लाघनीयं च यदुक्तं भरत त्वया।
वचनं भ्रातृवात्सल्यादनुरूपं तवैव तत्॥ ५॥

"The statement that has been made by you through loving devotion to your elder brother is extremely laudable; nay, it is worthy of you alone. (5)

नित्यं ते बन्धुलुब्धस्य तिष्ठतो भ्रातृसौहृदे।
मार्गमार्यं प्रपन्नस्य नानुमन्येत कः पुमान्॥ ६॥

"What man would not approve of the resolution of Your Royal Highness, who are ever covetous of the welfare of your kinsmen and are steadfast in your affection for your brothers, nay, who have taken to the noble path, the path of virtue?" (6)

मन्त्रिणां वचनं श्रुत्वा यथाभिलषितं प्रियम्।
अब्रवीत् सारथिं वाक्यं रथो मे युज्यतामिति॥ ७॥

Hearing the agreeable reply of the counsellors, which was in consonance with his desire, Bharata spoke as follows to the charioteer, Sumantra : "Let my chariot be got ready !" (7)

प्रहृष्टवदनः सर्वा मातॄः समभिभाष्य च।
आरुरोह रथं श्रीमाञ्शत्रुघ्नेन समन्वितः॥ ८॥

Having spoken kindly with a most cheerful countenance, to all his mothers and accompanied by Śatrughna, the glorious prince got into the chariot. (8)

आरुह्य तु रथं क्षिप्रं शत्रुघ्नभरतावुभौ।
ययतुः परमप्रीतौ वृतौ मन्त्रिपुरोहितैः॥ ९॥

Mounting the chariot, supremely delighted and surrounded by the counsellors and family priests, both Bharata and Śatrughna for their part quickly departed. (9)

अग्रतो गुरवः सर्वे वसिष्ठप्रमुखा द्विजाः।
प्रययुः प्राङ्मुखाः सर्वे नन्दिग्रामो यतो भवेत्॥ १०॥

All the preceptors, headed by Vasiṣṭha, and other Brāhmaṇas being in the forefront, all proceeded with their face turned eastward on the path by which Nandigrāma could be reached. (10)

बलं च तदनाहूतं गजाश्वरथसंकुलम्।
प्रययौ भरते याते सर्वे च पुरवासिनः॥ ११॥

When Bharata had left, the army too, full of elephants, horses and chariots, marched, though not called by Bharata, as well as the citizens. (11)

रथस्थः स तु धर्मात्मा भरतो भ्रातृवत्सलः।
नन्दिग्रामं ययौ तूर्णं शिरस्यादाय पादुके॥ १२॥

Seated in his chariot, the celebrated Bharata, for his part, whose mind was given to piety and who was so lovingly devoted to his elder brother, drove fast to Nandigrāma, taking the pair of wooden sandals on his head. (12)

भरतस्तु ततः क्षिप्रं नन्दिग्रामं प्रविश्य सः।
अवतीर्य रथात् तूर्णं गुरूनिदमभाषत॥ १३॥

Having speedily entered Nandigrāma and quickly alighting from his chariot, the said Bharata for his part then submitted to his preceptors as follows : (13)

एतद् राज्यं मम भ्रात्रा दत्तं संन्यासमुत्तमम्।
योगक्षेमवहे चेमे पादुके हेमभूषिते॥ १४॥

"This kingdom has been given to me by my elder brother, Śrī Rāma, as a foremost sacred trust, as well as these wooden sandals decked with gold, which will supply all our needs and bring security to us." (14)

भरतः शिरसा कृत्वा संन्यासं पादुके ततः।
अब्रवीद् दुःखसंतप्तः सर्वं प्रकृतिमण्डलम्॥ १५॥

Having dedicated the sacred trust to the pair of wooden sandals with his head bent low, Bharata, who was sore stricken with agony, then spoke as follows to the entire body of his ministers : (15)

छत्रं धारयत क्षिप्रमार्यपादाविमौ मतौ।
आभ्यां राज्ये स्थितो धर्मः पादुकाभ्यां गुरोर्मम॥ १६॥

"Hold the royal umbrella over these sandals; they are considered by me to be as good as the feet of my elder brother. By these wooden sandals of my elder brother will righteousness be established in the kingdom. (16)

भ्रात्रा तु मयि संन्यासो निक्षिप्तः सौहृदादयम्।
तमिमं पालयिष्यामि राघवागमनं प्रति॥ १७॥

"From affection alone has this sacred trust been committed to my charge by my elder brother. I shall keep this aforesaid trust till the return of Śrī Rāma, a scion of Raghu. (17)

क्षिप्रं संयोजयित्वा तु राघवस्य पुनः स्वयम्।
चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ॥ १८॥

"Having undoubtedly restored these wooden sandals to Śrī Rāma's feet immediately on his return to the capital myself, I for my part shall behold those feet placed on the wooden sandals. (18)

ततो निक्षिप्तभारोऽहं राघवेण समागतः।
निवेद्य गुरवे राज्यं भजिष्ये गुरुवर्तिताम्॥ १९॥

"Having restored the kingdom to my elder brother, when re-united with Śrī Rāma, a scion of Raghu, and thereby laid down the burden of responsibility, I shall then assume the role of a servant of my elder brother. (19)

राघवाय च संन्यासं दत्त्वेमे वरपादुके।
राज्यं चेदमयोध्यां च धूतपापो भवाम्यहम्॥ २०॥

"Nay, having given back to Śrī Rāma, a scion of Raghu, this kingdom, held as a trust till then, as well as the city of Ayodhyā and the pair of excellent wooden sandals, I shall have shaken off the stigma of having been instrumental in bringing about the exile of my elder brother. (20)

अभिषिक्ते तु काकुत्स्थे प्रहृष्टमुदिते जने।
प्रीतिर्मम यशश्चैव भवेद् राज्याच्चतुर्गुणम्॥ २१॥

"After Śrī Rama, descendant of the Kakutstha lineage, is coronated on the throne and the subjects are blissfully happy, it will

give me fourfold more fame and happiness than that from having obtained the kingdom." (21)

एवं तु विलपन् दीनो भरतः स महायशाः।
नन्दिग्रामेऽकरोद् राज्यं दुःखितो मन्त्रिभिः सह॥ २२॥

Lamenting this way the dispirited Bharata of great fame, even though sad, looked after the state administration alongwith the council of ministers from Nandigrāma. (22)

स वल्कलजटाधारी मुनिवेषधरः प्रभुः।
नन्दिग्रामेऽवसद् धीरः ससैन्यो भरतस्तदा॥ २३॥

Wearing the bark of trees on his person and matted locks on his head and thus assuming the garb of an ascetic, the said powerful and wise Bharata then lived at Nandigrāma with the army; (23)

रामागमनमाकांक्षन् भरतो भ्रातृवत्सलः।
भ्रातुर्वचनकारी च प्रतिज्ञापारगस्तदा।
पादुके त्वभिषिच्याथ नन्दिग्रामेऽवसत् तदा॥ २४॥

Bharata, obedient to his elder brother, fulfiller of his vows, lover of his brothers, wishing always the return of Śrī Rāma, lived in Nandigrāma after coronating the wooden-sandals on the throne. (24)

सवालव्यजनं छत्रं धारयामास स स्वयम्।
भरतः शासनं सर्वं पादुकाभ्यां निवेदयन्॥ २५॥

Committing the whole administration to the care of the wooden sandals, the celebrated Bharata himself held the royal umbrella alongwith the Chowrie over them as a mark of respect. (25)

ततस्तु भरतः श्रीमानभिषिच्यार्यपादुके।
तदधीनस्तदा राज्यं कारयामास सर्वदा॥ २६॥

Having then consecrated the wooden sandals of his elder brother on the throne of Ayodhyā, the glorious Bharata for his part now carried on the rule, being always subordinate to them. (26)

तदा हि यत् कार्यमुपैति किंचि-
दुपायनं चोपहृतं महार्हम्।
स पादुकाभ्यां प्रथमं निवेद्य
चकार पश्चाद् भरतो यथावत्॥ २७॥

Submitting in the first instance to the wooden sandals whatever affair of the State came up before him, nay, whatever highly valuable present was offered to the State, the said Bharata dealt with it in the proper way afterwards. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चदशाधिकशततमः सर्गः॥ ११५॥

Thus ends Canto One hundred and fifteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशाधिकशततमः सर्गः

Canto CXVI

Learning from outward signs that the ascetics who lived in the vicinity of Śrī Rāma were anxious to shift to some other forest, the latter asks them why they wished to leave the place. Being told in reply that they were being molested by Rākṣasas under the leadership of Khara, he gives his consent and, sending them away with great respect, retires to his own hermitage

प्रतियाते तु भरते वसन् रामस्तदा वने।
लक्षयामास सोद्वेगमथौत्सुक्यं तपस्विनाम्॥ १॥

Living in the forest when Bharata had returned to Ayodhyā, Śrī Rāma for his part forthwith noticed during that period anxiety accompanied by perturbation among the ascetics. (1)

ये तत्र चित्रकूटस्य पुरस्तात् तापसाश्रमे।
राममाश्रित्य निरतास्तानलक्षयदुत्सुकान्॥ २॥

He perceived the ascetics, who looked formerly quite pleased in that hermitage at Citrakūṭa, depending, as they did, on Śrī Rāma, anxious. (2)

नयनैर्भ्रुकुटीभिश्च रामं निर्दिश्य शङ्किताः।
अन्योन्यमुपजल्पन्तः शनैश्चक्रुर्मिथः कथाः॥ ३॥

Making references to Śrī Rāma through the movements of their eyes and eyebrows and calling one another, full of misgiving, they whispered among themselves. (3)

तेषामौत्सुक्यमालक्ष्य रामस्त्वात्मनि शङ्कितः।
कृताञ्जलिरुवाचेदमृषिं कुलपतिं ततः॥ ४॥

Perceiving their anxiety, Śrī Rāma was filled with apprehension about himself and accordingly submitted with folded hands as follows to the Ṛṣi (a seer of Vedic Mantras) who presided over the hermitage : (4)

न कश्चिद् भगवन् किंचित् पूर्ववृत्तमिदं मयि।
दृश्यते विकृतं येन विक्रियन्ते तपस्विनः॥ ५॥

"I fear, O venerable sir, the conduct of my forefathers is not seen in me here, or there is some change for the worse in me, due to which the ascetics feel agitated. (5)

प्रमादाच्चरितं किंचित् कच्चिन्नावरजस्य मे।
लक्ष्मणस्यर्षिभिर्दृष्टं नानुरूपं महात्मनः॥ ६॥

"I hope no lapse, unbecoming of an exalted soul, on the part of my younger brother, Lakṣmaṇa, has been detected by the sages. (6)

कच्चिच्छुश्रूषमाणा वः शुश्रूषणपरा मयि।
प्रमदाभ्युचितां वृत्तिं सीता युक्तां न वर्तते॥ ७॥

"While attending on you, Sītā, who remains solely devoted to my service, does not, I am afraid, follow the conduct wholly worthy of a young lady and showing due respect to you." (7)

अथर्षिर्जरया वृद्धस्तपसा च जरां गतः।
वेपमान इवोवाच रामं भूतदयापरम्॥ ८॥

The Ṛṣi, who was not only worn out from age but had also attained ripeness through askesis, replied as follows, as though quaking, to Śrī Rāma, who regarded compassion for created beings as the highest virtue : (8)

कुतः कल्याणसत्त्वायाः कल्याणाभिरतेः सदा।
चलनं तात वैदेह्यास्तपस्विषु विशेषतः॥ ९॥

"How can there be any aberration, my darling, on the part of Sītā, a princess of the Videha kingdom, who has a benign disposition and is ever devoted to goodness, particularly in her attitude towards ascetics? (9)

त्वन्निमित्तमिदं तावत् तापसान् प्रति वर्तते।
रक्षोभ्यस्तेन संविग्नाः कथयन्ति मिथः कथाः॥ १०॥

"This peril from the Rākṣasas threatens the ascetics because of you, who are kindly disposed to the latter. Alarmed by it, they hold conversation among themselves. (10)

रावणावरजः कश्चित् खरो नामेह राक्षसः।
उत्पाट्य तापसान् सर्वाञ्जनस्थाननिवासिनः॥ ११॥
धृष्टश्च जितकाशी च नृशंसः पुरुषादकः।
अवलिप्तश्च पापश्च त्वां च तात न मृष्यते॥ १२॥

"Having uprooted all the ascetics in Janasthāna (a portion of the Daṇḍaka forest), a man-eating Rākṣasa, Khara by name—who is a younger brother of Rāvaṇa and is presumptuous, victorious in battle, brutal, haughty and sinful—is intolerant of you too, my darling ! (11-12)

त्वं यदाप्रभृति ह्यस्मिन्नाश्रमे तात वर्तसे।
तदाप्रभृति रक्षांसि विप्रकुर्वन्ति तापसान्॥ १३॥

"Ever since, O darling, you are in this hermitage, the ogres continue to ill-treat the ascetics. (13)

दर्शयन्ति हि बीभत्सैः क्रूरैर्भीषणकैरपि।
नानारूपैर्विरूपैश्च रूपैरसुखदर्शनैः॥ १४॥

"They reveal themselves in diverse odious, savage, hideous and ugly forms, whose very sight brings sorrow in its wake. (14)

अप्रशस्तैरशुचिभिः सम्प्रयुज्य च तापसान्।
प्रतिघ्नन्त्यपरान् क्षिप्रमनार्याः पुरतः स्थितान्॥ १५॥

"Nay, forcibly bringing the ascetics into touch with forbidden and impure substances, the ignoble fellows quickly dispose of others standing in front of them. (15)

तेषु तेष्वाश्रमस्थानेष्वबुद्धमवलीय च।
रमन्ते तापसांस्तत्र नाशयन्तोऽल्पचेतसः॥ १६॥

'They incognito hide themselves in this hermitage and killing the dull-witted and unconscious ascetics, move about there in glee. (16)

अवक्षिपन्ति स्रुग्भाण्डानग्नीन् सिञ्चन्ति वारिणा।
कलशांश्च प्रमर्दन्ति हवने समुपस्थिते॥ १७॥

"When the time of pouring oblations into the sacred fire has approached, they fling away sacrificial vessels such as the ladle, sprinkle the fires with water and smash the water-pots. (17)

तैर्दुरात्मभिराविष्टानाश्रमान् प्रजिहासवः।
गमनायान्यदेशस्य चोदयन्त्यृषयोऽद्य माम्॥ १८॥

"Desirous of leaving for good the hermitages defiled by those evil-minded fellows, the sages urge me to shift to another region today. (18)

तत् पुरा राम शारीरीमुपहिंसां तपस्विषु।
दर्शयन्ति हि दुष्टास्ते त्यक्ष्याम इममाश्रमम्॥ १९॥

"Therefore, O Rāma, we shall certainly abandon this hermitage before those wicked fellows exhibit bodily violence towards the ascetics. (19)

बहुमूलफलं चित्रमविदूरादितो वनम्।
अश्वस्याश्रममेवाहं श्रयिष्ये सगणः पुनः॥ २०॥

"I shall then resort with my followers to the hermitage of Sage Aśwa (lit., who does not lay by anything for the morrow), consisting of an excellent woodland abounding in roots and fruits, not very far from this place. (20)

खरस्त्वय्यपि चायुक्तं पुरा राम प्रवर्तते।
सहास्माभिरितो गच्छ यदि बुद्धिः प्रवर्तते॥ २१॥

"If your mind feels so inclined, O Rāma, depart from this place alongwith us before Khara proceeds unjustly with you as well, O Rāma ! (21)

सकलत्रस्य संदेहो नित्यं युक्तस्य राघव।
समर्थस्यापि हि सतो वासो दुःखमिहाद्य ते॥ २२॥

"Your continuance too at this place, O scion of Raghu, with your consort, although you are ever alert and even though you are powerful enough to put him down, is attended with peril and conducive to misery now."(22)

इत्युक्तवन्तं रामस्तं राजपुत्रस्तपस्विनम्।
न शशाकोत्तरैर्वाक्यैरवबद्धुं समुत्सुकम्॥ २३॥

Prince Rāma could not with counter-arguments check the said ascetic when he

had spoken as above, impatient as he was to leave the place. (23)

अभिनन्द्य समापृच्छ्य समाधाय च राघवम्।
स जगामाश्रमं त्यक्त्वा कुलैः कुलपतिः सह॥ २४॥

Extolling, duly taking leave of and consoling Śrī Rāma (a scion of Raghu), the aforesaid leader of the sages departed with the hosts of sages, leaving the hermitage. (24)

रामः संसाध्य ऋषिगणमनुगमनाद्
देशात् तस्मात् कुलपतिमभिवाद्य ऋषिम्।
सम्यक्प्रीतैस्तैरनुमत उपदिष्टार्थः
पुण्यं वासाय स्वनिलयमुपसम्पेदे॥ २५॥

Seeing off the multitude of sages from that area by following them to a distance, and greeting the Ṛṣi who presided over the entire host, nay, instructed by the sages about his duty, Śrī Rāma, when permitted by them, who were highly pleased with him, returned to his sacred dwelling for rest. (25)

आश्रममृषिविरहितं प्रभुः
क्षणमपि न जहौ स राघवः।
राघवं हि सततमनुगता-
स्तापसाश्चार्षचरिते धृतगुणाः॥ २६॥

The powerful Śrī Rāma, a scion of Raghu, referred to above, did not leave the hermitage, now bereft of the sages, even for a moment; while the ascetics, who had fixed their mind on Śrī Rāma, who followed the conduct of sages, constantly followed Śrī Rāma, with their mind. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षोडशाधिकशततमः सर्गः॥ ११६॥

Thus ends Canto One hundred and sixteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशाधिकशततमः सर्गः

Canto CXVII

Afraid of prolonging his stay at Citrakūṭa because of many handicaps, Śrī Rāma leaves that mountain and, reaching the hermitage of Sage Atri, greets the aforesaid Ṛṣi. Glorifying the ascetic life of his wife, Anasūyā, the sage urges Rāma to send his consort, Sītā, to her. Kindly receiving the princess, who greeted the venerable old lady on reaching her, as instructed by her husband, Anasūyā gives her instructions on the duties of a devoted wife

राघवस्त्वपयातेषु सर्वेष्वनुविचिन्तयन्।
न तत्रारोचयद् वासं कारणैर्बहुभिस्तदा॥ १॥

Reflecting again and again, when all the ascetics had left, Śrī Rāma, a scion of Raghu, for his part did not like to continue his stay there any more for many reasons. (1)

इह मे भरतो दृष्टो मातरश्च सनागराः।
सा च मे स्मृतिरन्वेति तान् नित्यमनुशोचतः॥ २॥

"At this place was Bharata seen by me as well as my mothers with the people of Ayodhyā. Nay, that memory still haunts me, and I mourn for them daily. (2)

स्कन्धावारनिवेशेन तेन तस्य महात्मनः।
हयहस्तिकरीषैश्च उपमर्दः कृतो भृशम्॥ ३॥

"Moreover much impurity has been caused to the land by the dry dung of horses and elephants due to the camping, referred to above, of the army of that high-souled prince, Bharata. (3)

तस्मादन्यत्र गच्छाम इति संचिन्त्य राघवः।
प्रातिष्ठत स वैदेह्या लक्ष्मणेन च संगतः॥ ४॥

"We shall, therefore, move elsewhere !" Pondering thus, the celebrated Śrī Rāma, a scion of Raghu, accompanied by Sītā, a princess of the Videha kingdom, and Lakṣmaṇa, departed from Citrakūṭa. (4)

सोऽत्रेराश्रममासाद्य तं ववन्दे महायशाः।
तं चापि भगवानत्रिः पुत्रवत् प्रत्यपद्यत॥ ५॥

Having reached the hermitage of Sage Atri, that highly illustrious prince saluted him; and the glorious Atri too received him as his own son. (5)

स्वयमातिथ्यमादिश्य सर्वमस्य सुसत्कृतम्।
सौमित्रिं च महाभागं सीतां च समसान्त्वयत्॥ ६॥

Having personally shown every hospitality with full honours to him, he comforted the highly blessed Lakṣmaṇa and Sītā too. (6)

पत्नीं च तामनुप्राप्तां वृद्धामामन्त्र्य सत्कृताम्।
सान्त्वयामास धर्मज्ञः सर्वभूतहिते रतः॥ ७॥
अनसूयां महाभागां तापसीं धर्मचारिणीम्।
प्रतिगृह्णीष्व वैदेहीमब्रवीदृषिसत्तमः॥ ८॥

Calling by name his aged and highly blessed wife, Anasūyā, who had reached his presence and was received with attentions by him, and who was given to austerities and the practice of virtue, Atri, the foremost of sages, who knew what is right and was devoted to the good of all created beings, spoke kindly to her, and said, "Welcome Sītā, a princess of the Videha kingdom." (7-8)

रामाय चाचचक्षे तां तापसीं धर्मचारिणीम्।
दश वर्षाण्यनावृष्ट्या दग्धे लोके निरन्तरम्॥ ९॥
यया मूलफले सृष्टे जाह्नवी च प्रवर्तिता।
उग्रेण तपसा युक्ता नियमैश्चाप्यलंकृता॥ १०॥
दश वर्षसहस्राणि यया तप्तं महत् तपः।
अनसूयाव्रतैस्तात प्रत्यूहाश्च निबर्हिताः॥ ११॥
देवकार्यनिमित्तं च यया संत्वरमाणया।
दशरात्रं कृता रात्रिः सेयं मातेव तेऽनघ॥ १२॥

He further introduced to Śrī Rāma as follows the aforesaid lady, who was given to austerities and the practice of virtue: "Like a mother to you, O sinless prince, is this celebrated Anasūyā, distinguished by severe asceticism and adorned with sacred vows, by whom roots and fruits were produced and the river Gaṅgā, a foster-daughter of the royal king Jahnu, was made to flow close to my hermitage by virtue of her asceticism at a time when the world had been dried up by a drought continuing for ten years without break, nay, by whom great askesis were practised for ten thousand years and obstacles in the way of Ṛṣis were done away with and by whom for the purpose* of gods in a great hurry ten nights were reduced to one night. (9—12)

तामिमां सर्वभूतानां नमस्कार्यां तपस्विनीम्।
अभिगच्छतु वैदेही वृद्धामक्रोधनां सदा॥ १३॥

"Let Sītā, a princess of the Videha kingdom, meekly approach this celebrated

* We read in the Purāṇas how Sage Māṇḍavya once pronounced a curse against a hermitess, Śāṇḍili by name, who was a friend of Anasūyā, that she would be widowed one morning within the next ten days. The hermitess in her turn pronounced a counter-curse saying that there would be no dawn any more. Alarmed at this gods approached Anasūyā, who by virtue of her asceticism converted the period of ten nights into one and in this way averted the death of the hermitess' husband and accomplished the purpose of gods.

and aged hermitess, who is worth saluting in the eyes of all created beings, and is ever free from anger." (13)

एवं ब्रुवाणं तमृषिं तथेत्युक्त्वा स राघवः।
सीतामालोक्य धर्मज्ञामिदं वचनमब्रवीत्॥ १४॥

Saying "Amen!" to the aforesaid Ṛṣi, who was speaking in this strain and looking at Sītā, who knew what is right, the celebrated Śrī Rāma (a scion of Raghu) addressed the following words to her : 14)

राजपुत्रि श्रुतं त्वेतन्मुनेरस्य समीरितम्।
श्रेयोऽर्थमात्मनः शीघ्रमभिगच्छ तपस्विनीम्॥ १५॥

"The foregoing utterance of this sage has surely been heard by you, O princess! For your own good, therefore, quickly approach the hermitess with reverence. (15)

अनसूयेति या लोके कर्मभिः ख्यातिमागता।
तां शीघ्रमभिगच्छ त्वमभिगम्यां तपस्विनीम्॥ १६॥

"Speedily seek you respectfully the ascetic lady, who is worth approaching with reverence and who has attained celebrity in the world through her actions under the name of Anasūyā (lit., free from jealousy)." (16)

सीता त्वेतद् वचः श्रुत्वा राघवस्य यशस्विनी।
तामत्रिपत्नीं धर्मज्ञामभिचक्राम मैथिली॥ १७॥
शिथिलां वलितां वृद्धां जरापाण्डुरमूर्धजाम्।
सततं वेपमानाङ्गीं प्रवाते कदलीमिव॥ १८॥

Hearing this exhortation of Śrī Rāma (a scion of Raghu), the illustrious Sītā, a princess of Mithilā, for her part proceeded to meet the celebrated and aged consort of Atri, who knew what is right, nay, who was feeble of body and wrinkled, with her hair turned grey due to old age, and whose frame constantly shook like a banana tree in a storm. (17-18)

तां तु सीता महाभागामनसूयां पतिव्रताम्।
अभ्यवादयदव्यग्रा स्वं नाम समुदाहरत्॥ १९॥

Sītā for her part calmly greeted the highly blessed Anasūyā, devoted to her husband, and duly uttered her own name by way of introduction. (19)

अभिवाद्य च वैदेही तापसीं तां दमान्विताम्।
बद्धाञ्जलिपुटा हृष्टा पर्यपृच्छदनामयम्॥ २०॥

Nay, having greeted that hermitess, who was endowed with self-restraint, Sītā (a princess of the Videha kingdom), full of joy, enquired after her health with folded hands. (20)

ततः सीतां महाभागां दृष्ट्वा तां धर्मचारिणीम्।
सान्त्वयन्त्यब्रवीद् वृद्धा दिष्ट्या धर्ममवेक्षसे॥ २१॥

Seeing the highly blessed and celebrated Sītā, who was given to the practice of virtue, the old lady, thereupon, comfortingly said to her, "Luckily enough, you have your eyes fixed on righteousness. (21)

त्यक्त्वा ज्ञातिजनं सीते मानवृद्धिं च मानिनि।
अवरुद्धं वने रामं दिष्ट्या त्वमनुगच्छसि॥ २२॥

"Having forsaken your relations and given up your exaltation, O proud Sītā, I am glad, you are following your husband, Śrī Rāma, who has been exiled into the forest. (22)

नगरस्थो वनस्थो वा शुभो वा यदि वाशुभः।
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः॥ २३॥

"Worlds that are attended with great prosperity await those women to whom their husband is dear, no matter whether he lives in a city or in a forest, whether he is propitious or adverse. (23)

दुःशीलः कामवृत्तो वा धनैर्वा परिवर्जितः।
स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः॥ २४॥

"In the eyes of women who are blessed with a noble disposition the husband is the highest deity, no matter whether he is ill-mannered or licentious or entirely devoid of riches. (24)

नातो विशिष्टं पश्यामि बान्धवं विमृशन्त्यहम्।
सर्वत्र योग्यं वैदेहि तपःकृतमिवाव्ययम्॥ २५॥

"Though deeply pondering, I do not see for a woman a friend greater than the husband and more capable of yielding one's

desired object at all places like the imperishable fruit of one's austerities, O princess of the Videha kingdom! (25)

न त्वेवमनुगच्छन्ति गुणदोषमसत्स्त्रियः।
कामवक्तव्यहृदया भर्तृनाथाश्चरन्ति याः॥ २६॥

"Those evil women, however, whose hearts are swayed by desire, nay, who lord it over their husband, having no sense of virtue and vice, and move about at will, do not follow him in the aforesaid manner. (26)

प्राप्नुवन्त्ययशश्चैव धर्मभ्रंशं च मैथिलि।
अकार्यवशमापन्नाः स्त्रियो याः खलु तद्विधाः॥ २७॥

"Indeed, fallen a prey to concupiscence, which is worth giving up, women who belong to that category, O princess of Mithilā, meet with a fall from virtue and also reap infamy. (27)

त्वद्विधास्तु गुणैर्युक्ता दृष्टलोकपरावराः।
स्त्रियः स्वर्गे चरिष्यन्ति यथा पुण्यकृतस्तथा॥ २८॥

"Women like you, on the other hand, who are adorned with virtues like devotion to their husband and have discovered what is good and evil in the world, will hereafter dwell in heaven in the same way as those who have performed meritorious deeds. (28)

तदेवमेतं त्वमनुव्रता सती
पतिप्रधाना समयानुवर्तिनी।
भव स्वभर्तुः सहधर्मचारिणी
यशश्च धर्मं च ततः समाप्स्यसि॥ २९॥

"Therefore, remaining devoted to the service of this prince, nay, looking upon your husband as the foremost object of your worship and attending on him at the proper time, practise virtue in co-operation with your husband. Thereby you will easily attain fame as well as religious merit." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तदशाधिकशततमः सर्गः॥ ११७॥

Thus end Canto One hundred and seventeen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशाधिकशततमः सर्गः

Canto CXVIII

At the end of her dialogue with Sītā, Anasūyā requests her to ask a boon and, highly pleased with her, the hermitess bestows heavenly flowers and ornaments on her. Urged by Anasūyā, She relates to the hermitess the story of her marriage

सा त्वेवमुक्ता वैदेही त्वनसूयानसूयया।
प्रतिपूज्य वचो मन्दं प्रवक्तुमुपचक्रमे॥ १॥

Applauding her speech when instructed in the foregoing words by Anasūyā, Sītā, a princess of the Videha kingdom, for her part, who was free from the carping spirit, actually began slowly to reply as follows: (1)

नैतदाश्चर्यमार्यायां यन्मां त्वमनुभाषसे।
विदितं तु ममाप्येतद् यथा नार्याः पतिर्गुरुः॥ २॥

"This instruction which you have given to me is no matter for wonder on Your Holiness' part. It is, however, already known to me as well how the husband is the adored of a matron. (2)

यद्यप्येष भवेद् भर्ता अनार्यो वृत्तिवर्जितः।
अद्वैधमत्र वर्तव्यं यथाप्येष मया भवेत्॥ ३॥

"Even if this husband of mine were ignoble and without any means of livelihood, I ought to have nonetheless conducted

myself just in the same way without any hesitation or scruple towards him: this was my duty. (3)

किं पुनर्यो गुणश्लाघ्यः सानुक्रोशो जितेन्द्रियः।
स्थिरानुरागो धर्मात्मा मातृवत्पितृवत्प्रियः॥ ४॥

"How much more worthy of devotion then is he who is deserving of praise by virtue of his excellences and full of compassion, nay, who has controlled all his senses including the mind, the inner sense, who is constant in his love, whose mind is set on righteousness and who is loving both as a mother and father combined! (4)

यां वृत्तिं वर्तते रामः कौसल्यायां महाबलः।
तामेव नृपनारीणामन्यासामपि वर्तते॥ ५॥

"Śrī Rāma, who is possessed of great might, conducted himself towards the other consorts of the king, his stepmothers, in the same way as he did towards Kausalyā, his own mother. (5)

सकृद् दृष्टास्वपि स्त्रीषु नृपेण नृपवत्सलः।
मातृवद् वर्तते वीरो मानमुत्सृज्य धर्मवित्॥ ६॥

"Giving up all self-esteem, the gallant prince, who was lovingly devoted to the king, his father, and knew what is right, conducted himself as he would towards his own mother, even towards the women who had been looked upon with love by the king but once. (6)

आगच्छन्त्याश्च विजनं वनमेवं भयावहम्।
समाहितं हि मे श्वश्र्वा हृदये यत् स्थिरं मम॥ ७॥

"Whatever was taught to me by my mother-in law while I was coming to the lonely forest, which is so frightful as well, stands inscribed on my heart. (7)

पाणिप्रदानकाले च यत् पुरा त्वग्निसंनिधौ।
अनुशिष्टं जनन्या मे वाक्यं तदपि मे धृतम्॥ ८॥

"Nay, that lesson too which was actually imparted to me in the past by my mother, while making over my hand to the bridegroom at the time of marriage in the presence of the sacred fire is still remembered by me. (8)

न विस्मृतं तु मे सर्वं वाक्यैः स्वैर्धर्मचारिणि।
पतिशुश्रूषणान्नार्यास्तपो नान्यद् विधीयते॥ ९॥

"All that teaching has actually been renewed in my mind by your teachings, O lady given to the practice of virtue! No askesis other than the service of one's husband is enjoined on a matron. (9)

सावित्री पतिशुश्रूषां कृत्वा स्वर्गे महीयते।
तथावृत्तिश्च याता त्वं पतिशुश्रूषया दिवम्॥ १०॥

"Having rendered service to her husband all her life, Sāvitrī (the celebrated wife of Prince Satyavān) is now greatly respected in heaven; nay, conducting yourself in the same way, you too have virtually ascended to heaven through service to your husband. (10)

वरिष्ठा सर्वनारीणामेषा च दिवि देवता।
रोहिणी न विना चन्द्रं मुहूर्तमपि दृश्यते॥ ११॥

"By virtue of her devotion to her spouse, this Rohiṇī (the most favourite consort of the moon-god, presiding over a constellation of the same name), the most excellent of all women and now dwelling in heaven as a deity, is not seen in the heavens without the moon even for a while. (11)

एवंविधाश्च प्रवराः स्त्रियो भर्तृदृढव्रताः।
देवलोके महीयन्ते पुण्येन स्वेन कर्मणा॥ १२॥

"Nay, steadfast in their vow of fidelity to their husband, more such exalted women are highly respected in the realm of gods by virtue of their meritorious action." (12)

ततोऽनसूया संहृष्टा श्रुत्वोक्तं सीतया वचः।
शिरस्याघ्राय चोवाच मैथिलीं हर्षयन्त्युत॥ १३॥

Highly rejoiced to hear the reply made by Sītā, and smelling her head as a token of affection, Anasūyā thereupon said, cheering the princess of Mithilā at the same time: (13)

नियमैर्विविधैराप्तं तपो हि महदस्ति मे।
तत् संश्रित्य बलं सीते छन्दये त्वां शुचिव्रते॥ १४॥

"Indeed there exists to my credit ample spiritual energy earned through religious observances of various kinds; banking on that energy, O Sītā of holy vows, I request you to ask a boon of me. (14)

उपपन्नं च युक्तं च वचनं तव मैथिलि।
प्रीता चास्म्युचितां सीते करवाणि प्रियं च किम्॥ १५॥

"What you have said, O princess of Mithilā, is reasonable and just; and I am pleased to hear it. Tell me, O Sītā, what kindly act can I do for you?" (15)

तस्यास्तद् वचनं श्रुत्वा विस्मिता मन्दविस्मया।
कृतमित्यब्रवीत् सीता तपोबलसमन्विताम्॥ १६॥

Astonished to hear the aforesaid utterance of Anasūyā, Sītā, gently smiling, replied to the lady, who was richly endowed with spiritual energy earned through askesis—"Everything stands already accomplished by Your Holiness's grace alone." (16)

सा त्वेवमुक्ता धर्मज्ञा तया प्रीततराभवत्।
सफलं च प्रहर्षं ते हन्त सीते करोम्यहम्॥ १७॥

Spoken to in these words by Sītā, Anasūyā for her part who knew what is right felt all the more gratified and said, "Ha ha! I make your extreme gratification born of contentment fruitful by offering loving gifts to you. (17)

इदं दिव्यं वरं माल्यं वस्त्रमाभरणानि च।
अङ्गरागं च वैदेहि महार्हमनुलेपनम्॥ १८॥

"Here are an excellent celestial garland, garment and ornaments, cosmetics and a precious unguent, O princess of the Videha kingdom ! (18)

मया दत्तमिदं सीते तव गात्राणि शोभयेत्।
अनुरूपमसंक्लिष्टं नित्यमेव भविष्यति॥ १९॥

"Let this gift, bestowed by me, O Sītā, beautify your limbs. It will prove worthy of you and will remain intact for all time to come even after constant use. (19)

अङ्गरागेण दिव्येन लिप्ताङ्गी जनकात्मजे।
शोभयिष्यसि भर्तारं यथा श्रीर्विष्णुमव्ययम्॥ २०॥

"Your limbs smeared with the celestial cosmetic, O daughter of Janaka, you will adorn your husband as Lakṣmī (the goddess of fortune and beauty) does the imperishable Lord Viṣṇu." (20)

सा वस्त्रमङ्गरागं च भूषणानि स्त्रजस्तथा।
मैथिली प्रतिजग्राह प्रीतिदानमनुत्तमम्॥ २१॥

The aforesaid princess of Mithilā accepted the garment as well as the cosmetic, jewels and wreaths of flowers as an unsurpassed gift of love. (21)

प्रतिगृह्य च तत् सीता प्रीतिदानं यशस्विनी।
श्लिष्टाञ्जलिपुटा धीरा समुपास्त तपोधनाम्॥ २२॥

Accepting that gift of love, the illustrious and wise Sītā remained sitting with folded hands by the side of that lady, whose sole wealth was her asceticism. (22)

तथा सीतामुपासीनामनसूया दृढव्रता।
वचनं प्रष्टुमारेभे कथां कांचिदनुप्रियाम्॥ २३॥

Anasūyā of steadfast vows next proceeded to speak as follows to Sītā, sitting beside her as aforesaid, in order to draw out from her a pleasing narrative : (23)

स्वयंवरे किल प्राप्ता त्वमनेन यशस्विना।
राघवेणेति मे सीते कथा श्रुतिमुपागता॥ २४॥

"The story has actually reached my ears, O Sītā, that you were secured by this illustrious prince, Śrī Rāma, a scion of Raghu, in a bow-stringing event. (24)

तां कथां श्रोतुमिच्छामि विस्तरेण च मैथिलि।
यथाभूतं च कार्त्स्न्येन तन्मे त्वं वक्तुमर्हसि॥ २५॥

"I long to hear that story in extenso too, O princess of Mithilā ! You should therefore tell me in full how it happened."(25)

एवमुक्ता तु सा सीता तापसीं धर्मचारिणीम्।
श्रूयतामिति चोक्त्वा वै कथयामास तां कथाम्॥ २६॥

Saying, "Be pleased to listen!" when requested in the foregoing words, the aforesaid Sītā, for her part, actually began as follows to narrate that story to the hermitess, who was given to the practice of virtue : (26)

मिथिलाधिपतिर्वीरो जनको नाम धर्मवित्।
क्षत्रकर्मण्यभिरतो न्यायतः शास्ति मेदिनीम्॥ २७॥

"The gallant king of Mithilā, Janaka by name, who knows what is right and is devoted to the duties of a Kṣatriya, rules over the earth with equity. (27)

तस्य लाङ्गलहस्तस्य कृषतः क्षेत्रमण्डलम्।
अहं किलोत्थिता भित्त्वा जगतीं नृपतेः सुता॥ २८॥

"While he was furrowing a plot of land (fit to serve as a sacrificial ground), plough in hand, I emerged, they say, breaking through the earth and came to be the king's daughter since that time. (28)

स मां दृष्ट्वा नरपतिर्मुष्टिविक्षेपतत्परः।
पांसुगुण्ठितसर्वाङ्गीं विस्मितो जनकोऽभवत्॥ २९॥

"The said King Janaka, who was diligently engaged in scattering handfuls of seeds (of annual plants), was astonished to behold me, all my limbs covered with dust. (29)

अनपत्येन च स्नेहादङ्कमारोप्य च स्वयम्।
ममेयं तनयेत्युक्त्वा स्नेहो मयि निपातितः॥ ३०॥

"Nay, spontaneously lifting me up in his arms out of affection and saying 'This shall be my daughter !', since he had no issue then, love was bestowed lavishly by him on me. (30)

अन्तरिक्षे च वागुक्ता प्रतिमामानुषी किल।
एवमेतन्नरपते धर्मेण तनया तव॥ ३१॥

"A superhuman voice, they say, was also heard in the sky about me : 'Let it be so, O protector of men ! She will be your daughter from the moral point of view, indeed.' (31)

ततः प्रहृष्टो धर्मात्मा पिता मे मिथिलाधिपः।
अवाप्तो विपुलामृद्धिं मामवाप्य नराधिपः॥ ३२॥

"My father, the ruler of Mithilā, whose mind is given to piety, felt highly rejoiced at that. Nay, the king attained a vast fortune on securing me (as his foster-daughter). (32)

दत्ता चास्मीष्टवद्देव्यै ज्येष्ठायै पुण्यकर्मणे।
तया सम्भाविता चास्मि स्निग्धया मातृसौहृदात्॥ ३३॥

"I was further given over, like a coveted issue, to the seniormost queen, who was given to meritorious deeds; and I was brought up by that tender lady through motherly affection. (33)

पतिसंयोगसुलभं वयो दृष्ट्वा तु मे पिता।
चिन्तामभ्यगमद् दीनो वित्तनाशादिवाधनः॥ ३४॥

"Perceiving my age to be such when union with a husband can be easily had, my father for his part fell a prey to anxiety, feeling distressed as a destitute would through loss of fortune. (34)

सदृशाच्चापकृष्टाच्च लोके कन्यापिता जनात्।
प्रधर्षणमवाप्नोति शक्रेणापि समो भुवि॥ ३५॥

"The father of an unmarried girl, even though he is a compeer of Indra (the lord of paradise) on earth, suffers indignity in the world at the hands of a suitor's men, no matter if they are equal or even inferior in status to him. (35)

तां धर्षणामदूरस्थां संदृश्यात्मनि पार्थिवः।
चिन्तार्णवगतः पारं नाससादाप्लवो यथा॥ ३६॥

"Perceiving that indignity threatening him at no distant date, the king was plunged in a sea of anxiety and did not reach its end any more than a man without a bark would reach the end of a sea. (36)

अयोनिजां हि मां ज्ञात्वा नाध्यगच्छत् स चिन्तयन्।
सदृशं चाभिरूपं च महीपालः पतिं मम॥ ३७॥

"Knowing me, as he did, undoubtedly to be one not emerged from a mother's womb, the aforesaid king could not, even though reflecting, find out a befitting and worthy match for me. (37)

तस्य बुद्धिरियं जाता चिन्तयानस्य संततम्।
स्वयंवरं तनूजायाः करिष्यामीति धर्मतः॥ ३८॥

"As he was constantly reflecting the idea struck his mind : According to the moral code prescribed for the Kṣatriyas, I shall so arrange that my daughter selects a match for herself of her own free will at an assembly of suitors. (38)

महायज्ञे तदा तस्य वरुणेन महात्मना।
दत्तं धनुर्वरं प्रीत्या तूणी चाक्षय्यसायकौ॥ ३९॥

"At a great sacrifice (performed by Dakṣa, a lord of created beings, at the beginning of creation) an excellent bow capable of subduing the enemy as well as a pair of quivers containing an inexhaustible stock of arrows was bestowed with love by the high-souled Varuṇa (as an agent of gods as enjoined by Lord Śiva, whom the gods had approached for such a bow) upon the celebrated Devarāta (a forbear of King Janaka) at a time when the gods were oppressed by Lord Śiva, infuriated by the self-immolation of His divine Consort, Satī. (39)

असंचाल्यं मनुष्यैश्च यत्नेनापि च गौरवात्।
तन्न शक्ता नमयितुं स्वप्नेष्वपि नराधिपाः॥ ४०॥

"Nay, monarchs were not able even in their dreams to bend it, as it could not even be moved with effort by men because of its heavy weight. (40)

तद्धनुः प्राप्य मे पित्रा व्याहृतं सत्यवादिना।
समवाये नरेन्द्राणां पूर्वमामन्त्र्य पार्थिवान्॥ ४१॥
इदं च धनुरुद्यम्य सज्यं यः कुरुते नरः।
तस्य मे दुहिता भार्या भविष्यति न संशयः॥ ४२॥

"Having in the first instance invited rulers of the earth and then with reverence sought the aforesaid bow, it was announced by my father, who always spoke the truth, in an assembly of monarchs, that 'my daughter shall come to be the wife of that man who, having lifted up this bow, forthwith strings it: there is no doubt about it.' (41-42)

तच्च दृष्ट्वा धनुःश्रेष्ठं गौरवाद् गिरिसंनिभम्।
अभिवाद्य नृपा जग्मुरशक्तास्तस्य तोलने॥ ४३॥

"Beholding that jewel among bows, which to a great extent compared with a mountain in point of its weight, and saluting it, the rulers of men withdrew, unable as they were even to support it on their hands. (43)

सुदीर्घस्य तु कालस्य राघवोऽयं महाद्युतिः।
विश्वामित्रेण सहितो यज्ञं द्रष्टुं समागतः॥ ४४॥

"After a sufficiently long time, however, Śrī Rāma, who is present here and who is possessed of great splendour, duly arrived at the scene, accompanied by Sage Viśwāmitra, to behold the bow-stringing event. (44)

लक्ष्मणेन सह भ्रात्रा रामः सत्यपराक्रमः।
विश्वामित्रस्तु धर्मात्मा मम पित्रा सुपूजितः॥ ४५॥

"Śrī Rāma, who is possessed of an unfailing prowess, alongwith his younger brother, Lakṣmaṇa, as well as Sage Viśwāmitra, whose mind is set on piety, was undoubtedly treated with great respect by my father. (45)

प्रोवाच पितरं तत्र राघवौ रामलक्ष्मणौ।
सुतौ दशरथस्येमौ धनुर्दर्शनकांक्षिणौ।
धनुर्दर्शय रामाय राजपुत्राय दैविकम्॥ ४६॥

"Viśwāmitra on that occasion said to my father, 'Here are the two sons of Daśaratha, Śrī Rāma and Lakṣmaṇa by name, scions of Raghu, who are keen to behold the bow. Therefore, please show the celestial bow to Prince Rāma.' (46)

इत्युक्तस्तेन विप्रेण तद् धनुः समुपानयत्।
तद् धनुर्दर्शयामास राजपुत्राय दैविकम्॥ ४७॥

"Urged in these words by that Brāhmaṇa (Viśwāmitra), my father caused that bow to be duly brought to their presence and showed that celestial bow to the prince. (47)

निमेषान्तरमात्रेण तदानम्य महाबलः।
ज्यां समारोप्य झटिति पूरयामास वीर्यवान्॥ ४८॥

"Bending it a little in a mere instant and fixing the string to it, the very mighty prince, who was full of valour, quickly drew it at full length. (48)

तेनापूरयता वेगान्मध्ये भग्नं द्विधा धनुः।
तस्य शब्दोऽभवद् भीमः पतितस्याशनेर्यथा॥ ४९॥

"The bow was broken in two at the middle by Śrī Rāma while he was pulling it with force. A terrific sound like that of a thunderbolt falling on earth rose from it. (49)

ततोऽहं तत्र रामाय पित्रा सत्याभिसंधिना।
उद्यता दातुमुद्यम्य जलभाजनमुत्तमम्॥ ५०॥

"I was then kept by my father—who is true to his promise and had by his side an excellent vessel of water in order to wash the feet and hands of the bridegroom as a token of respect before giving me away to him in marriage—in readiness for being given away on that very spot to Śrī Rāma. (50)

दीयमानां न तु तदा प्रतिजग्राह राघवः।
अविज्ञाय पितुश्छन्दमयोध्याधिपतेः प्रभोः॥ ५१॥

"Not knowing full well the mind of his father, the paramount ruler of Ayodhyā and his master, Śrī Rāma, a scion of Raghu, however, did not accept me as a bride while I was being offered in marriage. (51)

ततः श्वशुरमामन्त्र्य वृद्धं दशरथं नृपम्।
मम पित्रा त्वहं दत्ता रामाय विदितात्मने॥ ५२॥

"Thereupon inviting to his capital my father-in-law, the aged King Daśaratha, I for my part was then given away in marriage to Śrī Rāma, who has realized the Self. (52)

मम चैवानुजा साध्वी ऊर्मिला शुभदर्शना।
भार्यार्थे लक्ष्मणस्यापि दत्ता पित्रा मम स्वयम्॥ ५३॥

"My younger sister, the virtuous Ūrmilā of blessed appearance, was also given away by my father of his own accord to Lakṣmaṇa for being taken to wife. (53)

एवं दत्तास्मि रामाय तथा तस्मिन् स्वयंवरे।
अनुरक्तास्मि धर्मेण पतिं वीर्यवतां वरम्॥ ५४॥

"Thus I was given away in marriage to Śrī Rāma in that wise on the aforesaid occasion of election of a bridegroom by myself. And since then I remain devoted with piety to my husband, the foremost of those who are possessed of valour." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टादशाधिकशततमः सर्गः॥ ११८॥

Thus ends Canto One hundred and eighteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशत्यधिकशततमः सर्गः

Canto CXIX

Glorifying the evening shades, that had now fallen, Anasūyā sends away Sītā, decked with the ornaments bestowed on her by herself, to the presence of Śrī Rāma. To the latter, who was agreeably surprised to behold Sītā resplendent with heavenly jewels, she relates how she received the jewels as a loving gift from the hermitess. Accepting the hospitality of the hermits and staying with them for the night, Śrī Rāma asks leave of them in the morning to proceed further and, following the route shown by the hermits, the princely party enters the Daṇḍaka forest

अनसूया तु धर्मज्ञा श्रुत्वा तां महतीं कथाम्।
पर्यष्वजत बाहुभ्यां शिरस्याघ्राय मैथिलीम्॥ १॥

Hearing that great narrative and smelling the head of the princess of Mithilā as a token of affection, Anasūyā for her part, who knew what is right, folded her in her arms and said : (1)

व्यक्ताक्षरपदं चित्रं भाषितं मधुरं त्वया।
यथा स्वयंवरं वृत्तं तत् सर्वं च श्रुतं मया॥ २॥

"What you have said in distinct tones and words is surprising and sweet. The way in which your self-choice-marriage took place has also been fully heard by me. (2)

रमेयं कथया ते तु दृढं मधुरभाषिणि।
रविरस्तं गतः श्रीमानुपोह्य रजनीं शुभाम्॥ ३॥

"I would have been delighted much to hear more of your story, O sweet-speaking lady ! Ushering in the charming night, the glorious sun has, however, sunk below horizon. (3)

दिवसं परिकीर्णानामाहारार्थं पतत्रिणाम्।
संध्याकाले निलीनानां निद्रार्थं श्रूयते ध्वनिः॥ ४॥

"The noise is being heard of birds scattered about during the daytime in search of food and roosted in their nests at eventide for sleep. (4)

एते चाप्यभिषेकार्द्रा मुनयः कलशोद्यताः।
सहिता उपवर्तन्ते सलिलाप्लुतवल्कलाः॥ ५॥

"These hermits too, wet after a bath and their coverings of bark too soaked with water, are returning in a body with uplifted vessels full of water. (5)

अग्निहोत्रे च ऋषिणा हुते च विधिपूर्वकम्।
कपोताङ्गारुणो धूमो दृश्यते पवनोद्धतः॥ ६॥

"The rite of offering oblations into the sacred fire having been performed by the sage Atri according to the scriptural ordinance, a column of smoke, dark-blue like a pigeon's neck, raised by the wind, is seen over there. (6)

अल्पवर्णा हि तरवो घनीभूताः समन्ततः।
विप्रकृष्टेन्द्रिये देशे न प्रकाशन्ति वै दिशः॥ ७॥

"In the landscape remote from our eyes trees, though clothed with sparse leaves, indeed look dense all round with foliage, so that the quarters do not shine vividly. (7)

रजनीचरसत्त्वानि प्रचरन्ति समन्ततः।
तपोवनमृगा ह्येते वेदितीर्थेषु शेरते॥ ८॥

"Ogres, who range at night, are freely moving all round, while these deer of groves reserved for practising austerities are lying down on the sacred altars. (8)

सम्प्रवृत्ता निशा सीते नक्षत्रसमलंकृता।
ज्योत्स्नाप्रावरणश्चन्द्रो दृश्यतेऽभ्युदितोऽम्बरे॥ ९॥

"The night richly adorned with stars has fairly set in, O Sītā; the moon enveloped

in moonlight is seen clearly risen in the sky. (9)

गम्यतामनुजानामि रामस्यानुचरी भव।
कथयन्त्या हि मधुरं त्वयाहमपि तोषिता॥ १०॥

"You may go now, I permit you to depart. Wait you as a maid-servant on Śrī Rāma. I too have undoubtedly been pleased by you, speaking as you did sweet words to me. (10)

अलंकुरु च तावत् त्वं प्रत्यक्षं मम मैथिलि।
प्रीतिं जनय मे वत्से दिव्यालंकारशोभिनी॥ ११॥

"Adorn yourself in the meantime with the garment and ornaments gifted by me before my eyes, O princess of Mithilā! Heightening the charm of the heavenly jewels with your personal charm, cause delight to me, my darling!" (11)

सा तदा समलंकृत्य सीता सुरसुतोपमा।
प्रणम्य शिरसा पादौ रामं त्वभिमुखी ययौ॥ १२॥

Having duly adorned herself and saluting with reverence the feet of Anasūyā with her head bent low, Sītā for her part, who looked like a daughter of gods, went forward to meet Śrī Rāma on that occasion. (12)

तथा तु भूषितां सीतां ददर्श वदतां वरः।
राघवः प्रीतिदानेन तपस्विन्या जहर्ष च॥ १३॥

Śrī Rāma, a scion of Raghu, the foremost of speakers, for his part beheld Sītā adorned as aforesaid and felt delighted with the gift made out of love by the hermitess. (13)

न्यवेदयत् ततः सर्वं सीता रामाय मैथिली।
प्रीतिदानं तपस्विन्या वसनाभरणस्त्रजाम्॥ १४॥

Sītā, the princess of Mithilā, then related to Śrī Rāma all about the loving gift made by the hermitess of a garment, ornaments and garland. (14)

प्रहृष्टस्त्वभवद् रामो लक्ष्मणश्च महारथः।
मैथिल्याः सत्क्रियां दृष्ट्वा मानुषेषु सुदुर्लभाम्॥ १५॥

Śrī Rāma, for his part, as well as Lakṣmaṇa, the great chariot-warrior, felt highly rejoiced to see the reception of Sītā (the princess of Mithilā), which was extremely rare among human beings. (15)

ततः स शर्वरीं प्रीतः पुण्यां शशिनिभाननाम्।
अर्चितस्तापसैः सर्वैरुवास रघुनन्दनः॥ १६॥

Beholding Sītā, whose countenance shone like the moon, consecrated by the sacred gift of the holy lady, the celebrated Śrī Rāma (the delight of the Raghus) who was received with honour by the hermits, then spent the night with all. (16)

तस्यां रात्र्यां व्यतीतायामभिषिच्य हुताग्निकान्।
आपृच्छेतां नरव्याघ्रौ तापसान् वनगोचरान्॥ १७॥

Having finished their ablutions when that night had fully expired, Śrī Rāma and Lakṣmaṇa, who were tiger among men, took leave of the ascetics dwelling in the forest, who had just offered oblations into the sacred fire. (17)

तावूचुस्ते वनचरास्तापसा धर्मचारिणः।
वनस्य तस्य संचारं राक्षसैः समभिप्लुतम्॥ १८॥

The aforesaid ascetics dwelling in the forest and practising virtue there told the two princes about the region of that forest infested by ogres. (18)

रक्षांसि पुरुषादानि नानारूपाणि राघव।
वसन्त्यस्मिन् महारण्ये व्यालाश्च रुधिराशनाः॥ १९॥

"Ogres feeding upon the human flesh and appearing in various guises, as well as blood-sucking beasts of prey live in this great forest, O scion of Raghu! (19)

उच्छिष्टं वा प्रमत्तं वा तापसं ब्रह्मचारिणम्।
अदन्त्यस्मिन् महारण्ये तान् निवारय राघव॥ २०॥

"They devour an ascetic or celibate who has not rinsed his mouth after partaking of some solid or liquid food or who is delinquent in this great forest; pray, ward them off, O scion of Raghu! (20)

एष पन्था महर्षीणां फलान्याहरतां वने।
अनेन तु वनं दुर्गं गन्तुं राघव ते क्षमम्॥ २१॥

"This is the path followed by eminent Ṛṣis gathering fruits in the forest. It would be advisable for you to make to the forest, which is difficult of access, by this path alone." (21)

इतीरितः प्राञ्जलिभिस्तपस्विभि-
र्द्विजैः कृतस्वस्त्ययनः परंतपः।
वनं सभार्यः प्रविवेश राघवः
सलक्ष्मणः सूर्य इवाभ्रमण्डलम्॥ २२॥

Spoken to as above by the ascetics with folded hands as a gesture of supplication, Śrī Rāma, a scion of Raghu, the scorcher of his foes, when he had been presented by the Brāhmaṇas with flowers etc., accompanied by good wishes and benedictions, made his way into the heart of the forest alongwith his consort and Lakṣmaṇa, as the sun would penetrate a mass of clouds. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकोनविंशत्यधिकशततमः सर्गः॥ ११९॥

Thus ends Canto One hundred and nineteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ अयोध्याकाण्डं सम्पूर्णम्॥

The End of Ayodhyākāṇḍa

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अरण्यकाण्डम्

Śrīmad Vālmīki-Rāmāyaṇa

Book Three

(Araṇyakāṇḍa)

प्रथमः सर्गः

Canto I

Reception of Śrī Rāma, Lakṣmaṇa and Sītā in the hermitages of sages

प्रविश्य तु महारण्यं दण्डकारण्यमात्मवान्।
रामो ददर्श दुर्धर्षस्तापसाश्रममण्डलम्॥ १॥

Having entered the dense forest of Daṇḍaka, the self-controlled and unassailable Śrī Rāma saw a group of hermitages of sages. (1)

कुशचीरपरिक्षिप्तं ब्राह्म्या लक्ष्म्या समावृतम्।
यथा प्रदीप्तं दुर्दर्शं गगने सूर्यमण्डलम्॥ २॥
शरण्यं सर्वभूतानां सुसम्मृष्टाजिरं सदा।
मृगैर्बहुभिराकीर्णं पक्षिसंघैः समावृतम्॥ ३॥
पूजितं चोपनृत्तं च नित्यमप्सरसां गणैः।
विशालैरग्निशरणैः स्रुग्भाण्डैरजिनैः कुशैः॥ ४॥
समिद्भिस्तोयकलशैः फलमूलैश्च शोभितम्।
आरण्यैश्च महावृक्षैः पुण्यैः स्वादुफलैर्वृतम्॥ ५॥
बलिहोमार्चितं पुण्यं ब्रह्मघोषनिनादितम्।
पुष्पैश्चान्यैः परिक्षिप्तं पद्मिन्या च सपद्मया॥ ६॥
फलमूलाशनैर्दान्तैश्चीरकृष्णाजिनाम्बरैः।
सूर्यवैश्वानराभैश्च पुराणैर्मुनिभिर्युतम्॥ ७॥
पुण्यैश्च नियताहारैः शोभितं परमर्षिभिः।
तद् ब्रह्मभवनप्रख्यं ब्रह्मघोषनिनादितम्॥ ८॥

With the sacred Kuśa grass and bark-garments scattered all around, nay, enveloped in grandeur of the knowledge of Brahma, looking like the dazzling orb of the sun in the sky, difficult to look at, the resort of all beings, with courtyards always well-swept, crowded with several wild beasts and swarmed with groups of birds, always revered and admired with dance by teams of celestial nymphs, decorated with large fire-sanctuaries, sacrificial utensils, skin-carpets, blades of the Kuśa grass and faggots, vessels of water and fruits and roots, surrounded by large sacred forest-trees having sweet fruits, worshipped with oblations and sacrifices, auspicious, resounding with the chanting of Vedic hymns, having ponds with lotuses and scattered all over with other flowers, inhabited by old sages of controlled senses, living on fruits and roots, wearing garments of bark and the skin of black antelopes and shining like the sun and fire, and graced by the greatest of sages auspicious and restrained in diet; it

shone like the residence of Lord Brahmā resounding with the chanting to Vedic hymns. (2—8)

ब्रह्मविद्भिर्महाभागैर्ब्राह्मणैरुपशोभितम् ।
तद् दृष्ट्वा राघवः श्रीमांस्तापसाश्रममण्डलम्॥ ९॥
अभ्यगच्छन्महातेजा विज्यं कृत्वा महद् धनुः।
दिव्यज्ञानोपपन्नास्ते रामं दृष्ट्वा महर्षयः॥ १०॥
अभिजग्मुस्तदा प्रीता वैदेहीं च यशस्विनीम्।
ते तु सोममिवोद्यन्तं दृष्ट्वा वै धर्मचारिणम्॥ ११॥
लक्ष्मणं चैव दृष्ट्वा तु वैदेहीं च यशस्विनीम्।
मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढव्रताः॥ १२॥
रूपसंहननं लक्ष्मीं सौकुमार्यं सुवेषताम्।
ददृशुर्विस्मिताकारा रामस्य वनवासिनः॥ १३॥

Seeing that group of hermitages of sages, adorned with highly blessed Brāhmaṇas, knowers of Brahma, the glorious and highly lustrous Rāma removed the string of his great bow and entered into the hermitages. Then, beholding Rāma, those great sages possessed of divine knowledge approached him and the renowned Vaidehī with pleasure. They saw him given to the practice of virtue and charming like the rising moon and also Lakṣmaṇa and Vaidehī of renown and, being firm observers of vows, welcomed them performing auspicious rites. The forest-dwellers saw with amazement the handsome build of the body, grandeur, tenderness and ascetic dress of Rāma. (9—13)

वैदेहीं लक्ष्मणं रामं नेत्रैरनिमिषैरिव।
आश्चर्यभूतान् ददृशुः सर्वे ते वनवासिनः॥ १४॥

All those forest dwellers saw Vaidehī, the princess of Videha country, Lakṣmaṇa and Rāma as a wonder with eyes as though steady. (14)

अत्रैनं हि महाभागाः सर्वभूतहिते रताः।
अतिथिं पर्णशालायां राघवं संन्यवेशयन्॥ १५॥

Here, indeed, the highly fortunate sages, taking delight in the good of all beings, lodged the scion of Raghu as a guest in a hut made of leaves. (15)

ततो रामस्य सत्कृत्य विधिना पावकोपमाः।
आजह्रुस्ते महाभागाः सलिलं धर्मचारिणः॥ १६॥

Then, honouring Rāma with traditional rites, the fire-like righteous sages of great fortune offered water. (16)

मङ्गलानि प्रयुञ्जाना मुदा परमया युताः।
मूलं पुष्पं फलं सर्वमाश्रमं च महात्मनः॥ १७॥
निवेदयित्वा धर्मज्ञास्ते तु प्राञ्जलयोऽब्रुवन्।
धर्मपालो जनस्यास्य शरण्यश्च महायशाः॥ १८॥
पूजनीयश्च मान्यश्च राजा दण्डधरो गुरुः।
इन्द्रस्यैव चतुर्भागः प्रजा रक्षति राघव॥ १९॥

Performing auspicious rites with great delight the magnanimous sages offered roots, flowers, fruits and even the whole hermitage and those knowers of the righteous customs, with joined palms, said, "The king being the protector of righteousness and also the resort for these people, famous, revered and respectable holder of the staff of justice, worshipful and the fourth part of Indra himself, protects the subjects, O scion of Raghu ! (17—19)

राजा तस्माद् वरान् भोगान् रम्यान् भुङ्क्ते नमस्कृतः।
ते वयं भवता रक्ष्या भवद्विषयवासिनः।
नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः॥ २०॥

"It is hence that the king, who is saluted by all, enjoys the foremost, delightful pleasures. We being the residents of your kingdom deserve protection by you. Whether staying in the city or in the forest, you, the lord of the people, are our king. (20)

न्यस्तदण्डा वयं राजञ्जितक्रोधा जितेन्द्रियाः।
रक्षणीयास्त्वया शश्वद् गर्भभूतास्तपोधनाः॥ २१॥

"Having given up punishment, controlled anger and conquered the senses and having the wealth of asceticism, we should always be protected by you as a foetus by the mother." (21)

एवमुक्त्वा फलैर्मूलैः पुष्पैरन्यैश्च राघवम्।
वन्यैश्च विविधाहारैः सलक्ष्मणमपूजयन्॥ २२॥

Thus speaking, they entertained the

scion of Raghu, Śrī Rāma and Sītā, together with Lakṣmaṇa, with fruits, roots, flowers and several other forest-products. (22)

तथान्ये तापसाः सिद्धा रामं वैश्वानरोपमाः।
न्यायवृत्ता यथान्यायं तर्पयामासुरीश्वरम्॥ २३॥

Similarly, other hermits, well-accomplished, comparable with fire and following a just tradition honoured Lord Rāma in accordance with the custom. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Virādha's attack on Rāma, Lakṣmaṇa and Sītā in the forest

कृतातिथ्योऽथ रामस्तु सूर्यस्योदयनं प्रति।
आमन्त्र्य स मुनीन् सर्वान् वनमेवान्वगाहत॥ १॥

Then, Rāma after receiving the hospitality, took leave of all the sages at sunrise and plunged into the depths of the forest. (1)

नानामृगगणाकीर्णमृक्षशार्दूलसेवितम्।
ध्वस्तवृक्षलतागुल्मं दुर्दर्शसलिलाशयम्॥ २॥
निष्कूजमानशकुनिं झिल्लिकागणनादितम्।
लक्ष्मणानुचरो रामो वनमध्यं ददर्श ह॥ ३॥

Rāma, with Lakṣmaṇa as his follower, saw the heart of the forest crowded with herds of various deer, resorted to by boars and tigers; the shrubs, trees and creepers in which had been destroyed, the water-reservoirs in which were not visible, in which the birds were not singing and which was made noisy by swarms of crickets. (2-3)

सीतया सह काकुत्स्थस्तस्मिन् घोरमृगायुते।
ददर्श गिरिशृङ्गाभं पुरुषादं महास्वनम्॥ ४॥
गभीराक्षं महावक्त्रं विकटं विकटोदरम्।
बीभत्सं विषमं दीर्घं विकृतं घोरदर्शनम्॥ ५॥
वसानं चर्म वैयाघ्रं वसार्द्रं रुधिरोक्षितम्।
त्रासनं सर्वभूतानां व्यादितास्यमिवान्तकम्॥ ६॥
त्रीन् सिंहांश्चतुरो व्याघ्रान् द्वौ वृकौ पृषतान् दश।
सविषाणं वसादिग्धं गजस्य च शिरो महत्॥ ७॥
अवसज्यायसे शूले विनदन्तं महास्वनम्।
स रामं लक्ष्मणं चैव सीतां दृष्ट्वा च मैथिलीम्।
अभ्यधावत् सुसंक्रुद्धः प्रजाः काल इवान्तकः॥ ८॥
स कृत्वा भैरवं नादं चालयन्निव मेदिनीम्॥ ९॥
अङ्केनादाय वैदेहीमपक्रम्य तदाब्रवीत्।
युवां जटाचीरधरौ सभार्यौ क्षीणजीवितौ॥ १०॥
प्रविष्टौ दण्डकारण्यं शरचापासिपाणिनौ।
कथं तापसयोर्वां च वासः प्रमदया सह॥ ११॥

Rāma (a descendant of Kakutstha) together with Sītā saw in that forest, full of wild animals, a dreadful man-eating ogre of terrific voice, looking like a mountain-peak, having deep eyes, a huge mouth, a fierce belly, despicable, uneven, tall, abnormal, presenting a terrible sight, wearing a tiger's skin wet with fat and sprinkled with blood, molesting all beings, resembling the god of death with his mouth wide open, tying three lions, four tigers, two wolves, ten spotted deer and the big head of an elephant with tusks, and wet with fat, to an iron lance, and roaring in a terrific voice. He saw Rāma, Lakṣmaṇa and also Sītā, the princess of Mithilā, and attacked them with great anger as Kāla, the destroyer of people, attacks them. He made a terrific sound as though making the earth tremble, took the princess

of Videha country, Sītā, in his arms, went afar and then said, "You two having matted hair and wearing a bark-garment, and still having a wife with you, with your life coming to an end, have entered the Daṇḍaka forest, taking arrows, bow and sword in your hands. Again, how are you two ascetics staying with a woman? (4—11)

अधर्मचारिणौ पापौ कौ युवां मुनिदूषकौ।
अहं वनमिदं दुर्गं विराधो नाम राक्षसः॥ १२॥
चरामि सायुधो नित्यमृषिमांसानि भक्षयन्।
इयं नारी वरारोहा मम भार्या भविष्यति॥ १३॥
युवयोः पापयोश्चाहं पास्यामि रुधिरं मृधे।
तस्यैवं ब्रुवतो दुष्टं विराधस्य दुरात्मनः॥ १४॥
श्रुत्वा सगर्वितं वाक्यं सम्भ्रान्ता जनकात्मजा।
सीता प्रवेपितोद्वेगात् प्रवाते कदली यथा॥ १५॥

"Who are you two sinners, doing unrighteous deeds, bringing a blot upon the sages? Armed with weapons, I, an ogre named Virādha, always wander in this forest, which is difficult of access, eating the flesh of sages. This beautiful lady will become my wife and I shall drink the blood of you two sinners on the battlefield." Hearing thus the wicked and boastful speech of that wicked Virādha, the overawed Sītā, the daughter of Janaka, trembled with fear as does a plantain tree in a storm. (12—15)

तां दृष्ट्वा राघवः सीतां विराधाङ्कगतां शुभाम्।
अब्रवील्लक्ष्मणं वाक्यं मुखेन परिशुष्यता॥ १६॥

Beholding that auspicious Sītā in the lap of Virādha, Rāma (a scion of Raghu) said to Lakṣmaṇa with his mouth getting parched : (16)

पश्य सौम्य नरेन्द्रस्य जनकस्यात्मसम्भवाम्।
मम भार्यां शुभाचारां विराधाङ्के प्रवेशिताम्॥ १७॥
अत्यन्तसुखसंवृद्धां राजपुत्रीं यशस्विनीम्।
यदभिप्रेतमस्मासु प्रियं वरवृतं च यत्॥ १८॥
कैकेय्यास्तु सुसंवृत्तं क्षिप्रमद्यैव लक्ष्मण।
या न तुष्यति राज्येन पुत्रार्थे दीर्घदर्शिनी॥ १९॥
ययाहं सर्वभूतानां प्रियः प्रस्थापितो वनम्।
अद्येदानीं सकामा सा या माता मध्यमा मम॥ २०॥

"Oh dear ! see this daughter of King Janaka, my wife of good conduct, brought up in great prosperity, a princess of renown, having passed into the lap of Virādha. What the far-sighted Kaikeyī—who was not satisfied with the kingdom for her son, who has sent me, liked by all beings, to the forest—had fondly cherished regarding us, that for which she had asked for two boons has well happened quickly, today only, O Lakṣmaṇa ! Today, know, that mother of mine, Kaikeyī, has her desire fulfilled. (17—20)

परस्पर्शात् तु वैदेह्या न दुःखतरमस्ति मे।
पितुर्विनाशात् सौमित्रे स्वराज्यहरणात् तथा॥ २१॥

"There is nothing more sorrowful to me than the princess of the Videha country being touched by another, which is more painful even than the death of my father and the loss of my kingdom, O son of Sumitrā". (21)

इति ब्रुवति काकुत्स्थे बाष्पशोकपरिप्लुतः।
अब्रवील्लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन्॥ २२॥

While the descendant of Kakutstha, Rāma, was thus speaking, shedding tears of sorrow, Lakṣmaṇa getting angry and hissing like an impeded cobra, said: (22)

अनाथ इव भूतानां नाथस्त्वं वासवोपमः।
मया प्रेष्येण काकुत्स्थ किमर्थं परितप्यसे॥ २३॥

"Why are you, the lord of all beings like Indra, with a servant like me, grieving like an orphan, O descendant of Kakutstha? (23)

शरेण निहतस्याद्य मया क्रुद्धेन रक्षसः।
विराधस्य गतासोर्हि मही पास्यति शोणितम्॥ २४॥

"Today, the earth will drink the blood of Virādha, the ogre, losing his life when killed by my angry self with an arrow. (24)

राज्यकामे मम क्रोधो भरते यो बभूव ह।
तं विराधे विमोक्ष्यामि वज्री वज्रमिवाचले॥ २५॥

My anger, which was directed against Bharata, having the desire for kingdom, now I shall ventilate against Virādha as did the

wielder of the thunderbolt, discharge the thunderbolt against a mountain. (25)

मम भुजबलवेगवेगितः
पततु शरोऽस्य महान् महोरसि।
व्यपनयतु तनोश्च जीवितं
पततु ततश्च महीं विघूर्णितः॥ २६॥

"Let the great arrow getting impulse from the force exerted by the strength of my arms fall on his huge breast and take away the life from the body and then let him fall down on the earth whirling round." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Conversation between Rāma and Virādha; Rāma and Lakṣmaṇa strike at him; he goes with them to another forest

अथोवाच पुनर्वाक्यं विराधः पूरयन् वनम्।
पृच्छतो मम हि ब्रूतं कौ युवां क्व गमिष्यथः॥ १॥

Then, Virādha again said filling the forest with his voice, "While I am asking you, tell me, who are you two and where will you go?" (1)

तमुवाच ततो रामो राक्षसं ज्वलिताननम्।
पृच्छन्तं सुमहातेजा इक्ष्वाकुकुलमात्मनः॥ २॥
क्षत्रियौ वृत्तसम्पन्नौ विद्धि नौ वनगोचरौ।
त्वां तु वेदितुमिच्छावः कस्त्वं चरसि दण्डकान्॥ ३॥

Then, Rāma of extraordinary lustre spoke of his own Ikṣwāku dynasty to that demon of flaming mouth, who was inquiring, "Know us two to be Kṣatriyas of character, who have come to the forest. For our part, we want to know you—who are you wandering in the Daṇḍaka forest?" (2-3)

तमुवाच विराधस्तु रामं सत्यपराक्रमम्।
हन्त वक्ष्यामि ते राजन् निबोध मम राघव॥ ४॥

Virādha for his part said to Rāma of unfailing valour: "Ah! O king! I shall tell you. Listen to me, O scion of Raghu! (4)

पुत्रः किल जवस्याहं माता मम शतह्रदा।
विराध इति मामाहुः पृथिव्यां सर्वराक्षसाः॥ ५॥

"They say that I am the son of Java; my mother is Śatahradā; all the ogres on earth call me 'Virādha'. (5)

तपसा चाभिसम्प्राप्ता ब्रह्मणो हि प्रसादजा।
शस्त्रेणावध्यता लोकेऽच्छेद्याभेद्यत्वमेव च॥ ६॥

"I have attained, through penance, protection from being killed in the world by a weapon, from being cut or broken, by the grace of Lord Brahmā. (6)

उत्सृज्य प्रमदामेनामनपेक्षौ यथागतम्।
त्वरमाणौ पलायेथां न वां जीवितमाददे॥ ७॥

"Run away with haste as you have come, giving up this lady without any expectation; I shall not take your life." (7)

तं रामः प्रत्युवाचेदं कोपसंरक्तलोचनः।
राक्षसं विकृताकारं विराधं पापचेतसम्॥ ८॥

Rāma, with his eyes blood-red from anger, replied thus to that ogre, Virādha, of ugly form and sinful mind: (8)

क्षुद्र धिक् त्वां तु हीनार्थं मृत्युमन्वेषसे ध्रुवम्।
रणे प्राप्स्यसि संतिष्ठ न मे जीवन् विमोक्ष्यसे॥ ९॥

"O petty fellow, fie upon you of vile purpose! You are certainly seeking death. Wait, you will get it on the battlefield. You will not be left alive by me." (9)

ततः सज्यं धनुः कृत्वा रामः सुनिशितान् शरान्।
सुशीघ्रमभिसंधाय राक्षसं निजघान ह॥ १०॥

Then promptly stringing his bow and fitting very sharp arrows to it, Rāma struck at the ogre. (10)

धनुषा ज्यागुणवता सप्त बाणान् मुमोच ह।
रुक्मपुङ्खान् महावेगान् सुपर्णानिलतुल्यगान्॥ ११॥

He discharged, they say, seven arrows with golden feathers, of terrific speed, equal to that of Garuḍa and the wind, with his bow fitted with the string. (11)

ते शरीरं विराधस्य भित्त्वा बर्हिणवाससः।
निपेतुः शोणितादिग्धा धरण्यां पावकोपमाः॥ १२॥

Decorated with peacock feathers, they pierced the body of Virādha who fell on the earth drenched with blood and looking like fire. (12)

स विद्धो न्यस्य वैदेहीं शूलमुद्यम्य राक्षसः।
अभ्यद्रवत् सुसंक्रुद्धस्तदा रामं सलक्ष्मणम्॥ १३॥

When hurt, that ogre put down the princess of the Videha territory and, then, holding up the lance, ran in great fury towards Rāma and Lakṣmaṇa. (13)

स विनद्य महानादं शूलं शक्रध्वजोपमम्।
प्रगृह्याशोभत तदा व्यात्तानन इवान्तकः॥ १४॥

Making a great roar and holding the lance resembling the banner of Indra, he then appeared like the god of Death with open mouth. (14)

अथ तौ भ्रातरौ दीप्तं शरवर्षं ववर्षतुः।
विराधे राक्षसे तस्मिन् कालान्तकयमोपमे॥ १५॥

Then, those two brothers rained a shining shower of arrows on that ogre, Virādha, who looked like the Time-Spirit, death and Yama. (15)

स प्रहस्य महारौद्रः स्थित्वाजृम्भत राक्षसः।
जृम्भमाणस्य ते बाणाः कायान्निष्पेतुराशुगाः॥ १६॥

That most terrible ogre laughed, stopped and yawned. While he was yawning, those speedy arrows fell down from his body. (16)

स्पर्शात् तु वरदानेन प्राणान् संरोध्य राक्षसः।
विराधः शूलमुद्यम्य राघवावभ्यधावत॥ १७॥

By virtue of the boon, the ogre Virādha held up the vital airs and, lifting up the lance, attacked the two scions of Raghu. (17)

तच्छूलं वज्रसंकाशं गगने ज्वलनोपमम्।
द्वाभ्यां शराभ्यां चिच्छेद रामः शस्त्रभृतां वरः॥ १८॥

Rāma, the foremost of warriors, broke with two arrows that lance looking like the thunderbolt and a fire while still in the air.(18)

तद् रामविशिखैश्छिन्नं शूलं तस्यापतद् भुवि।
पपाताशनिना छिन्नं मेरोरिव शिलातलम्॥ १९॥

That lance of his, broken by the arrows of Rāma, fell on the earth like the rocky ledge of Mount Meru split by the thunderbolt. (19)

तौ खड्गौ क्षिप्रमुद्यम्य कृष्णसर्पाविवोद्यतौ।
तूर्णमापेततुस्तस्य तदा प्रहरतां बलात्॥ २०॥

They two raised their swords like two black snakes getting up, and quickly fell upon him and then struck him with force. (20)

स वध्यमानः सुभृशं भुजाभ्यां परिगृह्य तौ।
अप्रकम्प्यौ नरव्याघ्रौ रौद्रः प्रस्थातुमैच्छत॥ २१॥

That terrible one, being violently hurt, took those two unshakable tiger-men by the arms and wanted to move. (21)

तस्याभिप्रायमाज्ञाय रामो लक्ष्मणमब्रवीत्।
वहत्वयमलं तावत् पथानेन तु राक्षसः॥ २२॥
यथा चेच्छति सौमित्रे तथा वहतु राक्षसः।
अयमेव हि नः पन्था येन याति निशाचरः॥ २३॥

Reading his mind, Rāma said to Lakṣmaṇa—"Let this ogre gladly carry us by this way, O son of Sumitrā ! Let the ogre carry us as he will. Indeed this is the path of ours by which the night-wanderer is going." (22-23)

स तु स्वबलवीर्येण समुत्क्षिप्य निशाचरः।
बालाविव स्कन्धगतौ चकारातिबलोद्धतः॥ २४॥

That night-wanderer, for his part, proud

of his great strength, lifted them up by dint of his sturdiness and energy like two children and placed them on his shoulders. (24)

तावारोप्य ततः स्कन्धं राघवौ रजनीचरः।
विराधो विनदन् घोरं जगामाभिमुखो वनम्॥ २५॥

Then placing those two scions of Raghu on his shoulders, that night-wanderer, Virādha, proceeded towards the forest roaring fiercely. (25)

वनं महामेघनिभं प्रविष्टो
द्रुमैर्महद्भिर्विविधैरुपेतम्।
नानाविधैः पक्षिकुलैर्विचित्रं
शिवायुतं व्यालमृगैर्विकीर्णम्॥ २६॥

He entered the forest looking like a huge cloud, containing big trees of many species, adorned with flocks of birds of various kinds, having jackals and thronged with beasts of prey. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Śrī Rāma and Lakṣmaṇa kill Virādha

ह्रियमाणौ तु काकुत्स्थौ दृष्ट्वा सीता रघूत्तमौ।
उच्चैः स्वरेण चुक्रोश प्रगृह्य सुमहाभुजौ॥ १॥

Seeing the descendants of Kakutstha, the foremost of Raghu's race, possessed of very powerful arms, (Śrī Rāma and Lakṣmaṇa) being forcibly taken away, Sītā, however, cried in a loud voice : (1)

एष दाशरथी रामः सत्यवाञ्छीलवान् शुचिः।
रक्षसा रौद्ररूपेण ह्रियते सहलक्ष्मणः॥ २॥

"This Rāma, son of Daśaratha, truthful, well-behaved and pious, is being taken away together with Lakṣmaṇa by an ogre of terrible form. (2)

मामृक्षा भक्षयिष्यन्ति शार्दूलद्वीपिनस्तथा।
मां हरोत्सृज काकुत्स्थौ नमस्ते राक्षसोत्तम॥ ३॥

"O jewel among ogres, hail to you ! Take me away. Bears will eat me up and so will tigers and panthers. Release the descendants of Kakutstha." (3)

तस्यास्तद् वचनं श्रुत्वा वैदेह्या रामलक्ष्मणौ।
वेगं प्रचक्रतुर्वीरौ वधे तस्य दुरात्मनः॥ ४॥

Hearing the aforesaid appeal of that princess of Videha territory, the heroic Rāma and Lakṣmaṇa made haste in killing the wicked ogre. (4)

तस्य रौद्रस्य सौमित्रिः सव्यं बाहुं बभञ्ज ह।
रामस्तु दक्षिणं बाहुं तरसा तस्य रक्षसः॥ ५॥

The son of Sumitrā broke the left arm of that terrible one and Rāma for his part the right arm of the said ogre with expedition. (5)

स भग्नबाहुः संविग्नः पपाताशु विमूर्च्छितः।
धरण्यां मेघसंकाशो वज्रभिन्न इवाचलः॥ ६॥

He with his arms broken, and frightened fell quickly on the ground in swoon looking like a cloud or a mountain rent asunder by lightning. (6)

मुष्टिभिर्बाहुभिः पद्भिः सूदयन्तौ तु राक्षसम्।
उद्यम्योद्यम्य चाप्येनं स्थण्डिले निष्पिपेषतुः॥ ७॥

Those two, while beating the ogre with their fists, arms and kicks, also crushed him on the ground, lifting him again and again. (7)

स विद्धौ बहुभिर्बाणैः खड्गाभ्यां च परिक्षतः।
निष्पिष्टो बहुधा भूमौ न ममार स राक्षसः॥ ८॥

Though pierced with many arrows and injured with two swords and crushed several times on the ground, that ogre did not die. (8)

तं प्रेक्ष्य रामः सुभृशमवध्यमचलोपमम्।
भयेष्वभयदः श्रीमानिदं वचनमब्रवीत्॥ ९॥

Seeing him very much incapable of being killed and looking like a mountain, the glorious Rāma, who gave protection in danger, spoke these words to Lakṣmaṇa : (9)

तपसा पुरुषव्याघ्र राक्षसोऽयं न शक्यते।
शस्त्रेण युधि निर्जेतुं राक्षसं निखनावहे॥ १०॥

"O tiger-man, by virtue of his penance this ogre cannot be conquered in battle with a weapon. We two shall bury him in a pit. (10)

कुञ्जरस्येव रौद्रस्य राक्षसस्यास्य लक्ष्मण।
वनेऽस्मिन् सुमहच्छ्वभ्रं खन्यतां रौद्रवर्चसः॥ ११॥

"O Lakṣmaṇa, dig a very big pit in this forest for this terrible ogre of fierce lustre, looking like an elephant." (11)

इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति।
तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान्॥ १२॥

Thus telling Lakṣmaṇa to dig a pit, the valorous Rāma stood stamping his foot on the neck of Virādha. (12)

तच्छ्रुत्वा राघवेणोक्तं राक्षसः प्रश्रितं वचः।
इदं प्रोवाच काकुत्स्थं विराधः पुरुषर्षभम्॥ १३॥

Hearing the command given by the scion of Raghu, the ogre Virādha made this polite submission to the descendant of Kakutstha, the best among men : (13)

हतोऽहं पुरुषव्याघ्र शक्रतुल्यबलेन वै।
मया तु पूर्वं त्वं मोहान्न ज्ञातः पुरुषर्षभ॥ १४॥

"O tiger-man, I stand killed by you, equal in strength to Indra. However, O jewel among men, earlier due to delusion you were not recognized by me. (14)

कौसल्या सुप्रजास्तात रामस्त्वं विदितो मया।
वैदेही च महाभागा लक्ष्मणश्च महायशाः॥ १५॥

"O dear, Kausalyā is possessed of good progeny in you. You are known by me as Rāma, as also the princess of Videha territory, who is very fortunate, and Lakṣmaṇa, who is very well-known. (15)

अभिशापादहं घोरां प्रविष्टो राक्षसीं तनुम्।
तुम्बुरुर्नाम गन्धर्वः शप्तो वैश्रवणेन हि॥ १६॥

"Indeed, I am a Gandharva named Tumburu, cursed by Kubera. Due to the curse I entered the fierce form of an ogre. (16)

प्रसाद्यमानश्च मया सोऽब्रवीन्मां महायशाः।
यदा दाशरथी रामस्त्वां वधिष्यति संयुगे॥ १७॥
तदा प्रकृतिमापन्नो भवान् स्वर्गं गमिष्यति।
अनुपस्थीयमानो मां स क्रुद्धो व्याजहार ह॥ १८॥

"When requested for grace by me, he, possessed of great fame, said to me, 'When Rāma, son of Daśaratha, will kill you in battle, then regaining your pristine state you will go to paradise.' He, not being attended upon by me, angrily addressed me thus. (17-18)

इति वैश्रवणो राजा रम्भासक्तमुवाच ह।
तव प्रसादान्मुक्तोऽहमभिशापात् सुदारुणात्॥ १९॥

'King Kubera spoke thus to me, who was attached to Rambhā. With your grace I stand freed from a very terrible curse. (19)

भुवनं स्वं गमिष्यामि स्वस्ति वोऽस्तु परंतप।
इतो वसति धर्मात्मा शरभङ्गः प्रतापवान्॥ २०॥
अध्यर्धयोजने तात महर्षिः सूर्यसंनिभः।
तं क्षिप्रमभिगच्छ त्वं स ते श्रेयोऽभिधास्यति॥ २१॥

"I shall go to my own realm, O tormentor of foes, good luck be to you. There lives the righteous and powerful great sage Śarabhaṅga, effulgent like the sun—just a Yojana and a half from here. Go quickly to him. He will give you good advice. (20-21)

अवटे चापि मां राम निक्षिप्य कुशली व्रज।
रक्षसां गतसत्त्वानामेष धर्मः सनातनः॥ २२॥

अवटे ये निधीयन्ते तेषां लोकाः सनातनाः।
एवमुक्त्वा तु काकुत्स्थं विराधः शरपीडितः॥ २३॥
बभूव स्वर्गसम्प्राप्तो न्यस्तदेहो महाबलः।
तच्छ्रुत्वा राघवो वाक्यं लक्ष्मणं व्यादिदेश ह॥ २४॥
कुञ्जरस्येव रौद्रस्य राक्षसस्यास्य लक्ष्मण।
वनेऽस्मिन्सुमहान् श्वभ्रः खन्यतां रौद्रकर्मणः॥ २५॥

Go happily, throwing me into the pit. This is the time-honoured practice for the dead ogres. Eternal worlds exist for them who are interred in a pit." Thus saying to the descendant of Kakutstha, the mighty Virādha, for his part, being tormented by arrows, left his body and reached heaven. Hearing that speech Rāma said to Lakṣmaṇa: "O Lakṣmaṇa, dig a very big pit in this forest for this dreadful ogre of fierce activities like an elephant." (22—25)

इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति।
तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान्॥ २६॥

Thus telling Lakṣmaṇa to dig a pit, the valorous Rāma stood laying his foot on the neck of Virādha. (26)

ततः खनित्रमादाय लक्ष्मणः श्वभ्रमुत्तमम्।
अखनत् पार्श्वतस्तस्य विराधस्य महात्मनः॥ २७॥

Then taking the pick, Lakṣmaṇa dug an excellent pit by the side of that high-souled Virādha. (27)

तं मुक्तकण्ठमुत्क्षिप्य शङ्कुकर्णं महास्वनम्।
विराधं प्राक्षिपच्छ्वभ्रे नदन्तं भैरवस्वनम्॥ २८॥

Lifting up Virādha, who was possessed of spike-like ears and a sonorous voice, Śrī Rāma threw him into the pit while he was crying in a fearful voice. (28)

तमाहवे दारुणमाशुविक्रमौ
स्थिरावुभौ संयति रामलक्ष्मणौ।
मुदान्वितौ चिक्षिपतुर्भयावहं
नदन्तमुत्क्षिप्य बलेन राक्षसम्॥ २९॥

Full of joy, Rāma and Lakṣmaṇa of quick valour, both firm on the battlefield, threw that fierce, frightening and roaring demon into the pit after lifting him up with force. (29)

अवध्यतां प्रेक्ष्य महासुरस्य तौ
शितेन शस्त्रेण तदा नरर्षभौ।
समर्थ्य चात्यर्थविशारदावुभौ
बिले विराधस्य वधं प्रचक्रतुः॥ ३०॥

Having realized that the great demon could not be killed with a sharp weapon, both those foremost men, highly skilled, then killed Virādha burying him in a pit with full justification. (30)

स्वयं विराधेन हि मृत्युमात्मनः
प्रसह्य रामेण यथार्थमीप्सितः।
निवेदितः काननचारिणा स्वयं
न मे वधः शस्त्रकृतो भवेदिति॥ ३१॥

In fact, Virādha himself had desired his own forcible death from Rāma. Hence the forest-wanderer himself said, "My death cannot happen with a weapon." (31)

तदेव रामेण निशम्य भाषितं
कृता मतिस्तस्य बिलप्रवेशने।
बिलं च तेनातिबलेन रक्षसा
प्रवेश्यमानेन वनं विनादितम्॥ ३२॥

Having heard this very speech, Rāma made up his mind to throw him into a pit and while that mighty ogre was being thrown into the pit he made the forest resound. (32)

प्रहृष्टरूपाविव रामलक्ष्मणौ
विराधमुर्व्यां प्रदरे निपात्य तम्।
ननन्दतुर्वीतभयौ महावने
शिलाभिरन्तर्दधतुश्च राक्षसम्॥ ३३॥

Appearing as though pleased on having thrown that Virādha into a pit in the earth, Rāma and Lakṣmaṇa rejoiced in the great forest, their fear being removed, and covered the ogre with rocks. (33)

ततस्तु तौ काञ्चनचित्रकार्मुकौ
निहत्य रक्षः परिगृह्य मैथिलीम्।
विजह्रतुस्तौ मुदितौ महावने
दिवि स्थितौ चन्द्रदिवाकराविव॥ ३४॥

And then, having killed the ogre and

received Maithilī, those two princes, possessed of lovely golden bows, happily moved about in the great forest, like the moon and the sun in the sky. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्थः सर्गः ॥ ४ ॥

Thus ends Canto Four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Rāma, Lakṣmaṇa and Sītā visit the hermitage of Śarabhaṅga, see the deities, and are honoured by the sage. Sage Śarabhaṅga ascends to Brahmaloka

हत्वा तु तं भीमबलं विराधं राक्षसं वने।
ततः सीतां परिष्वज्य समाश्वास्य च वीर्यवान्॥ १ ॥
अब्रवीद् भ्रातरं रामो लक्ष्मणं दीप्ततेजसम्।
कष्टं वनमिदं दुर्गं न च स्मो वनगोचराः॥ २ ॥

Killing in the forest that ogre Virādha of terrible might and then embracing and consoling Sītā, the heroic Rāma spoke to brother Lakṣmaṇa of shining lustre—"This is a very dangerous forest, difficult of access, and we are not accustomed to it. (1-2)

अभिगच्छामहे शीघ्रं शरभङ्गं तपोधनम्।
आश्रमं शरभङ्गस्य राघवोऽभिजगाम ह॥ ३ ॥

"We will quickly visit the ascetic Śarabhaṅga." Rāghava then went towards the hermitage of Śarabhaṅga. (3)

तस्य देवप्रभावस्य तपसा भावितात्मनः।
समीपे शरभङ्गस्य ददर्श महदद्भुतम्॥ ४ ॥

In the vicinity of the said Śarabhaṅga, possessing divine power and purified with penance, he saw a great wonder. (4)

विभ्राजमानं वपुषा सूर्यवैश्वानरप्रभम्।
रथप्रवरमारूढमाकाशे विबुधानुगम्॥ ५ ॥
असंस्पृशन्तं वसुधां ददर्श विबुधेश्वरम्।
सम्प्रभाभरणं देवं विरजोऽम्बरधारिणम्॥ ६ ॥
तद्विधैरेव बहुभिः पूज्यमानं महात्मभिः।
हरितैर्वाजिभिर्युक्तमन्तरिक्षगतं रथम्॥ ७ ॥
ददर्शादूरतस्तस्य तरुणादित्यसंनिभम्।
पाण्डुराभ्रघनप्रख्यं चन्द्रमण्डलसंनिभम्॥ ८ ॥
अपश्यद् विमलं छत्रं चित्रमाल्योपशोभितम्।
चामरव्यजने चाग्र्ये रुक्मदण्डे महाधने॥ ९ ॥
गृहीते वरनारीभ्यां धूयमाने च मूर्धनि।
गन्धर्वामरसिद्धाश्च बहवः परमर्षयः॥ १० ॥
अन्तरिक्षगतं देवं गीर्भिरग्र्याभिरैडयन्।
सह सम्भाषमाणे तु शरभङ्गेन वासवे॥ ११ ॥

He saw the lord of the gods, shining with his body, possessing a lustre like the sun and the fire, seated in a fine chariot in the sky not touching the earth, followed by gods, wearing shining ornaments and clean garments, being worshipped by many high-souled beings of the same type. Not far from him, he saw a chariot in the sky drawn by green horses, looking like the midday sun. He saw an immaculate canopy resembling a white cloud and possessing the lustre of the orb of the moon and decorated with magnificent garlands. He also saw excellent and very precious whisks having gold handles, held by two beautiful women and being waved over the head. Gandharvas, gods, Siddhas and many great sages praised the god in the sky with excellent verses, while Indra was conversing with Śarabhaṅga. (5—11)

दृष्ट्वा शतक्रतुं तत्र रामो लक्ष्मणमब्रवीत्।
रामोऽथ रथमुद्दिश्य भ्रातुर्दर्शयताद्भुतम्॥ १२ ॥

Seeing Indra there, Rāma addressed

Lakṣmaṇa and then pointing to the chariot showed the wonder to his brother. (12)

अर्चिष्मन्तं श्रिया जुष्टमद्भुतं पश्य लक्ष्मण।
प्रतपन्तमिवादित्यमन्तरिक्षगतं रथम्॥ १३॥

"O Lakṣmaṇa, see in the sky the wonderful chariot possessed of lustre, attended by grandeur and glowing like the sun. (13)

ये हयाः पुरुहूतस्य पुरा शक्रस्य नः श्रुताः।
अन्तरिक्षगता दिव्यास्त इमे हरयो ध्रुवम्॥ १४॥

"Indeed, here in the sky are those celestial horses of Indra—the horses of which we had heard so much earlier. (14)

इमे च पुरुषव्याघ्र ये तिष्ठन्त्यभितो दिशम्।
शतं शतं कुण्डलिनो युवानः खड्गपाणयः॥ १५॥
विस्तीर्णविपुलोरस्काः परिघायतबाहवः।
शोणांशुवसनाः सर्वे व्याघ्रा इव दुरासदाः॥ १६॥

"And O tiger-man, those who are standing all round in groups of hundreds—youngmen wearing earrings, holding swords in their hands, having very broad chests and large arms resembling iron clubs and wearing red garments—all are unassailable like tigers. (15-16)

उरोदेशेषु सर्वेषां हारा ज्वलनसंनिभाः।
रूपं बिभ्रति सौमित्रे पञ्चविंशतिवार्षिकम्॥ १७॥

"At the breast-regions of all hang garlands bright as fire. O son of Sumitrā, all are possessed of a form aged twenty-five years. (17)

एतद्धि किल देवानां वयो भवति नित्यदा।
यथेमे पुरुषव्याघ्रा दृश्यन्ते प्रियदर्शनाः॥ १८॥

"Indeed, they say this is the permanent age of gods, as these tiger-men of agreeable looks appear. (18)

इहैव सह वैदेह्या मुहूर्तं तिष्ठ लक्ष्मण।
यावज्जानाम्यहं व्यक्तं क एष द्युतिमान् रथे॥ १९॥

"Lakṣmaṇa, stay here only awhile with Vaidehī till I find out clearly who this lustrous being in the chariot is." (19)

तमेवमुक्त्वा सौमित्रिमिहैव स्थीयतामिति।
अभिचक्राम काकुत्स्थः शरभङ्गाश्रमं प्रति॥ २०॥

Thus telling the said Saumitri to stay there only, Kākutstha walked towards the hermitage of Śarabhaṅga. (20)

ततः समभिगच्छन्तं प्रेक्ष्य रामं शचीपतिः।
शरभङ्गमनुज्ञाप्य विबुधानिदमब्रवीत्॥ २१॥

Then, seeing Rāma coming near, the husband of Śacī, Indra, took leave of Śarabhaṅga and said this to the gods: (21)

इहोपयात्यसौ रामो यावन्मां नाभिभाषते।
निष्ठां नयत तावत् तु ततो मां द्रष्टुमर्हति॥ २२॥
जितवन्तं कृतार्थं हि तदाहमचिरादिमम्।
कर्म ह्यनेन कर्तव्यं महदन्यैः सुदुष्करम्॥ २३॥

"Here comes this Rāma; before he speaks to me, make a move, let him not see me. Shortly when he has conquered Rāvaṇa and achieved his purpose, then I shall see him. For, he has to do a great deed which is very difficult to be done by others." (22-23)

अथ वज्री तमामन्त्र्य मानयित्वा च तापसम्।
रथेन हययुक्तेन ययौ दिवमरिंदमः॥ २४॥

Then having taken leave of and having honoured that ascetic, the wielder of the thunderbolt, a subduer of enemies, rose to heaven in his chariot drawn by horses. (24)

प्रयाते तु सहस्राक्षे राघवः सपरिच्छदः।
अग्निहोत्रमुपासीनं शरभङ्गमुपागमत्॥ २५॥

When, however, the thousand-eyed one had left, Rāghava together with his followers approached Śarabhaṅga, who was worshipping the fire. (25)

तस्य पादौ च संगृह्य रामः सीता च लक्ष्मणः।
निषेदुस्तदनुज्ञाता लब्धवासा निमन्त्रिताः॥ २६॥

Rāma, Sītā and Lakṣmaṇa touched his feet and sat down with his permission. He invited them to be his guests and gave them rooms to stay. (26)

ततः शक्रोपयानं तु पर्यपृच्छत्स राघवः।
शरभङ्गश्च तत् सर्वं राघवाय न्यवेदयत्॥ २७॥

Then Rāma, for his part, asked the purpose of Indra's visit and Śarabhaṅga related the whole thing to Rāghava. (27)

मामेष वरदो राम ब्रह्मलोकं निनीषति।
जितमुग्रेण तपसा दुष्प्रापमकृतात्मभिः॥ २८॥

"This bestower of boons, Indra, O Rāma, desires to take me to Brahmaloka, which has been won by me through severe penance and which is difficult to be attained by those who are not self-controlled. (28)

अहं ज्ञात्वा नरव्याघ्र वर्तमानमदूरतः।
ब्रह्मलोकं न गच्छामि त्वामदृष्ट्वा प्रियातिथिम्॥ २९॥

"O tiger-man, I, having known you to be present nearby, decided not to go to Brahmaloka without seeing you, my beloved guest. (29)

त्वयाहं पुरुषव्याघ्र धार्मिकेण महात्मना।
समागम्य गमिष्यामि त्रिदिवं चावरं परम्॥ ३०॥
अक्षया नरशार्दूल जिता लोका मया शुभाः।
ब्राह्म्याश्च नाकपृष्ठ्याश्च प्रतिगृह्णीष्व मामकान्॥ ३१॥

"Having had a meeting with you, a high-souled prince of righteous nature, I shall go to the lower heaven and then to the higher. I have won, O tiger-man, auspicious and unending worlds—heavenly and those of Lord Brahmā; please accept all these my worlds." (30-31)

एवमुक्तो नरव्याघ्रः सर्वशास्त्रविशारदः।
ऋषिणा शरभङ्गेन राघवो वाक्यमब्रवीत्॥ ३२॥

When thus spoken to by Sage Śarabhaṅga, the tiger-man, Rāma, well-versed in all sciences—replied as follows: (32)

अहमेवाहरिष्यामि सर्वाँल्लोकान् महामुने।
आवासं त्वहमिच्छामि प्रदिष्टमिह कानने॥ ३३॥

"O great sage, I shall myself bring all the worlds to you. However, I desire that a place of abode be pointed out to me in this forest." (33)

राघवेणैवमुक्तस्तु शक्रतुल्यबलेन वै।
शरभङ्गो महाप्राज्ञः पुनरेवाब्रवीद् वचः॥ ३४॥

Thus addressed by Rāghava, equal in might to Indra, the very wise Śarabhaṅga once again uttered the following words :(34)

इह राम महातेजाः सुतीक्ष्णो नाम धार्मिकः।
वसत्यरण्ये नियतः स ते श्रेयो विधास्यति॥ ३५॥

"Rāma, here in the forest dwells a righteous and self-restrained sage, named Sutīkṣṇa, possessed of great lustre. He will do you good. (35)

सुतीक्ष्णमभिगच्छ त्वं शुचौ देशे तपस्विनम्।
रमणीये वनोद्देशे स ते वासं विधास्यति॥ ३६॥

"Approach you the ascetic Sutīkṣṇa in that pious region. He will arrange for your residence in a charming region of the forest. (36)

इमां मन्दाकिनीं राम प्रतिस्रोतामनुव्रज।
नदीं पुष्पोडुपवहां ततस्तत्र गमिष्यसि॥ ३७॥

"Rāma, follow against the current this river Mandākinī carrying boats of flowers; then you will reach there. (37)

एष पन्था नरव्याघ्र मुहूर्तं पश्य तात माम्।
यावज्जहामि गात्राणि जीर्णां त्वचमिवोरगः॥ ३८॥

"This is the path, O tiger-man ! Dear, look at me for a while as I shed the old and worn-out limbs, just as a serpent casts off its slough." (38)

ततोऽग्निं स समाधाय हुत्वा चाज्येन मन्त्रवत्।
शरभङ्गो महातेजाः प्रविवेश हुताशनम्॥ ३९॥

Then, kindling the fire and pouring oblations of ghee with chants, that Śarabhaṅga of great lustre entered the fire. (39)

तस्य रोमाणि केशांश्च तदा वह्निर्महात्मनः।
जीर्णां त्वचं तदस्थीनि यच्च मांसं च शोणितम्॥ ४०॥

Presently the fire burnt the hair on the body and head, old skin and bones and whatever flesh and blood that great soul had. (40)

स च पावकसंकाशः कुमारः समपद्यत।
उत्थायाग्निचयात् तस्माच्छरभङ्गो व्यरोचत॥ ४१॥

And he appeared as a boy glowing like fire. Rising from that heap of fire, Śarabhaṅga shone bright. (41)

स लोकानाहिताग्नीनामृषीणां च महात्मनाम्।
देवानां च व्यतिक्रम्य ब्रह्मलोकं व्यरोहत॥ ४२॥

He crossed the worlds of fire-worshippers, high-souled sages and gods and rose to the Brahmaloka. (42)

स पुण्यकर्मा भुवने द्विजर्षभः
पितामहं सानुचरं ददर्श ह।
पितामहश्चापि समीक्ष्य तं द्विजं
ननन्द सुस्वागतमित्युवाच ह॥ ४३॥

That meritorious jewel among the twice-born, Śarabhaṅga, in the world saw the grandfather, Brahmā, with his attendants; the grandfather also was delighted to see that Brāhmaṇa and said "You are fully welcome." (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

षष्ठः सर्गः

Canto VI

The sages request Rāma for protection from the molestations of the ogres and Rāma assures them of it

शरभङ्गे दिवं प्राप्ते मुनिसङ्घाः समागताः।
अभ्यगच्छन्त काकुत्स्थं रामं ज्वलिततेजसम्॥ १॥

Śarabhaṅga having risen to heaven, the hosts of sages assembled there approached Kākutstha Rāma of burning lustre. (1)

वैखानसा वालखिल्याः सम्प्रक्षाला मरीचिपाः।
अश्मकुट्टाश्च बहवः पत्राहाराश्च तापसाः॥ २॥
दन्तोलूखलिनश्चैव तथैवोन्मज्जकाः परे।
गात्रशय्या अशय्याश्च तथैवानवकाशिकाः॥ ३॥
मुनयः सलिलाहारा वायुभक्षास्तथापरे।
आकाशनिलयाश्चैव तथा स्थण्डिलशायिनः॥ ४॥
तथोर्ध्ववासिनो दान्तास्तथाऽऽर्द्रपटवाससः।
सजपाश्च तपोनिष्ठास्तथा पञ्चतपोऽन्विताः॥ ५॥
सर्वे ब्राह्म्या श्रिया युक्ता दृढयोगसमाहिताः।
शरभङ्गाश्रमे राममभिजग्मुश्च तापसाः॥ ६॥

The Vaikhānasas (a class of ascetics born of the nails of Brahmā), the Vālakhilyas (another class of sages born of Brahmā's hair), sages who washed the utensils after their meals (keeping nothing for another time), those who lived on the sun's or moon's rays, those who powdered grains by stones, many ascetics living on leaves, those using teeth as the mortar and pestle, others doing penance in neck-deep water, those using limbs of the body alone for bed, those without bed, those enjoying no respite from their religious observances, sages living on water alone, others on air alone, those having sky as the only roof, those sleeping on the alter, those dwelling on high altitudes, those who controlled their senses, those who used to wear wet clothes, those doing Japa, those devoted to penance, those doing the penance of sitting in the middle of four fires, with the sun (the fifth) overhead, all possessed of Brahmic lustre, and with their mind concentrated through steadfast practice of yoga—these ascetics approached Rāma in the hermitage of Śarabhaṅga. (2—6)

अभिगम्य च धर्मज्ञा रामं धर्मभृतां वरम्।
ऊचुः परमधर्मज्ञमृषिसङ्घाः समागताः॥ ७॥

Having approached him, the assembled hosts of sages—the knowers of Dharma—said to Rāma, the best amongst the upholders of Dharma and the supreme knower of Dharma : (7)

त्वमिक्ष्वाकुकुलस्यास्य पृथिव्याश्च महारथः।
प्रधानश्चापि नाथश्च देवानां मघवानिव॥ ८॥

"You are a great car-warrior and the principal personality and master of this Ikṣwāku dynasty as well as of the earth, as Indra is of gods. (8)

विश्रुतस्त्रिषु लोकेषु यशसा विक्रमेण च।
पितृव्रतत्वं सत्यं च त्वयि धर्मश्च पुष्कलः॥ ९॥

"You are well-known in the three worlds by virtue of your fame and valour. In you abide filial devotion, truth and abundant virtue. (9)

त्वामासाद्य महात्मानं धर्मज्ञं धर्मवत्सलम्।
अर्थित्वान्नाथ वक्ष्यामस्तच्च नः क्षन्तुमर्हसि॥ १०॥

"Having met you, the magnanimous knower of Dharma and lover of righteousness, we shall speak like a petitioner. You may please forgive us for this encroachment, O lord ! (10)

अधर्मः सुमहान् नाथ भवेत् तस्य तु भूपतेः।
यो हरेद् बलिषड्भागं न च रक्षति पुत्रवत्॥ ११॥

"It would be a great Adharma (failure in duty), O master, on the part of that king who would just take away the sixth part by way of land revenue and not protect his subjects like his own children. (11)

युञ्जानः स्वानिव प्राणान् प्राणैरिष्टान् सुतानिव।
नित्ययुक्तः सदा रक्षन् सर्वान् विषयवासिनः॥ १२॥
प्राप्नोति शाश्वतीं राम कीर्तिं स बहुवार्षिकीम्।
ब्रह्मणः स्थानमासाद्य तत्र चापि महीयते॥ १३॥

"Always attentively protecting all the people dwelling within the kingdom like his own life or like the sons who are dearer than life, keeping himself engaged, he attains, O Rāma, continuous fame lasting for many years and, having reached the realm of Brahmā, is honoured even there. (12-13)

यत् करोति परं धर्मं मुनिर्मूलफलाशनः।
तत्र राज्ञश्चतुर्भागः प्रजा धर्मेण रक्षतः॥ १४॥

"Whatever great Dharma a sage living on roots and fruits does, the fourth part of it goes to the king, who protects the people with Dharma. (14)

सोऽयं ब्राह्मणभूयिष्ठो वानप्रस्थगणो महान्।
त्वन्नाथोऽनाथवद् राम राक्षसैर्हन्यते भृशम्॥ १५॥

"This great multitude of forest-dwellers, mainly consisting of Brāhmaṇas and having you as their master, O Rāma, is being killed like the forlorn in large numbers by the ogres. (15)

एहि पश्य शरीराणि मुनीनां भावितात्मनाम्।
हतानां राक्षसैर्घोरैर्बहूनां बहुधा वने॥ १६॥

"Come, see the bodies of many pure minded sages killed by the terrible ogres in several ways in the forest. (16)

पम्पानदीनिवासानामनुमन्दाकिनीमपि।
चित्रकूटालयानां च क्रियते कदनं महत्॥ १७॥

"A great destruction is being wrought of the sages living along the Pampā river, and by the side of Mandākinī and also of those having their residence on Citrakūṭa. (17)

एवं वयं न मृष्यामो विप्रकारं तपस्विनाम्।
क्रियमाणं वने घोरं रक्षोभिर्भीमकर्मभिः॥ १८॥

"Thus we cannot brook the awful persecution to which ascetics in the forest are being subjected by the ogres of fierce activities. (18)

ततस्त्वां शरणार्थं च शरण्यं समुपस्थिताः।
परिपालय नो राम वध्यमानान् निशाचरैः॥ १९॥

"Hence we have come to you, who are a fit resort, for protection. Rāma, protect us; we are being killed by the ogres, the night-stalkers. (19)

परा त्वत्तो गतिर्वीर पृथिव्यां नोपपद्यते।
परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मज॥ २०॥

"O brave prince, there can be no better help on earth than you. Protect us all from the ogres." (20)

एतच्छ्रुत्वा तु काकुत्स्थस्तापसानां तपस्विनाम्।
इदं प्रोवाच धर्मात्मा सर्वानेव तपस्विनः॥ २१॥

Hearing this from the ascetic sages, the righteous Kākutstha for his part addressed all the ascetics as follows: (21)

नैवमर्हथ मां वक्तुमाज्ञाप्योऽहं तपस्विनाम्।
केवलेन स्वकार्येण प्रवेष्टव्यं वनं मया॥ २२॥
विप्रकारमपाक्रष्टुं राक्षसैर्भवतामिमम्।
पितुस्तु निर्देशकरः प्रविष्टोऽहमिदं वनम्॥ २३॥

"You should not pray to me thus. I am at the service of the ascetics. I have to enter the forest not only for my own business, it is to stop this persecution of yours by the ogres that I have entered this forest in obedience to the command of my father. (22-23)

भवतामर्थसिद्ध्यर्थमागतोऽहं यदृच्छया।
तस्य मेऽयं वने वासो भविष्यति महाफलः॥ २४॥

"By chance, I have come here to achieve your purpose. Thus getting the opportunity, this stay of mine in the forest is going to yield great results. (24)

तपस्विनां रणे शत्रून् हन्तुमिच्छामि राक्षसान्।
पश्यन्तु वीर्यमृषयः सभ्रातुर्मे तपोधनाः॥ २५॥

"I desire to kill ogres, the enemies of ascetics, on the battlefield. Let the ascetic sages see my valour together with my brother's." (25)

दत्त्वा वरं चापि तपोधनानां
धर्मे धृतात्मा सह लक्ष्मणेन।
तपोधनैश्चापि सहार्यदत्तः
सुतीक्ष्णमेवाभिजगाम वीरः॥ २६॥

Giving an assurance to the ascetics, the righteous-minded hero, Śrī Rāma, the bestower of noble gifts, proceeded towards Sutīkṣṇa alone, together with Lakṣmaṇa (and Sītā) as well as with all the ascetics. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Rāma goes to Sutīkṣṇa together with Sītā and Lakṣmaṇa and stays with him during the night

रामस्तु सहितो भ्रात्रा सीतया च परंतपः।
सुतीक्ष्णस्याश्रमपदं जगाम सह तैर्द्विजैः॥ १॥

Rāma, the tormentor of foes, together with his brother and Sītā and also with the Brāhmaṇas, went to the site of Sutīkṣṇa's hermitage. (1)

स गत्वा दूरमध्वानं नदीस्तीर्त्वा बहूदकाः।
ददर्श विमलं शैलं महामेरुमिवोन्नतम्॥ २॥

Going a long distance and crossing the rivers of deep waters he saw a bright mountain, high like the great Meru. (2)

ततस्तदिक्ष्वाकुवरौ सततं विविधैर्द्रुमैः।
काननं तौ विविशतुः सीतया सह राघवौ॥ ३॥

Then those two Rāghavas, the best amongst the Ikṣwākus, together with Sītā, entered that forest full of a variety of trees.(3)

प्रविष्टस्तु वनं घोरं बहुपुष्पफलद्रुमम्।
ददर्शाश्रममेकान्ते चीरमालापरिष्कृतम्॥ ४॥

Having entered the fearful forest having trees laden with flowers and fruits, he saw in one corner a hermitage decorated with bark-garments and garlands. (4)

तत्र तापसमासीनं मलपङ्कजधारिणम्।
रामः सुतीक्ष्णं विधिवत् तपोधनमभाषत॥ ५॥

Rāma spoke with due decorum to the ascetic, Sage Sutīkṣṇa, sitting there in the posture of Padmāsana for purification : (5)

रामोऽहमस्मि भगवन् भवन्तं द्रष्टुमागतः।
तन्माभिवद धर्मज्ञ महर्षे सत्यविक्रम॥ ६॥

"Sir, I am Rāma, come to see you. Hence, O knower of Dharma, great sage of true spiritual might, please speak to me." (6)

स निरीक्ष्य ततो धीरो रामं धर्मभृतां वरम्।
समाश्लिष्य च बाहुभ्यामिदं वचनमब्रवीत्॥ ७॥

That wise seer then saw Rāma, the best amongst the upholders of Dharma, folded him in his arms and addressed to him the following words : (7)

स्वागतं ते रघुश्रेष्ठ राम सत्यभृतां वर।
आश्रमोऽयं त्वयाऽऽक्रान्तः सनाथ इव साम्प्रतम्॥ ८॥

"Welcome to you, O Rāma, the foremost amongst the Raghus, the best amongst the upholders of truth. With your arrival this hermitage has now found its master, as it were. (8)

प्रतीक्षमाणस्त्वामेव नारोहेऽहं महायशः।
देवलोकमितो वीर देहं त्यक्त्वा महीतले॥ ९॥

"Awaiting you only, I am not ascending to the realm of gods from here, abandoning the body on the surface of the earth, O highly illustrious hero ! (9)

चित्रकूटमुपादाय राज्यभ्रष्टोऽसि मे श्रुतः।
इहोपयातः काकुत्स्थ देवराजः शतक्रतुः॥ १०॥

"O Kākutstha, Indra, the king of gods, had come here. I have heard that abandoning the kingdom you have come over to Citrakūṭa. (10)

उपागम्य च मे देवो महादेवः सुरेश्वरः।
सर्वाँल्लोकाञ्जितानाह मम पुण्येन कर्मणा॥ ११॥

तेषु देवर्षिजुष्टेषु जितेषु तपसा मया।
मत्प्रसादात् सभार्यस्त्वं विहरस्व सलक्ष्मणः॥ १२॥

"Coming to me, Indra, the great god, the king of gods, told me that I have won all the higher worlds through meritorious action. I urge you that, you may please rejoice in those worlds inhabited by divine sages, won by me, together with your wife and Lakṣmaṇa." (11-12)

तमुग्रतपसं दीप्तं महर्षिं सत्यवादिनम्।
प्रत्युवाचात्मवान् रामो ब्रह्माणमिव वासवः॥ १३॥

The self-restrained Rāma replied to that great resplendent sage of austere penance, who had taken a vow to speak the truth, as Indra does to Brahmā : (13)

अहमेवाहरिष्यामि स्वयं लोकान् महामुने।
आवासं त्वहमिच्छामि प्रदिष्टमिह कानने॥ १४॥

"O great sage, I shall myself bring all the worlds within your reach. However, at this moment, I desire that a place for my abode in this forest be pointed out to me.(14)

भवान् सर्वत्र कुशलः सर्वभूतहिते रतः।
आख्यातं शरभङ्गेन गौतमेन महात्मना॥ १५॥

"The high-souled Śarabhaṅga of Gautama family told me that you are well-versed in all sciences and devoted to the good of all creatures." (15)

एवमुक्तस्तु रामेण महर्षिर्लोकविश्रुतः।
अब्रवीन्मधुरं वाक्यं हर्षेण महता युतः॥ १६॥

Thus addressed by Rāma, the great sage, well-known in the world, uttered the following sweet words with great delight : (16)

अयमेवाश्रमो राम गुणवान् रम्यतामिति।
ऋषिसंघानुचरितः सदा मूलफलैर्युतः॥ १७॥

"Rāma, this very hermitage, frequented by multitudes of sages and always abounding in roots and fruits, is comfortable; you may please stay happily here. (17)

इममाश्रममागम्य मृगसंघा महीयसः।
अहत्वा प्रतिगच्छन्ति लोभयित्वाकुतोभयाः॥ १८॥

"Coming to this hermitage, large herds of deer roam everywhere; they return without harming anyone and having lured everyone with their beauty. (18)

नान्यो दोषो भवेदत्र मृगेभ्योऽन्यत्र विद्धि वै।
तच्छ्रुत्वा वचनं तस्य महर्षेर्लक्ष्मणाग्रजः॥ १९॥
उवाच वचनं धीरो विगृह्य सशरं धनुः।
तानहं सुमहाभाग मृगसंघान् समागतान्॥ २०॥
हन्यां निशितधारेण शरेणानतपर्वणा।
भवांस्तत्राभिषज्येत किं स्यात् कृच्छ्रतरं ततः॥ २१॥

"Rest assured that there will be no disturbance here except that from the frolicking deer." Hearing that speech of the great sage, the valiant elder brother of Lakṣmaṇa uttered the following words picking up the bow with arrow: "O highly fortunate sage, if perchance I happen to kill those herds of deer collected here with an arrow of sharp edge, bent at the joint, you will be insulted thereby; what could be more painful than that? (19—21)

एतस्मिन्नाश्रमे वासं चिरं तु न समर्थये।
तमेवमुक्त्वोपरमं रामः संध्यामुपागमत्॥ २२॥

"Hence I don't favour a long stay in this hermitage." Saying thus to him, Rāma stopped short and left for the evening worship. (22)

अन्वास्य पश्चिमां संध्यां तत्र वासमकल्पयत्।
सुतीक्ष्णस्याश्रमे रम्ये सीतया लक्ष्मणेन च॥ २३॥

Having performed the evening worship, he took up his abode there in the charming hermitage of Sutīkṣṇa, together with Sītā and Lakṣmaṇa. (23)

ततः शुभं तापसयोग्यमन्नं
स्वयं सुतीक्ष्णः पुरुषर्षभाभ्याम्।
ताभ्यां सुसत्कृत्य ददौ महात्मा
संध्यानिवृत्तौ रजनीं समीक्ष्य॥ २४॥

Then at the close of evening, seeing the nightfall, the high-souled Sutīkṣṇa himself honoured those jewels among men and offered them pious food fit for ascetics. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

In the morning Rāma, together with Lakṣmaṇa and Sītā, takes leave of Sutīkṣṇa and departs

रामस्तु सहसौमित्रिः सुतीक्ष्णेनाभिपूजितः।
परिणाम्य निशां तत्र प्रभाते प्रत्यबुध्यत॥ १॥

Honoured by Sutīkṣṇa, Rāma for his part together with Lakṣmaṇa passed the night there and got up in the morning. (1)

उत्थाय च यथाकालं राघवः सह सीतया।
उपस्पृश्य सुशीतेन तोयेनोत्पलगन्धिना॥ २॥

Getting up at the proper time, Rāma together with Sītā bathed in pleasantly cold water fragrant with the scent of lotuses. (2)

अथ तेऽग्निं सुरांश्चैव वैदेही रामलक्ष्मणौ।
काल्यं विधिवदभ्यर्च्य तपस्विशरणे वने॥ ३॥
उदयन्तं दिनकरं दृष्ट्वा विगतकल्मषाः।
सुतीक्ष्णमभिगम्येदं श्लक्ष्णं वचनमब्रुवन्॥ ४॥

Then they—Rāma, Lakṣmaṇa and Sītā—who were free from sins, worshipped in time the fire and other gods according to the rites, in the forest resorted to by ascetics and, having seen the rising sun and going to Sutīkṣṇa, uttered the following sweet words: (3-4)

सुखोषिताः स्म भगवंस्त्वया पूज्येन पूजिताः।
आपृच्छामः प्रयास्यामो मुनयस्त्वरयन्ति नः॥ ५॥

"Sir, happily have we stayed, honoured by Your Holiness. We now take leave of you and shall depart. The sages are hastening us. (5)

त्वरामहे वयं द्रष्टुं कृत्स्नमाश्रममण्डलम्।
ऋषीणां पुण्यशीलानां दण्डकारण्यवासिनाम्॥ ६॥

"We shall hasten to see the whole circle of hermitages of the sages of meritorious deeds, staying in the Daṇḍaka forest. (6)

अभ्यनुज्ञातुमिच्छामः सहैभिर्मुनिपुंगवैः।
धर्मनित्यैस्तपोदान्तैर्विशिखैरिव पावकैः॥ ७॥

"We desire to take leave of you together with these jewels among foremost sages, always persistent in virtue and self-restraint through penance, looking like a fire without smoke. (7)

अविषह्यातपो यावत् सूर्यो नातिविराजते।
अमार्गेणागतां लक्ष्मीं प्राप्येवान्वयवर्जितः॥ ८॥
तावदिच्छामहे गन्तुमित्युक्त्वा चरणौ मुनेः।
ववन्दे सहसौमित्रिः सीतया सह राघवः॥ ९॥

"Before the sun starts shining brightly with unbearable heat, just as a man from a low family becomes unbearable after getting wealth earned through unfair means, we desire to go." Saying this, Rāghava bowed down at the feet of the sage, together with Lakṣmaṇa and Sītā. (8-9)

तौ संस्पृशन्तौ चरणावुत्थाप्य मुनिपुंगवः।
गाढमाश्लिष्य सस्नेहमिदं वचनमब्रवीत्॥ १०॥

The great sage lifted the two princes touching his feet and, closely embracing them, uttered these affectionate words : (10)

अरिष्टं गच्छ पन्थानं राम सौमित्रिणा सह।
सीतया चानया सार्धं छाययेवानुवृत्तया॥ ११॥

"Rāma, proceed on your journey devoid of any danger together with the son of Sumitrā and with Sītā, who is following you like a shadow. (11)

पश्याश्रमपदं रम्यं दण्डकारण्यवासिनाम्।
एषां तपस्विनां वीर तपसा भावितात्मनाम्॥ १२॥

"O hero, see the charming site of the hermitages of these ascetics, dwelling in the Daṇḍaka forest, their soul purified with penance. (12)

सुप्राज्यफलमूलानि पुष्पितानि वनानि च।
प्रशस्तमृगयूथानि शान्तपक्षिगणानि च॥ १३॥
फुल्लपङ्कजखण्डानि प्रसन्नसलिलानि च।
कारण्डवविकीर्णानि तटाकानि सरांसि च॥ १४॥
द्रक्ष्यसे दृष्टिरम्याणि गिरिप्रस्रवणानि च।
रमणीयान्यरण्यानि मयूराभिरुतानि च॥ १५॥

"You will see beautiful forests abounding in fruits and roots and full of flowers with excellent herds of deer and peaceful flocks of birds, lakes and ponds containing cluster of blossoming lotuses with crystal waters and thronged with water-fowls, springs on mountains, charming to the eye, and beautiful forests resounding with the noise of peacocks. (13—15)

गम्यतां वत्स सौमित्रे भवानपि च गच्छतु।
आगन्तव्यं च ते दृष्ट्वा पुनरेवाश्रमं प्रति॥ १६॥

"Go, dear Rāma; you too may go, O son of Sumitrā ! You should come back to this very hermitage after seeing these things." (16)

एवमुक्तस्तथेत्युक्त्वा काकुत्स्थः सहलक्ष्मणः।
प्रदक्षिणं मुनिं कृत्वा प्रस्थातुमुपचक्रमे॥ १७॥

Thus addressed, Kākutstha, together with Lakṣmaṇa, said, "So be it !" and going round the sage keeping him to the right, started on his journey. (17)

ततः शुभतरे तूणी धनुषी चायतेक्षणा।
ददौ सीता तयोर्भ्रात्रोः खड्गौ च विमलौ ततः॥ १८॥

Then Sītā, possessed of large eyes, handed to those two brothers highly superb quivers, bows and polished swords. (18)

आबध्य च शुभे तूणी चापे चादाय सस्वने।
निष्क्रान्तावाश्रमाद् गन्तुमुभौ तौ रामलक्ष्मणौ॥ १९॥

Both of them, Rāma as well as Lakṣmaṇa, fastened the beautiful quivers, took with a twang the bows and left the hermitage for proceeding on their journey. (19)

शीघ्रं तौ रूपसम्पन्नावनुज्ञातौ महर्षिणा।
प्रस्थितौ धृतचापासी सीतया सह राघवौ॥ २०॥

Permitted by the great sage and holding the bows and the swords, the two handsome Rāghavas started with Sītā. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Sītā requests Rāma not to kill innocent animals and to observe non-violence

सुतीक्ष्णेनाभ्यनुज्ञातं प्रस्थितं रघुनन्दनम्।
हृद्यया स्निग्धया वाचा भर्तारमिदमब्रवीत्॥ १॥

Sītā spoke thus to her husband, the delight of Raghu, who had left with the permission of Sutīkṣṇa, in the following charming and loving words : (1)

अधर्मं तु सुसूक्ष्मेण विधिना प्राप्यते महान्।
निवृत्तेन च शक्योऽयं व्यसनात् कामजादिह॥ २॥
त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत।
मिथ्यावाक्यं तु परमं तस्माद् गुरुतरावुभौ॥ ३॥
परदाराभिगमनं विना वैरं च रौद्रता।
मिथ्यावाक्यं न ते भूतं न भविष्यति राघव॥ ४॥

"In a very subtle way, a great man is led to 'Adharma'. If one keeps away from addictions born of desire, it can be avoided in this world. Indeed, the addiction born of desire in this world are only three in number: False speech is extremely bad; the other two are even worse than that—copulation with the wife of another and cruelty without enmity. A false statement you have never made nor will you ever make, O Rāghava ! (2—4)

कुतोऽभिलषणं स्त्रीणां परेषां धर्मनाशनम्।
तव नास्ति मनुष्येन्द्र न चाभूत् ते कदाचन॥ ५॥

"O ruler of men, how can there spring up in you the desire for others' wives, that destroys Dharma? You have not got it, nor was it ever with you. (5)

मनस्यपि तथा राम न चैतद् विद्यते क्वचित्।
स्वदारनिरतश्चैव नित्यमेव नृपात्मज॥ ६॥

"Rāma, nowhere is it even in your mind. And you are always devoted to your own wife, O prince ! (6)

धर्मिष्ठः सत्यसंधश्च पितुर्निर्देशकारकः।
त्वयि धर्मश्च सत्यं च त्वयि सर्वं प्रतिष्ठितम्॥ ७॥

"Dharma and Truth—everything is well-established in you. You are the best observer of Dharma and true to your promise and obedient to your father. (7)

तच्च सर्वं महाबाहो शक्यं वोढुं जितेन्द्रियैः।
तव वश्येन्द्रियत्वं च जानामि शुभदर्शन॥ ८॥

"All these, O mighty-armed one, can be cherished by those who have conquered the senses; I know your control over the senses, O handsome prince ! (8)

तृतीयं यदिदं रौद्रं परप्राणाभिहिंसनम्।
निर्वैरं क्रियते मोहात् तच्च ते समुपस्थितम्॥ ९॥

"But the third terrible evil, viz., the taking of others' lives, which is done without enmity due to ignorance, is facing you. (9)

प्रतिज्ञातस्त्वया वीर दण्डकारण्यवासिनाम्।
ऋषीणां रक्षणार्थाय वधः संयति रक्षसाम्॥ १०॥

एतन्निमित्तं च वनं दण्डका इति विश्रुतम्।
प्रस्थितस्त्वं सह भ्रात्रा धृतबाणशरासनः॥ ११॥

"O hero, you have undertaken a vow to kill the ogres on the battlefield for the protection of sages living in the Daṇḍaka forest; and for this very purpose you have set out with arrows and a bow towards the forest well-known as Daṇḍaka, with your brother. (10-11)

ततस्त्वां प्रस्थितं दृष्ट्वा मम चिन्ताकुलं मनः।
त्वद्वृत्तं चिन्तयन्त्या वै भवेन्निःश्रेयसं हितम्॥ १२॥

"Hence, seeing you on your way to the Daṇḍaka, my mind is perturbed with anxiety, thinking of your imminent doings and of your highest well-being and worldly interests. (12)

नहि मे रोचते वीर गमनं दण्डकान् प्रति।
कारणं तत्र वक्ष्यामि वदन्त्याः श्रूयतां मम॥ १३॥

"I do not like, O hero, your going towards the Daṇḍaka. I shall tell you the reason for that; while I speak of it, please listen. (13)

त्वं हि बाणधनुष्पाणिर्भ्रात्रा सह वनं गतः।
दृष्ट्वा वनचरान् सर्वान् कच्चित् कुर्याः शरव्ययम्॥ १४॥

"When you go to the forest with arrows and bow in hand together with your brother and see all kinds of animals in the forest, you may perhaps shoot an arrow somewhere. (14)

क्षत्रियाणामिह धनुर्हुताशस्येन्धनानि च।
समीपतः स्थितं तेजोबलमुच्छ्रयते भृशम्॥ १५॥

"The bow and the fuel when placed near the warriors and a fire, respectively, greatly enhance their strength in this world. (15)

पुरा किल महाबाहो तपस्वी सत्यवान् शुचिः।
कस्मिंश्चिदभवत् पुण्ये वने रतमृगद्विजे॥ १६॥

"They say, formerly, O mighty-armed prince, there was a truthful and pious ascetic in some holy forest, where animals and birds lived in joy. (16)

तस्यैव तपसो विघ्नं कर्तुमिन्द्रः शचीपतिः।
खड्गपाणिरथागच्छदाश्रमं भटरूपधृक्॥ १७॥

"Then, only to create obstruction in his austerities, Indra, the lord of Śacī, in the guise of a soldier, came to the hermitage, sword in hand. (17)

तस्मिंस्तदाश्रमपदे निहितः खड्ग उत्तमः।
स न्यासविधिना दत्तः पुण्ये तपसि तिष्ठतः॥ १८॥

"He kept the excellent sword in the precincts of his hermitage. It was given as a deposit to the sage, who was keeping himself busy with holy austerities. (18)

स तच्छस्त्रमनुप्राप्य न्यासरक्षणतत्परः।
वने तु विचरत्येव रक्षन् प्रत्ययमात्मनः॥ १९॥

"Getting that weapon and being constantly mindful of guarding the deposit, he wandered even in the forest keeping the trust with him. (19)

यत्र गच्छत्युपादातुं मूलानि च फलानि च।
न विना याति तं खड्गं न्यासरक्षणतत्परः॥ २०॥

"Wherever he went even to bring roots and fruits, he would not go without that sword, being ever mindful of guarding the trust. (20)

नित्यं शस्त्रं परिवहन् क्रमेण स तपोधनः।
चकार रौद्रीं स्वां बुद्धिं त्यक्त्वा तपसि निश्चयम्॥ २१॥

"Constantly carrying the weapon as he did, that ascetic's mind turned cruel in course of time, giving up his determination to carry on his austerities. (21)

ततः स रौद्राभिरतः प्रमत्तोऽधर्मकर्षितः।
तस्य शस्त्रस्य संवासाज्जगाम नरकं मुनिः॥ २२॥

"Then, while taking pleasure in cruelty due to the company of that weapon, the said sage became negligent, was led astray by 'Adharma' and descended into hell. (22)

एवमेतत् पुरावृत्तं शस्त्रसंयोगकारणम्।
अग्निसंयोगवद्धेतुः शस्त्रसंयोग उच्यते॥ २३॥

"This is what happened in the past as a result of association with that weapon. Association with a weapon is said to be of the same consequence as is the association with fire. (23)

स्नेहाच्च बहुमानाच्च स्मारये त्वां तु शिक्षये।
न कथंचन सा कार्या गृहीतधनुषा त्वया॥ २४॥
बुद्धिर्वैरं विना हन्तुं राक्षसान् दण्डकाश्रितान्।
अपराधं विना हन्तुं लोको वीर न मंस्यते॥ २५॥

"Due to love and great respect I am making you acquainted with this and advising you that while taking the bow you should never take into your head to kill the ogres residing in Daṇḍaka without enmity. People do not commend killing without fault, O hero! (24-25)

क्षत्रियाणां तु वीराणां वनेषु नियतात्मनाम्।
धनुषा कार्यमेतावदार्तानामभिरक्षणम्॥ २६॥

"The function of the bow for self-restrained heroic Kṣatriyas is only this much, viz., protection of those who are suffering. (26)

क्व च शस्त्रं क्व च वनं क्व च क्षात्रं तपः क्व च।
व्याविद्धमिदमस्माभिर्देशधर्मस्तु पूज्यताम्॥ २७॥

"What connection is there between a weapon and forest-life? What affinity is there between the duty of a Kṣatriya and asceticism? The two are contradictory. Let us respect the laws of the place. (27)

कदर्यकलुषा बुद्धिर्जायते शस्त्रसेवनात्।
पुनर्गत्वा त्वयोध्यायां क्षत्रधर्मं चरिष्यसि॥ २८॥

"By use of arms the mind becomes contaminated with sin as in the case of unworthy men. After returning to Ayodhyā you can again follow the duty of a warrior. (28)

अक्षया तु भवेत् प्रीतिः श्वश्रूश्वशुरयोर्मम।
यदि राज्यं हि संन्यस्य भवेस्त्वं निरतो मुनिः॥ २९॥

"It will bring endless joy to my mother-in-law and father-in-law if indeed after renouncing the kingdom you become a devoted sage. (29)

धर्मादर्थः प्रभवति धर्मात् प्रभवते सुखम्।
धर्मेण लभते सर्वं धर्मसारमिदं जगत्॥ ३०॥

"From Dharma follows wealth, from Dharma comes happiness, by recourse to Dharma one gets everything. This world has Dharma as its essence. (30)

आत्मानं नियमैस्तैस्तैः कर्षयित्वा प्रयत्नतः।
प्राप्यते निपुणैर्धर्मो न सुखाल्लभते सुखम्॥ ३१॥

"The wise emaciate themselves with effort by imposing several restrictions on themselves and achieve Dharma. Dharma does not follow from merriment. (31)

नित्यं शुचिमतिः सौम्य चर धर्मं तपोवने।
सर्वं तु विदितं तुभ्यं त्रैलोक्यामपि तत्त्वतः॥ ३२॥

"With a pious mind, O gentle Rāma, always practise righteousness in the forest, suited for austerities. In fact, everything comprised in the three worlds is truly known to you. (32)

स्त्रीचापलादेतदुपाहृतं मे
धर्मं च वक्तुं तव कः समर्थः।
विचार्य बुद्ध्या तु सहानुजेन
यद् रोचते तत् कुरु माचिरेण॥ ३३॥

"I have said this just in consonance with the frivolity of a woman. Who is really capable of teaching Dharma to you? However, thinking over it by recourse to reason together with your younger brother, you may do whatever appeals to you. Let there be no delay." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Rāma expresses his firmness in keeping the vow of killing the ogres for the protection of sages

वाक्यमेतत् तु वैदेह्या व्याहृतं भर्तृभक्तया।
श्रुत्वा धर्मे स्थितो रामः प्रत्युवाचाथ जानकीम्॥ १॥

Having heard these words uttered by Vaidehī, devoted to her husband, Rāma, firmly adhering to Dharma, then, replied to Jānakī : (1)

हितमुक्तं त्वया देवि स्निग्धया सदृशं वचः।
कुलं व्यपदिशन्त्या च धर्मज्ञे जनकात्मजे॥ २॥

"O daughter of Janaka, knower of Dharma, O queen, you being affectionate, have given a wholesome advice, which is becoming of you, referring as it does to the duty of my race. (2)

किं नु वक्ष्याम्यहं देवि त्वयैवोक्तमिदं वचः।
क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति॥ ३॥

"O queen, what shall I say? You yourself have stated that a bow is wielded by Kṣatriyas so that there should be no cry of the sufferers. (3)

ते चार्ता दण्डकारण्ये मुनयः संशितव्रताः।
मां सीते स्वयमागम्य शरण्यं शरणं गताः॥ ४॥

"In the Daṇḍaka forest those suffering sages, with austere vows, themselves came to me, O Sītā, and resorted to me, knowing me capable to protect them. (4)

वसन्तः कालकालेषु वने मूलफलाशनाः।
न लभन्ते सुखं भीरु राक्षसैः क्रूरकर्मभिः॥ ५॥

"Always dwelling in the forest, eating roots and fruits, they are not getting happiness, O timid one, due to ogres of cruel activities. (5)

भक्ष्यन्ते राक्षसैर्भीमैर्नरमांसोपजीविभिः।
ते भक्ष्यमाणा मुनयो दण्डकारण्यवासिनः॥ ६॥
अस्मानभ्यवपद्येति मामूचुर्द्विजसत्तमाः।
मया तु वचनं श्रुत्वा तेषामेवं मुखाच्च्युतम्॥ ७॥
कृत्वा वचनशुश्रूषां वाक्यमेतदुदाहृतम्।
प्रसीदन्तु भवन्तो मे ह्रीरेषा तु ममातुला॥ ८॥
यदीदृशैरहं विप्रैरुपस्थेयैरुपस्थितः।
किं करोमीति च मया व्याहृतं द्विजसंनिधौ॥ ९॥

"They are being eaten up by the terrible ogres living on human flesh. Being devoured by these, the sages dwelling in the Daṇḍaka forest, the best among the Brāhmaṇas, asked me to show favour to them. I, for my part, having heard the words that had escaped from their mouth and having shown the desire to listen to their speech, made the following statement: 'Be you gracious to me. Indeed it is a great shame for me that I have been approached by such Brāhmaṇas as are worthy of being approached.' I then asked the Brāhmaṇas as to what I should do. (6—9)

सर्वैरेव समागम्य वागियं समुदाहृता।
राक्षसैर्दण्डकारण्ये बहुभिः कामरूपिभिः॥ १०॥
अर्दिताः स्म भृशं राम भवान् नस्तत्र रक्षतु।
होमकाले तु सम्प्राप्ते पर्वकालेषु चानघ॥ ११॥
धर्षयन्ति सुदुर्धर्षा राक्षसाः पिशिताशनाः।
राक्षसैर्धर्षितानां च तापसानां तपस्विनाम्॥ १२॥
गतिं मृगयमाणानां भवान् नः परमा गतिः।
कामं तपःप्रभावेण शक्ता हन्तुं निशाचरान्॥ १३॥
चिरार्जितं न चेच्छामस्तपः खण्डयितुं वयम्।
बहुविघ्नं तपो नित्यं दुश्चरं चैव राघव॥ १४॥

"Coming together, all of them made the following submission : 'We have been greatly tormented in the Daṇḍaka forest by many ogres assuming different forms according to their will. Rāma, you protect us from them. When the time comes for pouring oblations into the sacred fire and also on holy occasions, the flesh-eating, unassailable

ogres attack us, O sinless one ! You are the greatest asylum for us poor ascetics, who are seeking an asylum, assailed as we are by the ogres. Although we are able to kill the night-wanderers by virtue of our austerities, we do not desire to waste the power accumulated by us for a long time. O Rāghava, austerities are beset with many obstacles and are always difficult to be performed. (10—14)

तेन शापं न मुञ्चामो भक्ष्यमाणाश्च राक्षसैः।
तदर्द्यमानान् रक्षोभिर्दण्डकारण्यवासिभिः॥ १५॥
रक्ष नस्त्वं सह भ्रात्रा त्वन्नाथा हि वयं वने।
मया चैतद्वचः श्रुत्वा कार्त्स्न्येन परिपालनम्॥ १६॥
ऋषीणां दण्डकारण्ये संश्रुतं जनकात्मजे।
संश्रुत्य च न शक्ष्यामि जीवमानः प्रतिश्रवम्॥ १७॥
मुनीनामन्यथा कर्तुं सत्यमिष्टं हि मे सदा।
अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणाम्॥ १८॥
न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः।
तदवश्यं मया कार्यमृषीणां परिपालनम्॥ १९॥
अनुक्तेनापि वैदेहि प्रतिज्ञाय कथं पुनः।
मम स्नेहाच्च सौहार्दादिदमुक्तं त्वया वचः॥ २०॥

" 'Therefore, though being eaten up by the ogres, we do not pronounce a curse. Hence, alongwith your brother, you protect us, oppressed as we are by ogres dwelling in the Daṇḍaka forest. For, you alone are our master in the forest.' And having heard this speech, I promised complete protection to the sages living in the Daṇḍaka forest, O daughter of Janaka ! And having made a promise, I dare not, as long as I am alive, falsify the word given to the sages. For, truth is always dear to me. I can even give up my life for you, together with Lakṣmaṇa, but not my plighted word, given especially to the Brāhmaṇas. Therefore, O Vaidehī, I am compelled to protect the sages, even if I had not given the word, much more so when a vow has been taken. You have uttered these words due to your love and goodwill for me. (15—20)

परितुष्टोऽस्म्यहं सीते न ह्यनिष्टोऽनुशास्यते।
सदृशं चानुरूपं च कुलस्य तव शोभने।
सधर्मचारिणी मे त्वं प्राणेभ्योऽपि गरीयसी॥ २१॥

"O Sītā, I am fully pleased. For, a person is never advised unless he is dear. And, it is becoming and proper not only for you but for your family too, O beautiful lady ! You are dearer to me even than life, being my companion in Dharma." (21)

इत्येवमुक्त्वा वचनं महात्मा
सीतां प्रियां मैथिलराजपुत्रीम्।
रामो धनुष्मान् सह लक्ष्मणेन
जगाम रम्याणि तपोवनानि॥ २२॥

Having addressed these words to his beloved Sītā, the princess of Mithilā, the high-souled Rāma, the wielder of a bow, together with Lakṣmaṇa, proceeded to the charming groves inhabited by ascetics. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

The episode of Sage Māṇḍakarṇi and the Pañcāpsara Lake. Rāma visits several hermitages and returns to Sutīkṣṇa's hermitage. From there he goes to the hermitage of Agastya

अग्रतः प्रययौ रामः सीता मध्ये सुशोभना।
पृष्ठतस्तु धनुष्पाणिर्लक्ष्मणोऽनुजगाम ह॥ १॥

Rāma walked in the van, the most beautiful Sītā in the middle, and in the rear followed Lakṣmaṇa, bow in hand. (1)

तौ पश्यमानौ विविधान् शैलप्रस्थान् वनानि च।
नदीश्च विविधा रम्या जग्मतुः सह सीतया॥ २॥

They two, together with Sītā, went on seeing several mountain-peaks and forests, and several charming rivers. (2)

सारसांश्चक्रवाकांश्च नदीपुलिनचारिणः।
सरांसि च सपद्मानि युतानि जलजैः खगैः॥ ३॥
यूथबद्धांश्च पृषतान् मदोन्मत्तान् विषाणिनः।
महिषांश्च वराहांश्च गजांश्च द्रुमवैरिणः॥ ४॥

They further saw cranes and Cakravāka birds moving on river banks, lakes with lotuses and aquatic birds, spotted deer moving in herds, horned buffaloes in rut, boars and elephants, the destroyers of trees. (3-4)

ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे।
ददृशुः सहिता रम्यं तटाकं योजनायुतम्॥ ५॥
पद्मपुष्करसम्बाधं गजयूथैरलंकृतम्।
सारसैर्हंसकादम्बैः संकुलं जलजातिभिः॥ ६॥

Covering a long distance, they sighted together, while the sun was going down, a beautiful lake with an area of a square Yojana, full of red and white lotuses, adorned with herds of elephants and crowded with cranes, flocks of swans and other aquatic creatures. (5-6)

प्रसन्नसलिले रम्ये तस्मिन् सरसि शुश्रुवे।
गीतवादित्रनिर्घोषो न तु कश्चन दृश्यते॥ ७॥

In that beautiful lake of clear water the sound of singing and musical instruments was heard, but nobody was to be seen. (7)

ततः कौतूहलाद् रामो लक्ष्मणश्च महारथः।
मुनिं धर्मभृतं नाम प्रष्टुं समुपचक्रमे॥ ८॥

Then, out of curiosity Śrī Rāma and Lakṣmaṇa, the great car-warrior, proceeded to ask the sage named Dharmabhṛt, who accompanied them : (8)

इदमत्यद्भुतं श्रुत्वा सर्वेषां नो महामुने।
कौतूहलं महज्जातं किमिदं साधु कथ्यताम्॥ ९॥

"O great sage, hearing this most wonderful sound we are all seized with great curiosity. What is this? Pray, tell us in detail about it." (9)

तेनैवमुक्तो धर्मात्मा राघवेण मुनिस्तदा।
प्रभावं सरसः क्षिप्रमाख्यातुमुपचक्रमे॥ १०॥

Thus addressed by Rāghava, the righteous sage forthwith started speaking about the greatness of the lake : (10)

इदं पञ्चाप्सरो नाम तटाकं सार्वकालिकम्।
निर्मितं तपसा राम मुनिना माण्डकर्णिना॥ ११॥

"This is a lake named Pañcāpsara, ever full of water and created by Sage Māṇḍakarṇi by dint of his ascetic power, O Rāma ! (11)

स हि तेपे तपस्तीव्रं माण्डकर्णिर्महामुनिः।
दशवर्षसहस्राणि वायुभक्षो जलाशये॥ १२॥

"That great Sage Māṇḍakarṇi performed severe austerities in the lake living on air alone for ten thousand years. (12)

ततः प्रव्यथिताः सर्वे देवाः साग्निपुरोगमाः।
अब्रुवन् वचनं सर्वे परस्परसमागताः॥ १३॥

"Thereupon getting disquieted, all the gods, with the god of fire at the head,

gathered together and all of them spoke as follows : (13)

अस्माकं कस्यचित् स्थानमेष प्रार्थयते मुनिः।
इति संविग्नमनसः सर्वे तत्र दिवौकसः॥ १४॥

"'This sage is seeking the state of some one among us.' Thus all the denizens of heaven felt disturbed in mind. (14)

ततः कर्तुं तपोविघ्नं सर्वदेवैर्नियोजिताः।
प्रधानाप्सरसः पञ्च विद्युच्चलितवर्चसः॥ १५॥

"Then, for causing interruption in his austerities, all the gods appointed five principal nymphs with bodies flashing like lightning. (15)

अप्सरोभिस्ततस्ताभिर्मुनिर्दृष्टपरावरः ।
नीतो मदनवश्यत्वं देवानां कार्यसिद्धये॥ १६॥

"Now that sage, who had seen what is wholesome or otherwise in this world as well as in the other, was captured with love by those nymphs for accomplishing the work of gods. (16)

ताश्चैवाप्सरसः पञ्च मुनेः पत्नीत्वमागताः।
तटाके निर्मितं तासां तस्मिन्नन्तर्हितं गृहम्॥ १७॥

"The same five nymphs have become the wives of the sage. In the lake has been built a secret house for them. (17)

तत्रैवाप्सरसः पञ्च निवसन्त्यो यथासुखम्।
रमयन्ति तपोयोगान्मुनिं यौवनमास्थितम्॥ १८॥

"Dwelling happily in that very house, the five nymphs delight the sage, who has regained his youth, by virtue of his austerities. (18)

तासां संक्रीडमानानामेष वादित्रनिःस्वनः।
श्रूयते भूषणोन्मिश्रो गीतशब्दो मनोहरः॥ १९॥

"This is the sound of the musical instruments and the charming song of the nymphs sung while they are playing, mixed with the tinkling of ornaments, that is the sound being heard." (19)

आश्चर्यमिति तस्यैतद् वचनं भावितात्मनः।
राघवः प्रतिजग्राह सह भ्रात्रा महायशाः॥ २०॥

Rāghava of great renown together with his brother accepted the report of the pure-minded sage as a piece of wonder. (20)

एवं कथयमानः स ददर्शाश्रममण्डलम्।
कुशचीरपरिक्षिप्तं ब्राह्म्या लक्ष्म्या समावृतम्॥ २१॥

While speaking thus, he saw a group of hermitages enveloped in Brahmic grandeur with Kuśa grass and bark garments spread round about. (21)

प्रविश्य सह वैदेह्या लक्ष्मणेन च राघवः।
तदा तस्मिन् स काकुत्स्थः श्रीमत्याश्रममण्डले॥ २२॥
उषित्वा स सुखं तत्र पूज्यमानो महर्षिभिः।
जगाम चाश्रमांस्तेषां पर्यायेण तपस्विनाम्॥ २३॥
येषामुषितवान् पूर्वं सकाशे स महास्त्रवित्।
क्वचित् परिदशान् मासानेकसंवत्सरं क्वचित्॥ २४॥
क्वचिच्च चतुरो मासान् पञ्च षट् च परान् क्वचित्।
अपरत्राधिकान् मासानध्यर्धमधिकं क्वचित्॥ २५॥
त्रीन् मासानष्टमासांश्च राघवो न्यवसत् सुखम्।
तत्र संवसतस्तस्य मुनीनामाश्रमेषु वै॥ २६॥
रमतश्चानुकूल्येन ययुः संवत्सरा दश।
परिसृत्य च धर्मज्ञो राघवः सह सीतया॥ २७॥
सुतीक्ष्णस्याश्रमपदं पुनरेवाजगाम ह।
स तमाश्रममागम्य मुनिभिः परिपूजितः॥ २८॥
तत्रापि न्यवसद् रामः किंचित् कालमरिंदमः।
अथाश्रमस्थो विनयात् कदाचित् तं महामुनिम्॥ २९॥
उपासीनः स काकुत्स्थः सुतीक्ष्णमिदमब्रवीत्।
अस्मिन्नरण्ये भगवन्नगस्त्यो मुनिसत्तमः॥ ३०॥

Rāghava together with Vaidehī and Lakṣmaṇa then entered that beautiful group of hermitages and staying there happily, being honoured by great sages, that descendant of Kakutstha visited one by one the hermitages of those sages with whom that knower of great weapons had previously stayed. Rāghava happily stayed somewhere for ten months, somewhere for a year, somewhere for four months, somewhere five, six and (even) more, elsewhere for more months, somewhere half a month more and in other hermitages for eight and three months. While he was thus staying in the hermitages of the

sages and passing time happily and comfortably, ten years passed. Having thus wandered, Rāghava, the knower of Dharma, together with Sītā came again, they say, to the site of Sutīkṣṇa's hermitage. Coming to that hermitage, and honoured by the sages, the said Rāma, the vanquisher of foes, stayed there also for some time. Then, while sitting in the hermitage modestly beside the great sage, the said Kākutstha on one occasion spoke as follows to Sutīkṣṇa: "Sir, I have heard from those talking among themselves that Agastya, the foremost of sages, permanently dwells in this forest. However, due to the vastness of this forest, I do not know that place. (22—30)

वसतीति मया नित्यं कथाः कथयतां श्रुतम्।
न तु जानामि तं देशं वनस्यास्य महत्तया॥ ३१॥
कुत्राश्रमपदं रम्यं महर्षेस्तस्य धीमतः।
प्रसादार्थं भगवतः सानुजः सह सीतया॥ ३२॥
अगस्त्यमधिगच्छेयमभिवादयितुं मुनिम्।
मनोरथो महानेष हृदि सम्परिवर्तते॥ ३३॥
यदहं तं मुनिवरं शुश्रूषेयमपि स्वयम्।
इति रामस्य स मुनिः श्रुत्वा धर्मात्मनो वचः॥ ३४॥
सुतीक्ष्णः प्रत्युवाचेदं प्रीतो दशरथात्मजम्।
अहमप्येतदेव त्वां वक्तुकामः सलक्ष्मणम्॥ ३५॥
अगस्त्यमभिगच्छेति सीतया सह राघव।
दिष्ट्या त्विदानीमर्थेऽस्मिन् स्वयमेव ब्रवीषि माम्॥ ३६॥

"Where is the lovely site of the hermitage of that wise and eminent sage? There exists a great desire in my heart that I should get an opportunity to pay my obeisance to Sage Agastya alongwith my younger brother and Sītā for obtaining his grace, so that I may personally do some service also to that great sage." Pleased to hear this submission of the righteous Rāma, the aforesaid Sage Sutīkṣṇa replied as follows to the son of Daśaratha: "I too wanted to tell you as well as Lakṣmaṇa the same thing, viz., that you should go to Agastya with Sītā, O Rāghava! It is good that you are speaking to me about it yourself. (31—36)

अयमाख्यामि ते राम यत्रागस्त्यो महामुनिः।
योजनान्याश्रमात् तात याहि चत्वारि वै ततः।
दक्षिणेन महान् श्रीमानगस्त्यभ्रातुराश्रमः॥ ३७॥
स्थलीप्रायवनोद्देशे पिप्पलीवनशोभिते।
बहुपुष्पफले रम्ये नानाविहगनादिते॥ ३८॥

"I am just telling you, O Rāma, where the great Sage Agastya lives. Proceed, O dear son, southward to a distance of four Yojanas from this hermitage; there lies in a well-nigh flat portion of the forest the great and grand hermitage of Agastya's brother, adorned with a grove of Pippalī (long pepper) trees, nay, having many flowers and fruits, and charming and resonant with the chirping of various birds. (37-38)

पद्मिन्यो विविधास्तत्र प्रसन्नसलिलाशयाः।
हंसकारण्डवाकीर्णाश्चक्रवाकोपशोभिताः॥ ३९॥

"There are several lotus-ponds and lakes with limpid water, crowded with swans and Kāraṇḍavas and adorned with Cakravāka birds. (39)

तत्रैकां रजनीं व्युष्य प्रभाते राम गम्यताम्।
दक्षिणां दिशमास्थाय वनखण्डस्य पार्श्वतः॥ ४०॥

"Staying there for a night, Rāma, you may proceed in the morning in a southerly direction along side the grove. (40)

तत्रागस्त्याश्रमपदं गत्वा योजनमन्तरम्।
रमणीये वनोद्देशे बहुपादपशोभिते॥ ४१॥

"Covering a distance of eight miles you will reach the site of Agastya's hermitage in a delightful part of the forest, adorned with many trees. (41)

रंस्यते तत्र वैदेही लक्ष्मणश्च त्वया सह।
स हि रम्यो वनोद्देशो बहुपादपसंयुतः॥ ४२॥

"There Vaidehī and Lakṣmaṇa will dwell happily with you. For, that is a charming part of the forest with many trees. (42)

यदि बुद्धिः कृता द्रष्टुमगस्त्यं तं महामुनिम्।
अद्यैव गमने बुद्धिं रोचयस्व महामते॥ ४३॥

"If you have made up your mind to see that great sage, Agastya, O highly

intelligent prince, decide to proceed this very day." (43)

इति रामो मुनेः श्रुत्वा सह भ्रात्राभिवाद्य च।
प्रतस्थेऽगस्त्यमुद्दिश्य सानुगः सह सीतया॥ ४४॥

Hearing thus the sage's words and saluting him with his brother, Rāma set out with Lakṣmaṇa and Sītā to meet Agastya. (44)

पश्यन् वनानि चित्राणि पर्वतांश्चाभ्रसंनिभान्।
सरांसि सरितश्चैव पथि मार्गवशानुगान्॥ ४५॥
सुतीक्ष्णेनोपदिष्टेन गत्वा तेन पथा सुखम्।
इदं परमसंहृष्टो वाक्यं लक्ष्मणमब्रवीत्॥ ४६॥

Seeing varied forests and cloud-like mountains, lakes and rivers on the way, he proceeded happily along the path directed by Sutīkṣṇa and, being supremely delighted, he spoke as follows to Lakṣmaṇa : (45-46)

एतदेवाश्रमपदं नूनं तस्य महात्मनः।
अगस्त्यस्य मुनेर्भ्रातुर्दृश्यते पुण्यकर्मणः॥ ४७॥

"Indeed this very place appears to be the site of the hermitage of that high-souled brother of Sage Agastya of holy deeds. (47)

यथा हीमे वनस्यास्य ज्ञाताः पथि सहस्रशः।
संनताः फलभारेण पुष्पभारेण च द्रुमाः॥ ४८॥

"As was pointed out by Sutīkṣṇa, these thousands of trees of this forest are seen in the way bent down with their load of fruits and the mass of flowers. (48)

पिप्पलीनां च पक्वानां वनादस्मादुपागतः।
गन्धोऽयं पवनोत्क्षिप्तः सहसा कटुकोदयः॥ ४९॥

"This scent of the ripe Pippalī fruits wafted by the breeze and coming from this forest is suddenly giving rise to a pungent taste. (49)

तत्र तत्र च दृश्यन्ते संक्षिप्ताः काष्ठसंचयाः।
लूनाश्च परिदृश्यन्ते दर्भा वैदूर्यवर्चसः॥ ५०॥

"Here and there are seen collected heaps of wood and blades of Darbha grass, having the lustre of Vaidūrya (a cat's-eye gem) are seen cut. (50)

एतच्च वनमध्यस्थं कृष्णाभ्रशिखरोपमम्।
पावकस्याश्रमस्थस्य धूमाग्रं सम्प्रदृश्यते॥ ५१॥

"And here in the middle of the forest is vividly seen a column of smoke from the fire in the hermitage, looking like the top of a dark cloud. (51)

विविक्तेषु च तीर्थेषु कृतस्नाना द्विजातयः।
पुष्पोपहारं कुर्वन्ति कुसुमैः स्वयमर्जितैः॥ ५२॥

"Having had their bath in the holy waters, the Brāhmaṇas are giving offerings (to the gods) with the flowers collected by themselves. (52)

ततः सुतीक्ष्णवचनं यथा सौम्य मया श्रुतम्।
अगस्त्यस्याश्रमो भ्रातुर्नूनमेष भविष्यति॥ ५३॥
निगृह्य तरसा मृत्युं लोकानां हितकाम्यया।
यस्य भ्रात्रा कृतेयं दिक्शरण्या पुण्यकर्मणा॥ ५४॥

"Hence, O gentle Lakṣmaṇa, according to the description of Sutīkṣṇa heard by me, surely this must be the hermitage of the brother of Agastya, by whose brother Agastya of holy deeds, with intent to do good to the people and controlling by his spiritual might death (in the form of the ogres Vātāpi and Ilvala), this (southern) quarter has been made habitable. (53-54)

इहैकदा किल क्रूरो वातापिरपि चेल्वलः।
भ्रातरौ सहितावास्तां ब्राह्मणघ्नौ महासुरौ॥ ५५॥

"Once, they say, here dwelt together two brothers—great ogres and killers of Brāhmaṇas—Vātāpi and also Ilvala. (55)

धारयन् ब्राह्मणं रूपमिल्वलः संस्कृतं वदन्।
आमन्त्रयति विप्रान् स श्राद्धमुद्दिश्य निर्घृणः॥ ५६॥

"Assuming the form of a Brāhmaṇa and speaking Sanskrit, that merciless Ilvala used to invite Brāhmaṇas for the sake of Śrāddha. (56)

भ्रातरं संस्कृतं कृत्वा ततस्तं मेषरूपिणम्।
तान् द्विजान् भोजयामास श्राद्धदृष्टेन कर्मणा॥ ५७॥

"Thereupon, cooking that brother of his, who used to take the form of a ram, he

used to feed those Brāhmaṇas according to the injunctions laid down for Śrāddha. (57)

ततो भुक्तवतां तेषां विप्राणामिल्वलोऽब्रवीत्।
वातापे निष्क्रमस्वेति स्वरेण महता वदन्॥ ५८॥

"Then, after those Brāhmaṇas had finished the dinner, Ilvala used to call out in a loud voice, "O Vātāpi, come out !" (58)

ततो भ्रातुर्वचः श्रुत्वा वातापिर्मेषवन्नदन्।
भित्त्वा भित्त्वा शरीराणि ब्राह्मणानां विनिष्पतत्॥ ५९॥

"Now, hearing the voice of his brother, Vātāpi used to come out tearing the bodies of the Brāhmaṇas and bleating like a ram. (59)

ब्राह्मणानां सहस्राणि तैरेवं कामरूपिभिः।
विनाशितानि संहत्य नित्यशः पिशिताशनैः॥ ६०॥

"Thus thousands of Brāhmaṇas were killed by those flesh-eaters always coming together and assuming forms at will. (60)

अगस्त्येन तदा देवैः प्रार्थितेन महर्षिणा।
अनुभूय किल श्राद्धे भक्षितः स महासुरः॥ ६१॥

"That time, they say, that great ogre was eaten up with taste by the great sage Agastya as requested by gods. (61)

ततः सम्पन्नमित्युक्त्वा दत्त्वा हस्तेऽवनेजनम्।
भ्रातरं निष्क्रमस्वेति चेल्वलः समभाषत॥ ६२॥

"Thereupon, saying 'It is finished' and offering water for washing the hands, Ilvala cried out to the brother : 'Come out !' (62)

स तदा भाषमाणं तु भ्रातरं विप्रघातिनम्।
अब्रवीत् प्रहसन् धीमानगस्त्यो मुनिसत्तमः॥ ६३॥

"Then, while he was addressing these words to his brother, the killer of Brāhmaṇas, that jewel among sages, the intelligent Agastya said laughingly : (63)

कुतो निष्क्रमितुं शक्तिर्मया जीर्णस्य रक्षसः।
भ्रातुस्तु मेषरूपस्य गतस्य यमसादनम्॥ ६४॥

'Where is the power to come out left in the ogre, your brother in the form of a ram, who stands digested by me and is gone to the abode of Yama?' (64)

अथ तस्य वचः श्रुत्वा भ्रातुर्निधनसंश्रितम्।
प्रधर्षयितुमारेभे मुनिं क्रोधान्निशाचरः॥ ६५॥

"Thereupon, hearing his words declaring the death of his brother; the night-wanderer started assailing the sage in anger. (65)

सोऽभ्यद्रवद् द्विजेन्द्रं तं मुनिना दीप्ततेजसा।
चक्षुषानलकल्पेन निर्दग्धो निधनं गतः॥ ६६॥

"He attacked the Indra amongst the Brāhmaṇas and, being burnt with his fire-like glance by that sage of blazing lustre, he died. (66)

तस्यायमाश्रमो भ्रातुस्तटाकवनशोभितः।
विप्रानुकम्पया येन कर्मेदं दुष्करं कृतम्॥ ६७॥

"This is the hermitage—beautified by lakes and forest—of the brother of that sage who did this difficult deed out of pity for the Brāhmaṇas." (67)

एवं कथयमानस्य तस्य सौमित्रिणा सह।
रामस्यास्तं गतः सूर्यः संध्याकालोऽभ्यवर्तत॥ ६८॥

While the celebrated Rāma was thus talking to the son of Sumitrā, the sun set and the time of evening devotions arrived. (68)

उपास्य पश्चिमां संध्यां सह भ्रात्रा यथाविधि।
प्रविवेशाश्रमपदं तमृषिं चाभ्यवादयत्॥ ६९॥

Having performed his evening devotions according to scriptural ordinance together with his younger brother, he entered the site of the hermitage and greeted that sage. (69)

सम्यक्प्रतिगृहीतस्तु मुनिना तेन राघवः।
न्यवसत् तां निशामेकां प्राश्य मूलफलानि च॥ ७०॥

Warmly received by the said sage, Rāghava stayed there that one night taking roots and fruits alone. (70)

तस्यां रात्र्यां व्यतीतायामुदिते रविमण्डले।
भ्रातरं तमगस्त्यस्य आमन्त्रयत राघवः॥ ७१॥

When the night had passed, Rāghava at sunrise took leave of that brother of Agastya with the following words : (71)

अभिवादये त्वां भगवन् सुखमस्म्युषितो निशाम्।
आमन्त्रये त्वां गच्छामि गुरुं ते द्रष्टुमग्रजम्॥ ७२॥

"I pay obeisance to you, sir; I have stayed happily for the night. I take leave of you. I am going to see your revered elder brother." (72)

गम्यतामिति तेनोक्तो जगाम रघुनन्दनः।
यथोद्दिष्टेन मार्गेण वनं तच्चावलोकयन्॥ ७३॥

Spoken to by him in the words 'You may go', the delight of Raghu left along the path pointed out to him, seeing that forest. (73)

नीवारान् पनसान् सालान् वञ्जुलांस्तिनिशांस्तथा।
चिरिबिल्वान् मधूकांश्च बिल्वानथ च तिन्दुकान्॥ ७४॥
पुष्पितान् पुष्पिताग्राभिर्लताभिरुपशोभितान्।
ददर्श रामः शतशस्तत्र कान्तारपादपान्॥ ७५॥
हस्तिहस्तैर्विमृदितान् वानरैरुपशोभितान्।
मत्तैः शकुनिसङ्घैश्च शतशः प्रतिनादितान्॥ ७६॥

Rāma saw there hundreds of forest trees—Nīvāra, Panasa, sāl and Vañjula, Tiniśa, Ciribilva, and Madhūka, Bilva and Tinduka too in flower and beautified by blossoming climbers, damaged by the trunks of elephants, adorned by monkeys and made resonant by the noise of flocks of birds in heat. (74—76)

ततोऽब्रवीत् समीपस्थं रामो राजीवलोचनः।
पृष्ठतोऽनुगतं वीरं लक्ष्मणं लक्ष्मिवर्धनम्॥ ७७॥

Then the lotus-eyed Rāma said to the heroic Lakṣmaṇa, who was closely following behind him and added to his glory : (77)

स्निग्धपत्रा यथा वृक्षा यथा क्षान्ता मृगद्विजाः।
आश्रमो नातिदूरस्थो महर्षेर्भावितात्मनः॥ ७८॥

"As (can be seen from the fact that) the trees are clothed with glossy leaves and the animals and birds are docile, the hermitage of that pure-souled great sage is not far. (78)

अगस्त्य इति विख्यातो लोके स्वेनैव कर्मणा।
आश्रमो दृश्यते तस्य परिश्रान्तश्रमापहः॥ ७९॥
प्राज्यधूमाकुलवनश्चीरमालापरिष्कृतः।
प्रशान्तमृगयूथश्च नानाशकुनिनादितः॥ ८०॥

"The hermitage, relieving the fatigue of the tired, of him who has become famous in the world as Agastya by his own deed, is seen filling the forest with the smoke rising from oblations thrown into the sacred fire, adorned with bark-garments and garlands, containing very peaceful herds of deer and resounding with the cries of various birds. (79-80)

निगृह्य तरसा मृत्युं लोकानां हितकाम्यया।
दक्षिणा दिक् कृता येन शरण्या पुण्यकर्मणा॥ ८१॥
तस्येदमाश्रमपदं प्रभावाद् यस्य राक्षसैः।
दिगियं दक्षिणा त्रासाद् दृश्यते नोपभुज्यते॥ ८२॥

"This is the site of the hermitage of him who, having by his might controlled death and performing holy deeds, made the southern quarter habitable with intent to do good to the people, and through whose spiritual force this southern quarter is looked on with alarm by the ogres, and not enjoyed. (81-82)

यदाप्रभृति चाक्रान्ता दिगियं पुण्यकर्मणा।
तदाप्रभृति निर्वैराः प्रशान्ता रजनीचराः॥ ८३॥

"No sooner had this quarter been set foot on by this sage of holy deeds than the night-wanderers became extremely quiet and free from enmity. (83)

नाम्ना चेयं भगवतो दक्षिणा दिक्प्रदक्षिणा।
प्रथिता त्रिषु लोकेषु दुर्धर्षा क्रूरकर्मभिः॥ ८४॥

"This southern quarter has become well-known by the name of the revered sage as most safe and unassailable by people of cruel deeds. (84)

मार्गं निरोद्धुं सततं भास्करस्याचलोत्तमः।
संदेशं पालयंस्तस्य विन्ध्यशैलो न वर्धते॥ ८५॥

"Constantly obeying his command, the Vindhya mountain, the foremost of mountains, is not growing up to obstruct the path of the sun. (85)

अयं दीर्घायुषस्तस्य लोके विश्रुतकर्मणः।
अगस्त्यस्याश्रमः श्रीमान् विनीतमृगसेवितः॥ ८६॥

"This is the beautiful hermitage, the resort of tame animals, of that long-lived Agastya whose deeds are well-known in the world. (86)

एष लोकार्चितः साधुर्हिते नित्यं रतः सताम्।
अस्मानधिगतानेष श्रेयसा योजयिष्यति॥ ८७॥

"He is a saint adored by the people and always devoted to the good of the virtuous. He will endow us, who have come to him, with blessings. (87)

आराधयिष्याम्यत्राहमगस्त्यं तं महामुनिम्।
शेषं च वनवासस्य सौम्य वत्स्याम्यहं प्रभो॥ ८८॥

"Here I shall adore that great sage, Agastya, and stay for the rest of my period of exile in the forest, O gentle and powerful prince ! (88)

अत्र देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
अगस्त्यं नियताहाराः सततं पर्युपासते॥ ८९॥

"Here gods and Gandharvas, Siddhas and the greatest sages always wait upon Agastya, living on a restricted diet. (89)

नात्र जीवेन्मृषावादी क्रूरो वा यदि वा शठः।
नृशंसः पापवृत्तो वा मुनिरेष तथाविधः॥ ९०॥

"This sage is such that a liar, or a cruel man, a knave, a wicked person or a sinner cannot live here. (90)

अत्र देवाश्च यक्षाश्च नागाश्च पतगैः सह।
वसन्ति नियताहारा धर्ममाराधयिष्णवः॥ ९१॥

"Seeking to observe piety, gods as well as Yakṣas and Nāgas together with birds abide here with their diet controlled.(91)

अत्र सिद्धा महात्मानो विमानैः सूर्यसंनिभैः।
त्यक्त्वा देहान् नवैर्देहैः स्वर्याताः परमर्षयः॥ ९२॥

"Here exalted and realized souls and greatest sages endowed with new bodies have ascended to heaven in aerial cars bright as the sun, giving up their (worn-out) bodies. (92)

यक्षत्वममरत्वं च राज्यानि विविधानि च।
अत्र देवाः प्रयच्छन्ति भूतैराराधिताः शुभैः॥ ९३॥

"Adored by good people, gods confer Yakṣahood, divinity and different kingdoms on their worshippers here. (93)

आगताः स्माश्रमपदं सौमित्रे प्रविशाग्रतः।
निवेदयेह मां प्राप्तमृषये सह सीतया॥ ९४॥

"O son of Sumitrā we have reached the site of the hermitage. Go ahead and tell the sage that I have come here with Sītā." (94)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Rāma and others enter the hermitage of Agastya, enjoy his hospitality and receive divine missiles and weapons

स प्रविश्याश्रमपदं लक्ष्मणो राघवानुजः।
अगस्त्यशिष्यमासाद्य वाक्यमेतदुवाच ह॥ १॥

Entering the site of the hermitage and approaching a disciple of Agastya, that younger brother of Rāghava, Lakṣmaṇa, spoke as follows : (1)

राजा दशरथो नाम ज्येष्ठस्तस्य सुतो बली।
रामः प्राप्तो मुनिं द्रष्टुं भार्यया सह सीतया॥ २॥

"There was a king named Daśaratha. His mighty, eldest son, Rāma, has come with Sītā, his wife, to call on the sage. (2)

लक्ष्मणो नाम तस्याहं भ्राता त्ववरजो हितः।
अनुकूलश्च भक्तश्च यदि ते श्रोत्रमागतः॥ ३॥

"It is possible You may have heard the name. I am his younger brother, Lakṣmaṇa, rendering service to him, favourably disposed and devoted to him. (3)

ते वयं वनमत्युग्रं प्रविष्टाः पितृशासनात्।
द्रष्टुमिच्छामहे सर्वे भगवन्तं निवेद्यताम्॥ ४॥

"We have entered a very frightful forest at the command of our father and all of us desire to see the revered sage. May this please be reported to him." (4)

तस्य तद् वचनं श्रुत्वा लक्ष्मणस्य तपोधनः।
तथेत्युक्त्वाग्निशरणं प्रविवेश निवेदितुम्॥ ५॥

Hearing the aforesaid words of the celebrated Lakṣmaṇa, the ascetic said, 'Well', and entered the fire-sanctuary to make a report. (5)

स प्रविश्य मुनिश्रेष्ठं तपसा दुष्प्रधर्षणम्।
कृताञ्जलिरुवाचेदं रामागमनमञ्जसा॥ ६॥
यथोक्तं लक्ष्मणेनैव शिष्योऽगस्त्यस्य सम्मतः।
पुत्रौ दशरथस्येमौ रामो लक्ष्मण एव च॥ ७॥
प्रविष्टावाश्रमपदं सीतया सह भार्यया।
द्रष्टुं भवन्तमायातौ शुश्रूषार्थमरिंदमौ॥ ८॥

Entering the sanctuary and joining his palms, that favourite disciple of Agastya reported at once the arrival of Rāma, exactly as requested by Lakṣmaṇa, to the foremost sage, unassailable through askesis: "The yonder two sons of Daśaratha, Rāma and Lakṣmaṇa, have entered the site of our hermitage with Sītā, the former's wife. Those vanquishers of foes have come to see you in order to be of some service to you. (6—8)

यदत्रानन्तरं तत् त्वमाज्ञापयितुमर्हसि।
ततः शिष्यादुपश्रुत्य प्राप्तं रामं सलक्ष्मणम्॥ ९॥
वैदेहीं च महाभागामिदं वचनमब्रवीत्।
दिष्ट्या रामश्चिरस्याद्य द्रष्टुं मां समुपागतः॥ १०॥

"You may be pleased to order what to do next." Then, hearing from his pupil that Rāma and Vaidehī of great fortune had arrived with Lakṣmaṇa, he spoke as follows: "It is good that after a long time today Śrī Rāma has come to see me. (9-10)

मनसा कांक्षितं ह्यस्य मयाप्यागमनं प्रति।
गम्यतां सत्कृतो रामः सभार्यः सहलक्ष्मणः॥ ११॥
प्रवेश्यतां समीपं मे किमसौ न प्रवेशितः।
एवमुक्तस्तु मुनिना धर्मज्ञेन महात्मना॥ १२॥
अभिवाद्याब्रवीच्छिष्यस्तथेति नियताञ्जलिः।
तदा निष्क्रम्य सम्भ्रान्तः शिष्यो लक्ष्मणमब्रवीत्॥ १३॥
कोऽसौ रामो मुनिं द्रष्टुमेतु प्रविशतु स्वयम्।
ततो गत्वाऽऽश्रमपदं शिष्येण सह लक्ष्मणः॥ १४॥
दर्शयामास काकुत्स्थं सीतां च जनकात्मजाम्।
तं शिष्यः प्रश्रितं वाक्यमगस्त्यवचनं ब्रुवन्॥ १५॥
प्रावेशयद् यथान्यायं सत्कारार्हं सुसत्कृतम्।
प्रविवेश ततो रामः सीतया सह लक्ष्मणः॥ १६॥
प्रशान्तहरिणाकीर्णमाश्रमं ह्यवलोकयन्।
स तत्र ब्रह्मणः स्थानमग्नेः स्थानं तथैव च॥ १७॥
विष्णोः स्थानं महेन्द्रस्य स्थानं चैव विवस्वतः।
सोमस्थानं भगस्थानं स्थानं कौबेरमेव च॥ १८॥
धातुर्विधातुः स्थानं च वायोः स्थानं तथैव च।
स्थानं च पाशहस्तस्य वरुणस्य महात्मनः॥ १९॥
स्थानं तथैव गायत्र्या वसूनां स्थानमेव च।
स्थानं च नागराजस्य गरुडस्थानमेव च॥ २०॥
कार्तिकेयस्य च स्थानं धर्मस्थानं च पश्यति।
ततः शिष्यैः परिवृतो मुनिरप्यभिनिष्पतत्॥ २१॥

"I too had longed in my mind for his arrival. You may go and escort Rāma respectfully together with his wife and Lakṣmaṇa in my presence. Wherefore was he not allowed to enter?" Thus told by the high-souled sage, the knower of Dharma, the pupil prostrated to him and said 'Amen' with joined palms. Then, hurriedly coming out, the pupil said to Lakṣmaṇa, "Who is that Rāma? Let him enter the Āśrama and go to see the sage. Let him enter the sanctuary." Moving to the entrance of the hermitage with the pupil, Lakṣmaṇa showed to him Kākutstha and Sītā, the daughter of

Janaka. Repeating the words of Agastya, the pupil modestly ushered him into the sanctuary with due respect and ceremony such as he deserved. Then Rāma with Sītā and Lakṣmaṇa actually entered the sanctuary, seeing the hermitage crowded with peaceful deer. He saw there the place assigned to Brahmā (the creator) and also the place of Śiva, the place of Viṣṇu, the place of the great Indra as also of Vivaswān (the sun-god), the place of Soma (the moon-god), the place of Bhaga and the place of Kubera (the deity presiding over the northern quarter), the place of Dhātā and Vidhātā and also the place of Vāyu (the wind-god) and the place of the high-souled Varuṇa distinguished by a noose in his hand, as also the place of Gāyatrī (one of the consorts of Brahmā) and the place of the Vasus as well and the place of Vāsuki (the king of the Nāgas) and the place of Garuḍa (the king of birds), the place of Kārtikeya (the younger son of Lord Śiva) and the place of Dharma (the god of piety). Then, surrounded by his pupils, the sage also came forward. (11—21)

तं ददर्शाग्रतो रामो मुनीनां दीप्ततेजसाम्।
अब्रवीद् वचनं वीरो लक्ष्मणं लक्ष्मिवर्धनम्॥ २२॥

Śrī Rāma saw him at the head of the sages of bright lustre. The hero addressed the following words to Lakṣmaṇa of increasing grandeur : (22)

बहिर्लक्ष्मण निष्क्रामत्यगस्त्यो भगवानृषिः।
औदार्येणावगच्छामि निधानं तपसामिमम्॥ २३॥

"Lakṣmaṇa, the revered sage Agastya is coming out. From his magnanimity I am able to recognize this abode of askesis." (23)

एवमुक्त्वा महाबाहुरगस्त्यं सूर्यवर्चसम्।
जग्राहापततस्तस्य पादौ च रघुनन्दनः॥ २४॥

Thus saying, the mighty-armed scion of Raghu met Agastya of sun-like lustre and touched his feet as he came. (24)

अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः।
सीतया सह वैदेह्या तदा रामः सलक्ष्मणः॥ २५॥

Having saluted him, the righteous Rāma stood with joined palms together with Sītā, the princess of Videha, and Lakṣmaṇa. (25)

प्रतिगृह्य च काकुत्स्थमर्चयित्वाऽऽसनोदकैः।
कुशलप्रश्नमुक्त्वा च आस्यतामिति सोऽब्रवीत्॥ २६॥

The sage welcomed Kākutstha, offered him a seat and water (to wash his hands and feet), inquired after his welfare and asked him to sit down. (26)

अग्निं हुत्वा प्रदायार्घ्यमतिथीन् प्रतिपूज्य च।
वानप्रस्थेन धर्मेण स तेषां भोजनं ददौ॥ २७॥

He first poured oblations into the sacred fire, then offered water to the guests, honoured them according to the code prescribed for anchorites and offered them meals. (27)

प्रथमं चोपविश्याथ धर्मज्ञो मुनिपुंगवः।
उवाच राममासीनं प्राञ्जलिं धर्मकोविदम्॥ २८॥

Sitting down himself first, the knower of Dharma, the foremost among sages, said to Śrī Rāma, who now sat with folded hands, well-versed as he was in the code of right conduct : (28)

अग्निं हुत्वा प्रदायार्घ्यमतिथिं प्रतिपूजयेत्।
अन्यथा खलु काकुत्स्थ तपस्वी समुदाचरन्।
दुःसाक्षीव परे लोके स्वानि मांसानि भक्षयेत्॥ २९॥

"An ascetic should pour oblations into the sacred fire, offer water to a guest (to wash his hands) and honour him (in other ways). An ascetic behaving otherwise, O Kākutstha, will, like a false-witness, have to eat his own flesh in the other world. (29)

राजा सर्वस्य लोकस्य धर्मचारी महारथः।
पूजनीयश्च मान्यश्च भवान् प्राप्तः प्रियातिथिः॥ ३०॥

"You, the king of the whole world, a righteous and great car-warrior, an adorable and respectable dear guest, have come." (30)

एवमुक्त्वा फलैर्मूलैः पुष्पैश्चान्यैश्च राघवम्।
पूजयित्वा यथाकामं ततोऽगस्त्यस्तमब्रवीत्॥ ३१॥

Thus saying and entertaining Rāghava according to the latter's desire with fruits, roots, flowers and other things, Agastya then said to him : (31)

इदं दिव्यं महच्चापं हेमवज्रविभूषितम्।
वैष्णवं पुरुषव्याघ्र निर्मितं विश्वकर्मणा॥ ३२॥

"Here is a great divine bow of Viṣṇu ornamented with gold and diamonds and manufactured by Viśwakarmā, O tiger among men ! (32)

अमोघः सूर्यसंकाशो ब्रह्मदत्तः शरोत्तमः।
दत्तौ मम महेन्द्रेण तूणी चाक्षय्यसायकौ॥ ३३॥
सम्पूर्णौ निशितैर्बाणैर्ज्वलद्भिरिव पावकैः।
महाराजतकोशोऽयमसिर्हेमविभूषितः ॥ ३४॥

"This jewel among arrows, never failing and bright as the sun, was given by Brahmā. Mahendra gave me two inexhaustible quivers full of sharp arrows burning like fire. This is a sword ornamented with gold and kept in a gold sheath. (33-34)

अनेन धनुषा राम हत्वा संख्ये महासुरान्।
आजहार श्रियं दीप्तां पुरा विष्णुर्दिवौकसाम्॥ ३५॥

"Formerly, O Rāma, Viṣṇu killed on the battlefield great demons with this bow and brought back to the denizens of heaven their bright splendour. (35)

तद्धनुस्तौ च तूणी च शरं खड्गं च मानद।
जयाय प्रतिगृह्णीष्व वज्रं वज्रधरो यथा॥ ३६॥

"O bestower of honour, accept for your victory that bow, those two quivers, the arrow and the sword, as Indra accepted the thunderbolt." (36)

एवमुक्त्वा महातेजाः समस्तं तद्वरायुधम्।
दत्त्वा रामाय भगवानगस्त्यः पुनरब्रवीत्॥ ३७॥

Thus speaking and giving all that collection of foremost weapons to Rāma, the revered Agastya of great lustre said again : (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Agastya advises Rāma and others to stay in Pañcavaṭī

राम प्रीतोऽस्मि भद्रं ते परितुष्टोऽस्मि लक्ष्मण।
अभिवादयितुं यन्मां प्राप्तौ स्थः सह सीतया॥ १॥

"Rāma, I am pleased with you. Luck be to you ! Lakṣmaṇa, I am fully satisfied that you two have come to greet me together with Sītā. (1)

अध्वश्रमेण वां खेदो बाधते प्रचुरश्रमः।
व्यक्तमुत्कण्ठते वापि मैथिली जनकात्मजा॥ २॥

"Fatigue due to exertion entailed by journey and marked by profuse perspiration is troubling you two and it is evident that the Princess of Mithilā, daughter of Janaka, too longs for rest. (2)

एषा च सुकुमारी च खेदैश्च न विमानिता।
प्राज्यदोषं वनं प्राप्ता भर्तृस्नेहप्रचोदिता॥ ३॥

"She is tender and has never been tormented by fatigue before; she has come to the forest full of risks due to sheer love for her husband. (3)

यथैषा रमते राम इह सीता तथा कुरु।
दुष्करं कृतवत्येषा वने त्वामभिगच्छती॥ ४॥

"O Rāma, do that by which Sītā may

this Sītā feels happy and comfortable here. Coming with you to the forest, she has done a difficult thing. (4)

एषा हि प्रकृतिः स्त्रीणामासृष्टे रघुनन्दन।
समस्थमनुरज्यन्ते विषमस्थं त्यजन्ति च॥ ५॥

"Ever since the dawn of creation, it has been the nature of women that they love a man only so long as he is in prosperity and give him up when he is in adversity. (5)

शतह्लदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा।
गरुडानिलयोः शैघ्र्यमनुगच्छन्ति योषितः॥ ६॥

"Women follow the inconstancy of lightning, the sharpness of weapons and the speed of an eagle and wind. (6)

इयं तु भवतो भार्या दोषैरेतैर्विवर्जिता।
श्लाघ्या च व्यपदेश्या च यथा देवीष्वरुन्धती॥ ७॥

"This wife of yours, however, is entirely free from these blemishes and praiseworthy; and deserves to be reckoned among the divine ladies like Arundhatī. (7)

अलंकृतोऽयं देशश्च यत्र सौमित्रिणा सह।
वैदेह्या चानया राम वत्स्यसि त्वमरिंदम॥ ८॥

"Nay, this region where you are going to stay, O Rāma, vanquisher of foes, together with the son of Sumitrā and this Sītā, stands graced today." (8)

एवमुक्तस्तु मुनिना राघवः संयताञ्जलिः।
उवाच प्रश्रितं वाक्यमृषिं दीप्तमिवानलम्॥ ९॥

Thus spoken to by the sage, Rāghava, with folded hands, addressed the following polite words to the sage, who looked like a blazing fire : (9)

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगवः।
गुणैः सभ्रातृभार्यस्य गुरुर्नः परितुष्यति॥ १०॥

"Blessed and favoured am I, with whose virtues as well as with those of my brother and wife, you, the foremost of sages and our object of veneration, are fully pleased. (10)

किं तु व्यादिश मे देशं सोदकं बहुकाननम्।
यत्राश्रमपदं कृत्वा वसेयं निरतः सुखम्॥ ११॥

"But please tell me the region, abounding in water and forests, where I can happily and joyously stay, setting up a hermitage." (11)

ततोऽब्रवीन्मुनिश्रेष्ठः श्रुत्वा रामस्य भाषितम्।
ध्यात्वा मुहूर्तं धर्मात्मा ततोवाच वचः शुभम्॥ १२॥

Hearing the submission of Śrī Rāma, the righteous Agastya, the foremost of sages, meditated a while and then spoke the following auspicious words : (12)

इतो द्वियोजने तात बहुमूलफलोदकः।
देशो बहुमृगः श्रीमान् पञ्चवट्यभिविश्रुतः॥ १३॥

"Two Yojanas (sixteen miles) from here, O dear one, is a splendid region abounding in roots, fruits and water, having many deer, and is known all round as Pañcavaṭī. (13)

तत्र गत्वाऽऽश्रमपदं कृत्वा सौमित्रिणा सह।
रमस्व त्वं पितुर्वाक्यं यथोक्तमनुपालयन्॥ १४॥

"Going there with Lakṣmaṇa and setting up a hermitage, live you all happily fully obeying to the letter the command of your father. (14)

विदितो ह्येष वृत्तान्तो मम सर्वस्तवानघ।
तपसश्च प्रभावेण स्नेहाद् दशरथस्य च॥ १५॥

"O sinless one, all this story of yours' as well as that of Daśaratha (your father) is known to me through the power of my austerities and by virtue of my affection to you all. (15)

हृदयस्थं च ते च्छन्दो विज्ञातं तपसा मया।
इह वासं प्रतिज्ञाय मया सह तपोवने॥ १६॥

"I have also come to know the purpose in your mind in inquiring of me a place suitable for your abode after having agreed to stay in this penance-grove with me.(16)

अतश्च त्वामहं ब्रूमि गच्छ पञ्चवटीमिति।
स हि रम्यो वनोद्देशो मैथिली तत्र रंस्यते॥ १७॥

"It is, therefore, that I say to you : 'Go to Pañcavaṭī'. For, that part of the forest is charming. The princess of Mithilā will rejoice there. (17)

स देशः श्लाघनीयश्च नातिदूरे च राघव।
गोदावर्याः समीपे च मैथिली तत्र रंस्यते॥ १८॥

"That region is commendable and also not very far off from this place, O Rāghava, and stands near the Godāvarī. The princess of Mithilā will feel delighted there. (18)

प्राज्यमूलफलैश्चैव नानाद्विजगणैर्युतः।
विविक्तश्च महाबाहो पुण्यो रम्यस्तथैव च॥ १९॥

"Having abundant roots and fruits and full of diverse flocks of birds. O mighty-armed one, it is solitary, holy and charming as well. (19)

भवानपि सदाचारः शक्तश्च परिरक्षणे।
अपि चात्र वसन् राम तापसान् पालयिष्यसि॥ २०॥

"You too are of good conduct and capable of protecting the weak. Nay, staying there, O Rāma, you will protect the ascetics. (20)

एतदालक्ष्यते वीर मधूकानां महावनम्।
उत्तरेणास्य गन्तव्यं न्यग्रोधमपि गच्छता॥ २१॥

"O hero, here is seen the great forest of Madhūka trees; from there you have to proceed along the northern route leading to a banyan tree. (21)

ततः स्थलमुपारुह्य पर्वतस्याविदूरतः।
ख्यातः पञ्चवटीत्येव नित्यपुष्पितकाननः॥ २२॥

"Then, moving up a plateau, will be reached by you not far away from a mountain, a region full of woodlands, ever laden with blossoms and known by the name of Pañcavaṭī." (22)

अगस्त्येनैवमुक्तस्तु रामः सौमित्रिणा सह।
सत्कृत्यामन्त्रयामास तमृषिं सत्यवादिनम्॥ २३॥

Thus spoken to by Agastya, Rāma together with the son of Sumitrā honoured and took leave of that sage, who always spoke the truth. (23)

तौ तु तेनाभ्यनुज्ञातौ कृतपादाभिवन्दनौ।
तमाश्रमं पञ्चवटीं जग्मतुः सह सीतया॥ २४॥

Permitted by him and having bowed down at his feet in reverence, the two brothers moved with Sītā towards the Pañcavaṭī hermitage. (24)

गृहीतचापौ तु नराधिपात्मजौ
विषक्ततूणी समरेष्वकातरौ।
यथोपदिष्टेन पथा महर्षिणा
प्रजग्मतुः पञ्चवटीं समाहितौ॥ २५॥

With their quivers fastened at the back and wielding their bows, the two princes, who were of concentrated mind and fearless in battle, proceeded to Pañcavaṭī along the path as directed by the great sage. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛsi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Meeting with Jaṭāyu

अथ पञ्चवटीं गच्छन्नन्तरा रघुनन्दनः।
आससाद महाकायं गृध्रं भीमपराक्रमम्॥ १॥

Now, while going to Pañcavaṭī, the scion of Raghu met on the way a vulture with a gigantic body and possessed of terrific prowess. (1)

तं दृष्ट्वा तौ महाभागौ वनस्थं रामलक्ष्मणौ।
मेनाते राक्षसं पक्षिं ब्रुवाणौ को भवानिति॥ २॥

Seeing him in the forest, those two highly blessed princes, Rāma and Lakṣmaṇa, thought the bird to be an ogre and said to him, "Who are you?" (2)

ततो मधुरया वाचा सौम्यया प्रीणयन्निव।
उवाच वत्स मां विद्धि वयस्यं पितुरात्मनः॥ ३॥

Then, as though delighting them with a gentle and sweet speech, he said, "O dear son, know me to be a friend of your father." (3)

स तं पितृसखं मत्वा पूजयामास राघवः।
स तस्य कुलमव्यग्रमथ पप्रच्छ नाम च॥ ४॥

Believing him to be a friend of his father, the scion of Raghu honoured him and gently enquired his name and race. (4)

रामस्य वचनं श्रुत्वा कुलमात्मानमेव च।
आचचक्षे द्विजस्तस्मै सर्वभूतसमुद्भवम्॥ ५॥

Hearing the speech of Rāma, the bird told him about himself and his descent and the origin of all beings. (5)

पूर्वकाले महाबाहो ये प्रजापतयोऽभवन्।
तान् मे निगदतः सर्वानादितः शृणु राघव॥ ६॥

"O mighty-armed scion of Raghu, listen to me, while I am speaking from the beginning about all the lords of creation who existed in the past. (6)

कर्दमः प्रथमस्तेषां विकृतस्तदनन्तरम्।
शेषश्च संश्रयश्चैव बहुपुत्रश्च वीर्यवान्॥ ७॥
स्थाणुर्मरीचिरत्रिश्च क्रतुश्चैव महाबलः।
पुलस्त्यश्चाङ्गिराश्चैव प्रचेताः पुलहस्तथा॥ ८॥

"Kardama was the first of them; after him came Vikṛta, Śeṣa, Saṁśraya and the powerful Bahuputra and Sthāṇu, Marīci, Atri, the mighty Kratu, Pulastya, Aṅgirā, Pracetā and also Pulaha. (7-8)

दक्षो विवस्वानपरोऽरिष्टनेमिश्च राघव।
कश्यपश्च महातेजास्तेषामासीच्च पश्चिमः॥ ९॥

"Then came Dakṣa, Vivaswān and Ariṣṭanemi, O Rāghava, and the last one of great lustre amongst them was Kaśyapa. (9)

प्रजापतेस्तु दक्षस्य बभूवुरिति विश्रुताः।
षष्टिर्दुहितरो राम यशस्विन्यो महायशः॥ १०॥

"Prajāpati Dakṣa had sixty well-known and illustrious daughters, O Rāma of great fame ! (10)

कश्यपः प्रतिजग्राह तासामष्टौ सुमध्यमाः।
अदितिं च दितिं चैव दनूमपि च कालकाम्॥ ११॥
ताम्रां क्रोधवशां चैव मनुं चाप्यनलामपि।
तास्तु कन्यास्ततः प्रीतः कश्यपः पुनरब्रवीत्॥ १२॥

"Kaśyapa married eight beautiful girls of them—Aditi and Diti, Danu and also Kālakā, Tāmrā and Krodhavaśā, Manu and also Analā. Then, pleased with them, Kaśyapa again said to those girls : (11-12)

पुत्रांस्त्रैलोक्यभर्तॄन् वै जनयिष्यथ मत्समान्।
अदितिस्तन्मना राम दितिश्च दनुरेव च॥ १३॥
कालका च महाबाहो शेषास्त्वमनसोऽभवन्।
अदित्यां जज्ञिरे देवास्त्रयस्त्रिंशदरिंदम॥ १४॥
आदित्या वसवो रुद्रा अश्विनौ च परंतप।
दितिस्त्वजनयत् पुत्रान् दैत्यांस्तात यशस्विनः॥ १५॥

" 'You will give birth to sons like me, masters of the three worlds.' O Rāma of mighty arms, Aditi, Diti, Danu and Kālakā were attentive, the rest were indifferent. "Of Aditi thirty-three gods were born, O vanquisher of foes—the twelve Ādityas, the eight Vasus, the eleven Rudras and the two Aświns, O tormentor of foes ! Diti for her part gave birth to the famous Daityas (demons), O dear one ! (13—15)

तेषामियं वसुमती पुराऽऽसीत् सवनार्णवा।
दनुस्त्वजनयत् पुत्रमश्वग्रीवमरिंदम॥ १६॥

"Formerly they owned all this earth with forests and oceans. Danu for her part bore a son, Aśwagrīva, O vanquisher of foes ! (16)

नरकं कालकं चैव कालकापि व्यजायत।
क्रौञ्चीं भासीं तथा श्येनीं धृतराष्ट्रीं तथा शुकीम्॥ १७॥
ताम्रा तु सुषुवे कन्याः पञ्चैता लोकविश्रुताः।
उलूकाञ्जनयत् क्रौञ्ची भासी भासान् व्यजायत॥ १८॥
श्येनी श्येनांश्च गृध्रांश्च व्यजायत सुतेजसः।
धृतराष्ट्री तु हंसांश्च कलहंसाश्च सर्वशः॥ १९॥

"Kālakā too gave birth to Naraka and also Kālaka. Tāmrā for her part bore the following five daughters well-known in the world—Krauñcī, Bhāsī as also Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñcī gave birth to Ulūkas (owls), Bhāsī bore Bhāsas (a species of birds of prey), Śyenī gave birth to Śyenas (hawks) and vultures of bright lustre. Dhṛtarāṣṭrī for her part bore swans and Kalahaṁsas of all types. (17—19)

चक्रवाकांश्च भद्रं ते विजज्ञे सापि भामिनी।
शुकी नतां विजज्ञे तु नतायां विनता सुता॥ २०॥

"Luck be to you ! That lady also gave birth to Cakravāka birds. Śukī bore a daughter, Natā by name, and of Natā was born a daughter, Vinatā. (20)

दश क्रोधवशा राम विजज्ञेऽप्यात्मसंभवाः।
मृगीं च मृगमन्दां च हरीं भद्रमदामपि॥ २१॥
मातङ्गीमथ शार्दूलीं श्वेतां च सुरभीं तथा।
सर्वलक्षणसम्पन्नां सुरसां कद्रुकामपि॥ २२॥

"O Rāma, Krodhavaśā also bore ten daughters—Mṛgī and Mṛgamandā, Harī as also Bhadramadā, Mātaṅgī and then Śārdūlī, Śwetā as also Surabhī, Surasā endowed with all auspicious characteristics and also Kadrū. (21-22)

अपत्यं तु मृगाः सर्वे मृग्या नरवरोत्तम।
ऋक्षाश्च मृगमन्दायाः सृमराश्चमरास्तथा॥ २३॥

"O jewel among the foremost of men, all the deer are the progeny of Mṛgī; Ṛkṣas (bears), Sṛmaras (a species of antelopes) and camaras (another species of antelopes), of Mṛgamandā. (23)

ततस्त्विरावतीं नाम जज्ञे भद्रमदा सुताम्।
तस्यास्त्वैरावतः पुत्रो लोकनाथो महागजः॥ २४॥

"Then Bhadramadā bore a daughter named Irāvatī. The great elephant, Airāvata, coveted by the world, is her son. (24)

हर्याश्च हरयोऽपत्यं वानराश्च तपस्विनः।
गोलाङ्गूलाश्च शार्दूली व्याघ्रांश्चाजनयत् सुतान्॥ २५॥

"Lions and the poor monkeys and baboons are the progeny of Harī. Śārdūlī bore tigers as her sons. (25)

मातङ्ग्यास्त्वथ मातङ्गा अपत्यं मनुजर्षभ।
दिशागजं तु काकुत्स्थ श्वेता व्यजनयत् सुतम्॥ २६॥

"O jewel among men, the elephants are the progeny of Mātaṅgī; O Kākutstha ! Śwetā bore a son, Diśāgaja (the elephant guarding the quarters). (26)

ततो दुहितरौ राम सुरभिर्द्वे व्यजायत।
रोहिणीं नाम भद्रं ते गन्धर्वीं च यशस्विनीम्॥ २७॥

"Then, O Rāma, Surabhi bore two daughters named Rohiṇī and the famous Gandharvī. Luck be to you ! (27)

रोहिण्यजनयद् गावो गन्धर्वी वाजिनः सुतान्।
सुरसाजनयन्नागान् राम कद्रूश्च पन्नगान्॥ २८॥

"Rohiṇī gave birth to the bovine race and Gandharvī to the horses as her sons. Surasā bore the Nāgas and Kadrū the serpents, O Rāma ! (28)

मनुर्मनुष्याञ्जनयत् कश्यपस्य महात्मनः।
ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्रांश्च मनुजर्षभ॥ २९॥

"Manu, wife of the high-souled Kaśyapa, gave birth to men—viz., Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, O jewel among men ! (29)

मुखतो ब्राह्मणा जाता उरसः क्षत्रियास्तथा।
ऊरुभ्यां जज्ञिरे वैश्याः पद्भ्यां शूद्रा इति श्रुतिः॥ ३०॥

"Brāhmaṇas appeared from the mouth, the Kṣatriyas from the breast, the Vaiśyas from the thighs and the Śūdras from the feet—so says the Śruti text. (30)

सर्वान् पुण्यफलान् वृक्षाननलापि व्यजायत।
विनता च शुकीपौत्री कद्रूश्च सुरसास्वसा॥ ३१॥

"Analā also gave birth to all the trees of holy fruits; Vinatā was the grand-daughter of Śukī (the daughter of Tāmrā) and Kadrū was the sister of Surasā. (31)

कद्रूर्नागसहस्रं तु विजज्ञे धरणीधरान्।
द्वौ पुत्रौ विनतायास्तु गरुडोऽरुण एव च॥ ३२॥

"Kadrū bore a thousand Nāgas, the

supporters of the earth. Garuḍa and Aruṇa are the two sons of Vinatā. (32)

तस्माज्जातोऽहमरुणात् सम्पातिश्च ममाग्रजः।
जटायुरिति मां विद्धि श्येनीपुत्रमरिंदम॥ ३३॥

"I came into being from the said Aruṇa, and also my elder brother, Sampāti. Know me to be Jaṭāyu, the son of Śyenī, O vanquisher of foes ! (33)

सोऽहं वाससहायस्ते भविष्यामि यदीच्छसि।
इदं दुर्गं हि कान्तारं मृगराक्षससेवितम्।
सीतां च तात रक्षिष्ये त्वयि याते सलक्ष्मणे॥ ३४॥

"If you so desire, I shall be your assistant at your dwelling. For, this inaccessible forest is frequented by beasts and ogres; and, O dear one, when you go out with Lakṣmaṇa, I shall guard Sītā." (34)

जटायुषं तु प्रतिपूज्य राघवो
मुदा परिष्वज्य च संनतोऽभवत्।
पितुर्हि शुश्राव सखित्वमात्मवा-
ञ्जटायुषा संकथितं पुनः पुनः॥ ३५॥

Rāghava honoured Jaṭāyu, embraced him with joy and bowed low to him; for, the self-restrained Rāma had heard about the vulture's friendship with his father, Daśaratha, spoken of by Jaṭāyu again and again. (35)

स तत्र सीतां परिदाय मैथिलीं
सहैव तेनातिबलेन पक्षिणा।
जगाम तां पञ्चवटीं सलक्ष्मणो
रिपून् दिधक्षञ्शलभानिवानलः॥ ३६॥

Entrusting Sītā, the princess of Mithilā, to the care of Jaṭāyu, he proceeded to the well-known Pañcavaṭī, together with the selfsame mighty bird and Lakṣmaṇa, seeking, as it were, to burn the enemy as fire would burn moths. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Rāma, Sītā and Lakṣmaṇa dwell in a cottage built by Lakṣmaṇa in Pañcavaṭī

ततः पञ्चवटीं गत्वा नानाव्यालमृगायुताम्।
उवाच लक्ष्मणं रामो भ्रातरं दीप्ततेजसम्॥ १॥

Then going to Pañcavaṭī full of various beasts of prey and deer, Rāma said to Lakṣmaṇa, his brother of bright lustre : (1)

आगताः स्म यथोद्दिष्टं यं देशं मुनिरब्रवीत्।
अयं पञ्चवटीदेशः सौम्य पुष्पितकाननः॥ २॥

"According to our plan we have come to the region of which the sage spoke to us. O gentle brother, this is the region of Pañcavaṭī with woodlands in blossom. (2)

सर्वतश्चार्यतां दृष्टिः कानने निपुणो ह्यसि।
आश्रमः कतरस्मिन् नो देशे भवति सम्मतः॥ ३॥

"Since you are a man of insight, cast a look all around in the forest: At which place will a hermitage be suitable for us? (3)

रमते यत्र वैदेही त्वमहं चैव लक्ष्मण।
तादृशो दृश्यतां देशः संनिकृष्टजलाशयः॥ ४॥
वनरामण्यकं यत्र जलरामण्यकं तथा।
संनिकृष्टं च यस्मिंस्तु समित्पुष्पकुशोदकम्॥ ५॥

"Look about for a site with a pool nearby, in which the princess of Videha, yourself and

I will feel delighted, where there is beauty of forest and beauty of water, and also in the vicinity of which there are firewood, flowers, the holy Kuśa grass and water." (4-5)

एवमुक्तस्तु रामेण लक्ष्मणः संयताञ्जलिः।
सीतासमक्षं काकुत्स्थमिदं वचनमब्रवीत्॥ ६॥

Thus addressed by Rāma, Lakṣmaṇa with folded hands spoke as follows to Kākutstha in the presence of Sītā : (6)

परवानस्मि काकुत्स्थ त्वयि वर्षशतं स्थिते।
स्वयं तु रुचिरे देशे क्रियतामिति मां वद॥ ७॥

"O Kākutstha, so long as you are present, say, a hundred years, I am a dependent only. Therefore, tell me of your own accord to erect a hut at a place which is agreeable to you." (7)

सुप्रीतस्तेन वाक्येन लक्ष्मणस्य महाद्युतिः।
विमृशन् रोचयामास देशं सर्वगुणान्वितम्॥ ८॥

Very much pleased by this reply of Lakṣmaṇa and thinking for a while, Śrī Rāma of surpassing lustre, selected a spot, possessed of all good qualities. (8)

स तं रुचिरमाक्रम्य देशमाश्रमकर्मणि।
हस्ते गृहीत्वा हस्तेन रामः सौमित्रिमब्रवीत्॥ ९॥

He went to that spot selected for setting up a hermitage and clasping Lakṣmaṇa by the hand, Śrī Rāma said to the son of Sumitrā : (9)

अयं देशः समः श्रीमान् पुष्पितैस्तरुभिर्वृतः।
इहाश्रमपदं रम्यं यथावत् कर्तुमर्हसि॥ १०॥

"This plot is even, grand and surrounded by trees in blossom. Here you ought duly to set up a beautiful hermitage. (10)

इयमादित्यसंकाशैः पद्मैः सुरभिगन्धिभिः।
अदूरे दृश्यते रम्या पद्मिनी पद्मशोभिता॥ ११॥

"Here is seen nearby a lake looking delightful with fragrant sun-like lotuses and further beautified by blue lotuses. (11)

यथाख्यातमगस्त्येन मुनिना भावितात्मना।
इयं गोदावरी रम्या पुष्पितैस्तरुभिर्वृता॥ १२॥

"As pointed out by sage Agastya, the pure-minded sage, this is the site of charming Godāvarī, hemmed with trees in blossom. (12)

हंसकारण्डवाकीर्णा चक्रवाकोपशोभिता।
नातिदूरे न चासन्ने मृगयूथनिपीडिता॥ १३॥

"Crowded with swans and Kāraṇḍava birds, beautified by Caravāka birds and stirred by herds of deer, it is neither very far nor very near. (13)

मयूरनादिता रम्याः प्रांशवो बहुकन्दराः।
दृश्यन्ते गिरयः सौम्य फुल्लैस्तरुभिरावृताः॥ १४॥

"Here are seen lofty and charming mountains made noisy by peacocks, having many caves and covered with trees, in blossom, O gentle Lakṣmaṇa ! (14)

सौवर्णै राजतैस्ताम्रैर्देशे देशे तथा शुभैः।
गवाक्षिता इवाभान्ति गजाः परमभक्तिभिः॥ १५॥

"Speckled here and there with shining golden, silvery and coppery minerals, they look like elephants decorated with exquisite coloured diagrams resembling latticed windows. (15)

सालैस्तालैस्तमालैश्च खर्जूरैः पनसैर्द्रुमैः।
नीवारैस्तिनिशैश्चैव पुन्नागैश्चोपशोभिताः॥ १६॥
चूतैरशोकैस्तिलकैः केतकैरपि चम्पकैः।
पुष्पगुल्मलतोपेतैस्तैस्तैस्तरुभिरावृताः॥ १७॥
स्यन्दनैश्चन्दनैर्नीपैः पर्णासैर्लकुचैरपि।
धवाश्वकर्णखदिरैः शमीकिंशुकपाटलैः॥ १८॥

"The mountains are graced with Sāl, palmyra, Tamāla, date, jack-fruit, Nīvāra (watery Kadamba), Tiniśa and Punnāga trees and covered by mango, Aśoka, Tilaka, Ketaka, Campaka, Syandana, sandalwood, Nīpa, Parṇāsa, Lakuca, Dhava, Aśwakarṇa, Khadira, Śamī, Kiṁśuka and Pāṭala trees laden with blossoms and surrounded with shrubs and climbers. (16—18)

इदं पुण्यमिदं रम्यमिदं बहुमृगद्विजम्।
इह वत्स्याम सौमित्रे सार्धमेतेन पक्षिणा॥ १९॥

"This spot is holy, this is charming, this

abounds in deer and birds, O son of Sumitrā! We will stay here with this bird (Jaṭāyu)." (19)

एवमुक्तस्तु रामेण लक्ष्मणः परवीरहा।
अचिरेणाश्रमं भ्रातुश्चकार सुमहाबलः॥ २०॥

Spoken to in these words by Rāma, Lakṣmaṇa, the slayer of hostile warriors, possessed as he was of extraordinary might, set up a hermitage for his brother without delay. (20)

पर्णशालां सुविपुलां तत्र संघातमृत्तिकाम्।
सुस्तम्भां मस्करैर्दीर्घैः कृतवंशां सुशोभनाम्॥ २१॥
शमीशाखाभिरास्तीर्य दृढपाशावपाशिताम्।
कुशकाशशरैः पर्णैः सुपरिच्छादितां तथा॥ २२॥
समीकृततलां रम्यां चकार सुमहाबलः।
निवासं राघवस्यार्थे प्रेक्षणीयमनुत्तमम्॥ २३॥

Lakṣmaṇa, who was possessed of extraordinary might, erected a lovely and excellent abode for Śrī Rāma in the shape of a very extensive hut with a wall of mud supported on good pillars and roofed with long bamboo sticks, and looking very attractive and charming, thatching it with boughs of a Śamī tree, fastened with strong cords and also well covered with blades of Kuśa and flowers of Kāśa grass and reeds and levelling the floor. (21—23)

स गत्वा लक्ष्मणः श्रीमान् नदीं गोदावरीं तदा।
स्नात्वा पद्मानि चादाय सफलः पुनरागतः॥ २४॥

The glorious Lakṣmaṇa forthwith went to the river Godāvarī, bathed in it and taking lotuses and fruits returned. (24)

ततः पुष्पबलिं कृत्वा शान्तिं च स यथाविधि।
दर्शयामास रामाय तदाश्रमपदं कृतम्॥ २५॥

Then, making a flower-offering and performing a propitiatory rite with due ceremony, he showed the hermitage, which he had duly set up, to Śrī Rāma. (25)

स तं दृष्ट्वा कृतं सौम्यमाश्रमं सह सीतया।
राघवः पर्णशालायां हर्षमाहारयत् परम्॥ २६॥

Seeing that delightful hermitage set up for him, the said Śrī Rāma with Sītā derived supreme joy in that cottage. (26)

सुसंहृष्टः परिष्वज्य बाहुभ्यां लक्ष्मणं तदा।
अतिस्निग्धं च गाढं च वचनं चेदमब्रवीत्॥ २७॥

Being supremely delighted and tightly clasping Lakṣmaṇa with his arms most affectionately, Śrī Rāma then sopke to him as follows: (27)

प्रीतोऽस्मि ते महत् कर्म त्वया कृतमिदं प्रभो।
प्रदेयो यन्निमित्तं ते परिष्वङ्गो मया कृतः॥ २८॥

"I am pleased with you. O powerful brother, you have accomplished this great work, as a reward for which I have given you a well-deserved embrace. (28)

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण।
त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम॥ २९॥

"Lakṣmaṇa, with you as his son, knowing my feelings, grateful and a knower of what is right, my pious-minded father is not dead." (29)

एवं लक्ष्मणमुक्त्वा तु राघवो लक्ष्मिवर्धनः।
तस्मिन् देशे बहुफले न्यवसत् स सुखं सुखी॥ ३०॥

Having thus spoken to Lakṣmaṇa, the happy Rāghava, the promoter of others' grandeur, stayed in that region of abundant fruits happily. (30)

कञ्चित् कालं स धर्मात्मा सीतया लक्ष्मणेन च।
अन्वास्यमानो न्यवसत् स्वर्गलोके यथामरः॥ ३१॥

Attended upon by Sītā and Lakṣmaṇa, that righteous prince stayed for some period like a god in heaven. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Lakṣmaṇa describes the early winter. Bath in Godāvarī

वसतस्तस्य तु सुखं राघवस्य महात्मनः।
शरद्व्यपाये हेमन्त ऋतुरिष्टः प्रवर्तत॥ १॥

While the magnanimous Rāghava was staying happily, the desired winter set in at the expiry of autumn. (1)

स कदाचित् प्रभातायां शर्वर्यां रघुनन्दनः।
प्रययावभिषेकार्थं रम्यां गोदावरीं नदीम्॥ २॥

Once that delight of the Raghus, Śrī Rāma, at the break of day went to the beautiful Godāvarī river for a bath. (2)

प्रह्वः कलशहस्तस्तु सीतया सह वीर्यवान्।
पृष्ठतोऽनुव्रजन् भ्राता सौमित्रिरिदमब्रवीत्॥ ३॥

Following at the heels of Śrī Rāma, his brave brother, the son of Sumitrā, alongwith Sītā, and with a vessel for water in his hand, spoke as follows : (3)

अयं स कालः सम्प्राप्तः प्रियो यस्ते प्रियंवद।
अलंकृत इवाभाति येन संवत्सरः शुभः॥ ४॥

"Now has arrived that season which is dear to you, O polite brother, with which the blessed year appears as though ornamented. (4)

नीहारपरुषो लोकः पृथिवी सस्यमालिनी।
जलान्यनुपभोग्यानि सुभगो हव्यवाहनः॥ ५॥

"The people feel dry with cold, the earth is rich with crops; the waters are unenjoyable, the fire is agreeable. (5)

नवाग्रयणपूजाभिरभ्यर्च्य पितृदेवताः।
कृताग्रयणकाः काले सन्तो विगतकल्मषाः॥ ६॥

"Having propitiated the manes and gods with offerings of the first fruits of the preceding harvest and partaken of them themselves, virtuous people have been rid of sin. (6)

प्राज्यकामा जनपदाः सम्पन्नतरगोरसाः।
विचरन्ति महीपाला यात्रार्थं विजिगीषवः॥ ७॥

"The people of the countryside have their desires for foodgrains abandantly fulfilled and have richer supply of cow's milk etc. The kings are moving on their expedition with the desire for conquest. (7)

सेवमाने दृढं सूर्ये दिशमन्तकसेविताम्।
विहीनतिलकेव स्त्री नोत्तरा दिक् प्रकाशते॥ ८॥

"As the sun firmly adheres to the quarter inhabited by the god of Death (viz., the south), the northern quarter looks no more charming than a lady without *Tilaka* (an auspicious mark on the forehead). (8)

प्रकृत्या हिमकोशाढ्यो दूरसूर्यश्च साम्प्रतम्।
यथार्थनामा सुव्यक्तं हिमवान् हिमवान् गिरिः॥ ९॥

"Rich in its treasure of snow by nature, and abounding in snow at present, the sun being away (in the southern hemisphere), the Himālaya mountain more perceptibly justifies its name. (9)

अत्यन्तसुखसंचारा मध्याह्ने स्पर्शतः सुखाः।
दिवसाः सुभगादित्याश्छायासलिलदुर्भगाः॥ १०॥

"At noontide the days are exceedingly pleasant for a walk, and afford delight by the touch of the sun's rays; the sun is agreeable, while shade and water are disagreeable. (10)

मृदुसूर्याः सुनीहाराः पटुशीताः समारुताः।
शून्यारण्या हिमध्वस्ता दिवसा भान्ति साम्प्रतम्॥ ११॥

"With an unoppressive sun, beautiful thick fog, bitter cold and wind and desolate woodlands blighted by frost, the days look calm (devoid of activity and bustle). (11)

निवृत्ताकाशशयनाः पुष्यनीता हिमारुणाः।
शीतवृद्धतरायामास्त्रियामा यान्ति साम्प्रतम्॥ १२॥

"The nights now preclude repose in open air, are marked with the presence of

the constellation known by the name of Puṣya, look dusty with frost, and become colder and longer. (12)

रविसंक्रान्तसौभाग्यस्तुषारारुणमण्डलः ।
निःश्वासान्ध इवादर्शश्चन्द्रमा न प्रकाशते॥ १३॥

"Having transferred her pleasantness to the sun, and with its orb looking reddish due to snow, the moon does not shine any more than a mirror soiled with exhalation. (13)

ज्योत्स्ना तुषारमलिना पौर्णमास्यां न राजते।
सीतेव चातपश्यामा लक्ष्यते न च शोभते॥ १४॥

"Even on a full-moon day the moonlight does not look bright, obscured as it is with frost even as Sītā appears tanned with the sun and does not look as attractive as earlier. (14)

प्रकृत्या शीतलस्पर्शो हिमविद्धश्च साम्प्रतम्।
प्रवाति पश्चिमो वायुः काले द्विगुणशीतलः॥ १५॥

"Cool to the touch by its very nature and now saturated with snow the westerly wind blows doubly cold in the morning. (15)

बाष्पच्छन्नान्यरण्यानि यवगोधूमवन्ति च।
शोभन्तेऽभ्युदिते सूर्ये नदद्भिः क्रौञ्चसारसैः॥ १६॥

"Shrouded in mist and rich with crops of barley and wheat, the woodlands look attractive at sunrise with noisy herons and cranes. (16)

खर्जूरपुष्पाकृतिभिः शिरोभिः पूर्णतण्डुलैः।
शोभन्ते किंचिदालम्बाः शालयः कनकप्रभाः॥ १७॥

"Wearing a golden lustre and slightly bent with their weight of corn, paddy crops look charming with their ears full of corn and resembling date flowers in appearance. (17)

मयूखैरुपसर्पद्भिर्हिमनीहारसंवृतैः ।
दूरमभ्युदितः सूर्यः शशाङ्क इव लक्ष्यते॥ १८॥

"With its approaching rays wrapped in frost and fog, the sun, though risen high, looks like the moon. (18)

आग्राह्यवीर्यः पूर्वाह्णे मध्याह्ने स्पर्शतः सुखः।
संरक्तः किंचिदापाण्डुरातपः शोभते क्षितौ॥ १९॥

"With its glory faintly perceptible in the forenoon and agreeable to the touch at noon, the sunshine, which is partially bright red and partially pale, is spreading its charm on the earth. (19)

अवश्यायनिपातेन किंचित्प्रक्लिन्नशाद्वला।
वनानां शोभते भूमिर्निविष्टतरुणातपा॥ २०॥

"With its grass slightly drenched with dew-drops, the land of the woods penetrated as it is with the morning sunshine, looks charming. (20)

स्पृशन् सुविपुलं शीतमुदकं द्विरदः सुखम्।
अत्यन्ततृषितो वन्यः प्रतिसंहरते करम्॥ २१॥

"Though touching for the sake of gratification the excessively cold water of a pool, the wild elephant, seized as it was with extreme thirst, withdraws its trunk (due to its cold touch). (21)

एते हि समुपासीना विहगा जलचारिणः।
नावगाहन्ति सलिलमप्रगल्भा इवाहवम्॥ २२॥

"Though standing very close to water, the aquatic birds do not actually dive into it even as the pusillanimous do not plunge into a fight though standing very close to the scene of fighting. (22)

अवश्यायतमोनद्धा नीहारतमसावृताः।
प्रसुप्ता इव लक्ष्यन्ते विपुष्पा वनराजयः॥ २३॥

"Covered with dewdrops and enveloped in darkness at night and shrouded in the dark occasioned by fog, the rows of forest trees bereft of their blossom appear as though buried in slumber. (23)

बाष्पसंछन्नसलिला रुतविज्ञेयसारसाः।
हिमार्द्रवालुकैस्तीरैः सरितो भान्ति साम्प्रतम्॥ २४॥

"With their water shrouded in mist and the cranes inhabiting them, discernible only by their cries, the streams are perceptible at this time only through their banks with their sands wet with frost. (24)

तुषारपतनाच्चैव मृदुत्वाद् भास्करस्य च।
शैत्यादगाग्रस्थमपि प्रायेण रसवज्जलम्॥ २५॥

"Due to cold occasioned by the fall of frost as also the mildness of the sun, the water even on mountain-tops is generally tasty. (25)

जराजर्जरितैः पत्रैः शीर्णकेसरकर्णिकैः।
नालशेषा हिमध्वस्ता न भान्ति कमलाकराः॥ २६॥

"With their lotuses worn out due to decay and their filaments and pericarps withered, the lotus-beds, blasted as they are by snow, are reduced to mere stalks and no longer look charming. (26)

अस्मिंस्तु पुरुषव्याघ्र काले दुःखसमन्वितः।
तपश्चरति धर्मात्मा त्वद्भक्त्या भरतः पुरे॥ २७॥

"At this time of the year, O tiger among men, the pious-minded Bharata, full of agony (caused by separation from you) is practising austerities in the city out of devotion to you. (27)

त्यक्त्वा राज्यं च मानं च भोगांश्च विविधान् बहून्।
तपस्वी नियताहारः शेते शीते महीतले॥ २८॥

"Giving up the sovereignty and honour as well as the manifold and diverse enjoyments and living on a restricted diet, the ascetic reposes on the cold surface of the earth. (28)

सोऽपि वेलामिमां नूनमभिषेकार्थमुद्यतः।
वृतः प्रकृतिभिर्नित्यं प्रयाति सरयूं नदीम्॥ २९॥

"Ready for a dip in the river, and followed by his ministers, he too without doubt walks to the Sarayū river daily at this hour. (29)

अत्यन्तसुखसंवृद्धः सुकुमारो हिमार्दितः।
कथं त्वपररात्रेषु सरयूमवगाहते॥ ३०॥

"Tormented by cold, though brought up in the highest luxury and tender as he is, how indeed does he take a dip in the Sarayū during the last watch of the night? (30)

पद्मपत्रेक्षणः श्यामः श्रीमान् निरुदरो महान्।
धर्मज्ञः सत्यवादी च ह्रीनिषेवी जितेन्द्रियः॥ ३१॥
प्रियाभिभाषी मधुरो दीर्घबाहुररिंदमः।
संत्यज्य विविधान् सौख्यानार्यं सर्वात्मनाश्रितः॥ ३२॥

"With his eyes resembling the petals of a lotus, dark-brown of complexion, majestic, almost without a belly, a great knower of Dharma, truthful, bashful, master of his senses, polite of expression, amiable, long-armed, the subduer of enemies, he has given up the various pleasures and is devoted to you (his elder brother) with all his being. (31-32)

जितः स्वर्गस्तव भ्रात्रा भरतेन महात्मना।
वनस्थमपि तापस्ये यस्त्वामनुविधीयते॥ ३३॥

"Paradise has been conquered by your high-souled brother, Bharata, who is following you in your ascetic life, even though you are staying in the forest (away from him). (33)

न पित्र्यमनुवर्तन्ते मातृकं द्विपदा इति।
ख्यातो लोकप्रवादोऽयं भरतेनान्यथा कृतः॥ ३४॥

"The well-known popular saying that men follow the nature of their mother and not of their father has been belied by Bharata. (34)

भर्ता दशरथो यस्याः साधुश्च भरतः सुतः।
कथं नु साम्बा कैकेयी तादृशी क्रूरदर्शिनी॥ ३५॥

"How is it that mother Kaikeyī, whose husband was Daśaratha and whose son is the virtuous Bharata, wears such a cruel aspect?" (35)

इत्येवं लक्ष्मणे वाक्यं स्नेहाद् वदति धार्मिके।
परिवादं जनन्यास्तमसहन् राघवोऽब्रवीत्॥ ३६॥

Unable to endure such condemnation of his (step-) mother, while the righteous Lakṣmaṇa was speaking as above out of affection (for Śrī Rāma), Rāghava said : (36)

न तेऽम्बा मध्यमा तात गर्हितव्या कदाचन।
तामेवेक्ष्वाकुनाथस्य भरतस्य कथां कुरु॥ ३७॥

"Dear brother, Kaikeyī, our second mother, should never be condemned by you. Speak exclusively about that Bharata, the king of the Ikṣvākus. (37)

निश्चितैव हि मे बुद्धिर्वनवासे दृढव्रता।
भरतस्नेहसंतप्ता बालिशीक्रियते पुनः॥ ३८॥

"To be sure, my mind is intent on my vow of residing in the forest alone, and is of firm resolve; yet, being agonized by Bharata's affection, it gets infatuated once more. (38)

संस्मराम्यस्य वाक्यानि प्रियाणि मधुराणि च।
हृद्यान्यमृतकल्पानि मनःप्रह्लादनानि च॥ ३९॥

"I fully recollect his agreeable, sweet, affectionate, nectar-like and soul-ravishing words. (39)

कदा ह्यहं समेष्यामि भरतेन महात्मना।
शत्रुघ्नेन च वीरेण त्वया च रघुनन्दन॥ ४०॥

"When shall I actually be united with the high-souled Bharata, the heroic Śatrughna, together with you, O scion of Raghu?" (40)

इत्येवं विलपंस्तत्र प्राप्य गोदावरीं नदीम्।
चक्रेऽभिषेकं काकुत्स्थः सानुजः सह सीतया॥ ४१॥

Discoursing thus on the aforesaid topic and reaching the river Godāvarī, Śrī Rāma with his younger brother and Sītā bathed in it. (41)

तर्पयित्वाथ सलिलैस्तैः पितॄन् दैवतानपि।
स्तुवन्ति स्मोदितं सूर्यं देवताश्च तथानघाः॥ ४२॥

Having propitiated with those waters the manes as well as the gods, the sinless trio then glorified the shining sun and the other gods as well. (42)

कृताभिषेकः स रराज रामः
सीताद्वितीयः सह लक्ष्मणेन।
कृताभिषेकस्त्वगराजपुत्र्या
रुद्रः सनन्दिर्भगवानिवेशः॥ ४३॥

Having finished his bath, Śrī Rāma shone with Sītā and Lakṣmaṇa even as Lord Śiva (the Destroyer of the universe) with Nandī (His beloved associate) and Pārvatī (the Daughter of the lord of mountains) on having concluded His bath in the Gaṅgā. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

The arrival of Śūrpaṇakhā at the hermitage

कृताभिषेको रामस्तु सीता सौमित्रिरेव च।
तस्माद् गोदावरीतीरात् ततो जग्मुः स्वमाश्रमम्॥ १॥

Having taken their bath, Rāma, Sītā and also Lakṣmaṇa then returned to their hermitage from the aforesaid bank of the Godāvarī. (1)

आश्रमं तमुपागम्य राघवः सहलक्ष्मणः।
कृत्वा पौर्वाह्णिकं कर्म पर्णशालामुपागमत्॥ २॥

Having reached that hermitage on performing the morning devotions, Rāghava with Lakṣmaṇa entered his hut thatched with leaves. (2)

उवास सुखितस्तत्र पूज्यमानो महर्षिभिः।
स रामः पर्णशालायामासीनः सह सीतया॥ ३॥
विरराज महाबाहुश्चित्रया चन्द्रमा इव।
लक्ष्मणेन सह भ्रात्रा चकार विविधाः कथाः॥ ४॥

Being honoured by great sages, he stayed happily there. Seated with Sītā in that hut thatched with leaves, the mighty-armed Śrī Rāma shone brightly like the moon accompanied with the constellation Citrā, and discussed various topics with his brother, Lakṣmaṇa. (3-4)

तदासीनस्य रामस्य कथासंसक्तचेतसः।
तं देशं राक्षसी काचिदाजगाम यदृच्छया॥ ५॥

While Śrī Rāma was seated there, his mind engrossed in talk, a certain ogress visited that region by chance. (5)

सा तु शूर्पणखा नाम दशग्रीवस्य रक्षसः।
भगिनी राममासाद्य ददर्श त्रिदशोपमम्॥ ६॥

Having arrived there, the aforesaid sister of the ogre Rāvaṇa, (who was endowed with ten heads), Śūrpaṇakhā (whose nails resembled a winnowing basket) beheld Śrī Rāma, who looked like a god. (6)

दीप्तास्यं च महाबाहुं पद्मपत्रायतेक्षणम्।
गजविक्रान्तगमनं जटामण्डलधारिणम्॥ ७॥
सुकुमारं महासत्त्वं पार्थिवव्यञ्जनान्वितम्।
राममिन्दीवरश्यामं कंदर्पसदृशप्रभम्॥ ८॥
बभूवेन्द्रोपमं दृष्ट्वा राक्षसी काममोहिता।
सुमुखं दुर्मुखी रामं वृत्तमध्यं महोदरी॥ ९॥
विशालाक्षं विरूपाक्षी सुकेशं ताम्रमूर्धजा।
प्रियरूपं विरूपा सा सुस्वरं भैरवस्वना॥ १०॥
तरुणं दारुणा वृद्धा दक्षिणं वामभाषिणी।
न्यायवृत्तं सुदुर्वृत्ता प्रियमप्रियदर्शना॥ ११॥
शरीरजसमाविष्टा राक्षसी राममब्रवीत्।
जटी तापसवेषेण सभार्यः शरचापधृक्॥ १२॥
आगतस्त्वमिमं देशं कथं राक्षससेवितम्।
किमागमनकृत्यं ते तत्त्वमाख्यातुमर्हसि॥ १३॥

Seeing Śrī Rāma with a radiant countenance, mighty arms, eyes large like the petals of a lotus, and a majestic gait like that of an elephant, wearing a rounded mass of matted hair, tender, yet possessed of extraordinary strength, endowed with the bodily marks of a monarch, cerulean like a blue lotus, having a splendour similar to that of Cupid and looking like Indra (the ruler of gods), the ogress got infatuated with love. Overcome with passion, the ogress, who had an ugly face, large belly, deformed eyes, coppery hair, was misshapen, had a frightful voice, was hard-hearted and aged, spoke adversely, was extremely vile of conduct and had a repelling aspect, spoke as follows to Śrī Rāma, who had a charming face, a slender waist, large eyes, beautiful locks, a pleasing aspect and a sweet voice, was youthful and candid, of right conduct and amiable : "Wearing matted locks and dressed in an ascetic garb, wielding a bow and arrows and accompanied with your wife, how have you come to this region frequented by ogres? What is the object of your visit? Be pleased to relate that." (7—13)

एवमुक्तस्तु राक्षस्या शूर्पणख्या परंतपः।
ऋजुबुद्धितया सर्वमाख्यातुमुपचक्रमे॥ १४॥

Thus spoken to by the ogress Śūrpaṇakhā, Śrī Rāma (the tormentor of foes) proceeded to narrate everything, possessed as he was of a guileless mind : (14)

आसीद् दशरथो नाम राजा त्रिदशविक्रमः।
तस्याहमग्रजः पुत्रो रामो नाम जनैः श्रुतः॥ १५॥

"There was a king named Daśaratha, possessing the prowess of gods. I am his eldest son, known among the people by the name of Rāma. (15)

भ्रातायं लक्ष्मणो नाम यवीयान् मामनुव्रतः।
इयं भार्या च वैदेही मम सीतेति विश्रुता॥ १६॥

"Here is my younger brother, Lakṣmaṇa by name, devoted to me, and here is my wife, the princess of Videha, known by the name of Sītā. (16)

नियोगात् तु नरेन्द्रस्य पितुर्मातुश्च यन्त्रितः।
धर्मार्थं धर्मकांक्षी च वनं वस्तुमिहागतः॥ १७॥

"Fettered by the command of my father, the king, and my mother (Kaikeyī), and seeking to discharge my sacred obligation to them and in order to practise virtue in the form of austerities, I have come to stay in this forest. (17)

त्वां तु वेदितुमिच्छामि कस्य त्वं कासि कस्य वा।
त्वं हि तावन्मनोज्ञाङ्गी राक्षसी प्रतिभासि मे॥ १८॥

"I, for my part, desire to know you. Whose daughter are you? What is your name and whose wife are you? Possessed

as you are of charming limbs, you appear to me to be an ogress (capable of assuming any form at will) on the face of it. (18)

इह वा किंनिमित्तं त्वमागता ब्रूहि तत्त्वतः।
साब्रवीद् वचनं श्रुत्वा राक्षसी मदनार्दिता॥ १९॥

"Tell me truly what for you have come here." Stricken with love to hear this, the ogress in question replied as follows : (19)

श्रूयतां राम तत्त्वार्थं वक्ष्यामि वचनं मम।
अहं शूर्पणखा नाम राक्षसी कामरूपिणी॥ २०॥

"Hear my word, O Rāma ! I shall give out to you the real truth. I am an ogress, Śūrpaṇakhā by name, and capable of assuming any form at will. (20)

अरण्यं विचरामीदमेका सर्वभयंकरा।
रावणो नाम मे भ्राता यदि ते श्रोत्रमागतः॥ २१॥

"Causing fear to all, I haunt this forest alone. I have a brother, Rāvaṇa by name; I wonder if his name has ever reached your ears. (21)

वीरो विश्रवसः पुत्रो यदि ते श्रोत्रमागतः।
प्रवृद्धनिद्रश्च सदा कुम्भकर्णो महाबलः॥ २२॥

"He is a valiant son of Viśravā, if you have ever heard of him. The very mighty Kumbhakarṇa too, who is given to excessive sleep, is my brother. (22)

विभीषणस्तु धर्मात्मा न तु राक्षसचेष्टितः।
प्रख्यातवीर्यौ च रणे भ्रातरौ खरदूषणौ॥ २३॥

"Vibhīṣaṇa, my third brother, for his part, is pious-minded; he has none of the activities of an ogre. Again, my other two brothers, Khara and Dūṣaṇa, are well-known for their valour on the battlefield. (23)

तानहं समतिक्रान्तां राम त्वापूर्वदर्शनात्।
समुपेतास्मि भावेन भर्तारं पुरुषोत्तमम्॥ २४॥

"I definitely surpass them all in point of valour, O Rāma ! Ever since I saw you for the first time, I have sought you, the foremost among men, as my husband in my mind. (24)

अहं प्रभावसम्पन्ना स्वच्छन्दबलगामिनी।
चिराय भव भर्ता मे सीतया किं करिष्यसि॥ २५॥

"I am richly endowed with power. I am able to range at will by dint of my strength. Therefore, be my husband for long. What can you hope to accomplish with Sītā as your partner? (25)

विकृता च विरूपा च न सेयं सदृशी तव।
अहमेवानुरूपा ते भार्यारूपेण पश्य माम्॥ २६॥

"Being deformed and ugly too, she is not worthy of you. I alone stand as a match for you. Look upon me as your wife. (26)

इमां विरूपामसतीं करालां निर्णतोदरीम्।
अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम्॥ २७॥

"Alongwith this brother of yours I shall devour this ugly, vile, hideous human lady with a sunken belly. (27)

ततः पर्वतशृङ्गाणि वनानि विविधानि च।
पश्यन् सह मया कामी दण्डकान् विचरिष्यसि॥ २८॥

"Then, beholding the peaks of mountains and forests of every description, you full of concupiscence will wander with me through the Daṇḍaka forest." (28)

इत्येवमुक्तः काकुत्स्थः प्रहस्य मदिरेक्षणाम्।
इदं वचनमारेभे वक्तुं वाक्यविशारदः॥ २९॥

Spoken to in these words and laughing heartily, Śrī Rāma (a scion of Kakutstha), who was an adept in expression, proceeded to reply as follows to that woman with love-intoxicated eyes : (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Lakṣmaṇa lops the nose and ears of Śūrpaṇakhā

तां तु शूर्पणखां रामः कामपाशावपाशिताम्।
स्वेच्छया श्लक्ष्णया वाचा स्मितपूर्वमथाब्रवीत्॥ १॥

To the aforesaid Śūrpaṇakhā, bound by the cords of love, Śrī Rāma then spoke with a smile in sweet words as follows according to his own liking : (1)

कृतदारोऽस्मि भवति भार्येयं दयिता मम।
त्वद्विधानां तु नारीणां सुदुःखा ससपत्नता॥ २॥

"O lady, I am already married. Here is my beloved wife. For ladies like you the presence of a co-wife is most painful. (2)

अनुजस्त्वेष मे भ्राता शीलवान् प्रियदर्शनः।
श्रीमानकृतदारश्च लक्ष्मणो नाम वीर्यवान्॥ ३॥

"Of course, here is my younger brother, Lakṣmaṇa by name, of good conduct, lovely to look at, glorious and brave and has not got a wife with him. (3)

अपूर्वी भार्यया चार्थी तरुणः प्रियदर्शनः।
अनुरूपश्च ते भर्ता रूपस्यास्य भविष्यति॥ ४॥

"He is possessed of unique qualities, young and pleasing of aspect, and will prove to be a husband worthy of this comely form of yours if he seeks to obtain a wife. (4)

एनं भज विशालाक्षि भर्तारं भ्रातरं मम।
असपत्ना वरारोहे मेरुमर्कप्रभा यथा॥ ५॥

"Accept this brother of mine as your husband, O large eyed and charming lady, without a rival even as sunlight woos Mount Meru." (5)

इति रामेण सा प्रोक्ता राक्षसी काममोहिता।
विसृज्य रामं सहसा ततो लक्ष्मणमब्रवीत्॥ ६॥

Leaving Rāma, when spoken to in these words by Śrī Rāma, the aforesaid ogress, infatuated as she was through love, suddenly spoke to Lakṣmaṇa as follows : (6)

अस्य रूपस्य ते युक्ता भार्याहं वरवर्णिनी।
मया सह सुखं सर्वान् दण्डकान् विचरिष्यसि॥ ७॥

"Possessing as I do an excellent complexion, I shall be a wife worthy of this comely form of yours. You will happily wander through the entire range of the Daṇḍaka forest with me." (7)

एवमुक्तस्तु सौमित्री राक्षस्या वाक्यकोविदः।
ततः शूर्पनखीं स्मित्वा लक्ष्मणो युक्तमब्रवीत्॥ ८॥

Spoken to in these words by the ogress, Lakṣmaṇa, the son of Sumitrā, who was an adept in expression, smilingly made the following just reply to Śūrpaṇakhā : (8)

कथं दासस्य मे दासी भार्या भवितुमिच्छसि।
सोऽहमार्येण परवान् भ्रात्रा कमलवर्णिनि॥ ९॥

"How do you seek to turn a maid-servant by becoming a wife to me, a slave, possessing as you do the hue of a red lotus? I am only dependent on my worthy brother. (9)

समृद्धार्थस्य सिद्धार्था मुदितामलवर्णिनी।
आर्यस्य त्वं विशालाक्षि भार्या भव यवीयसी॥ १०॥

"Become you, O large-eyed lady, a happy younger wife of spotless complexion of my elder brother, who is fully endowed with all riches, and be accomplished of purpose thereby. (10)

एतां विरूपामसतीं करालां निर्णतोदरीम्।
भार्यां वृद्धां परित्यज्य त्वामेवैष भजिष्यति॥ ११॥

"Giving up for good this deformed, vile, hideous and aged wife with a sunken belly, he will accept you alone. (11)

को हि रूपमिदं श्रेष्ठं संत्यज्य वरवर्णिनि।
मानुषीषु वरारोहे कुर्याद् भावं विचक्षणः॥ १२॥

"Abandoning this excellent form of yours, what wise man indeed would fasten his love

on human ladies, O charming lady with an excellent complexion?" (12)

इति सा लक्ष्मणेनोक्ता कराला निर्णतोदरी।
मन्यते तद्वचः सत्यं परिहासाविचक्षणा॥ १३॥

Spoken to in these words by Lakṣmaṇa, that hideous woman with a prominent belly, who was too naive to catch the jest, took his words to be true. (13)

सा रामं पर्णशालायामुपविष्टं परंतपम्।
सीतया सह दुर्धर्षमब्रवीत् काममोहिता॥ १४॥

Infatuated through love, she spoke once more to Rāma, the tormentor of his foes, who was hard to overpower, and was sitting in the hut thatched with leaves in the company of Sītā: (14)

इमां विरूपामसतीं करालां निर्णतोदरीम्।
वृद्धां भार्यामवष्टभ्य न मां त्वं बहु मन्यसे॥ १५॥

"Clinging to this old, deformed, vile, hideous and aged wife with a sunken belly, you do not make much of me. (15)

अद्येमां भक्षयिष्यामि पश्यतस्तव मानुषीम्।
त्वया सह चरिष्यामि निःसपत्ना यथासुखम्॥ १६॥

"Today I shall devour this human lady even while you are looking on. Having been rid of a rival, I shall roam with you at ease." (16)

इत्युक्त्वा मृगशावाक्षीमलातसदृशेक्षणा।
अभ्यगच्छत् सुसंक्रुद्धा महोल्का रोहिणीमिव॥ १७॥

Saying so, the woman, whose eyes shone like live embers, highly enraged as she was, rushed upon the fawn-eyed Sītā, even as a large meteor would descend on the constellation known by the name of Rohiṇī. (17)

तां मृत्युपाशप्रतिमामापतन्तीं महाबलः।
विगृह्य रामः कुपितस्ततो लक्ष्मणमब्रवीत्॥ १८॥

Checking by his very menacing sound the woman, who was rushing towards Sītā like the noose of Death, Śrī Rāma, who was possessed of extraordinary might, now angrily said to Lakṣmaṇa : (18)

क्रूरैरनार्यैः सौमित्रे परिहासः कथंचन।
न कार्यः पश्य वैदेहीं कथंचित् सौम्य जीवतीम्॥ १९॥

"You should in no case jest, O son of Sumitrā, with cruel and unworthy people. See the princess of Videha surviving with great difficulty (having narrowly escaped being devoured by the ogress), O gentle brother ! (19)

इमां विरूपामसतीमतिमत्तां महोदरीम्।
राक्षसीं पुरुषव्याघ्र विरूपयितुमर्हसि॥ २०॥

"You ought to mutilate, O tiger among men, this ugly, vile, highly wanton and big-bellied woman." (20)

इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पश्यतः।
उद्धृत्य खड्गं चिच्छेद कर्णनासे महाबलः॥ २१॥

Drawing his sword, when spoken to in these words, the angry Lakṣmaṇa, who was possessed of great might, lopped off her ears and nose while Śrī Rāma looked on. (21)

निकृत्तकर्णनासा तु विस्वरं सा विनद्य च।
यथागतं प्रदुद्राव घोरा शूर्पणखा वनम्॥ २२॥

With her ears and nose severed, that fierce Śūrpaṇakhā for her part ran away into the forest, as she had come, yelling dissonantly. (22)

सा विरूपा महाघोरा राक्षसी शोणितोक्षिता।
ननाद विविधान् नादान् यथा प्रावृषि तोयदः॥ २३॥

Bathed in blood, that ugly and extraordinarily fierce ogress roared in various ways like a cloud in the monsoon. (23)

सा विक्षरन्ती रुधिरं बहुधा घोरदर्शना।
प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम्॥ २४॥

Dropping profusely blood on the way, raising her arms and roaring in various ways, that woman of fierce looks entered the heart of the great forest. (24)

ततस्तु सा राक्षससङ्घसंवृतं
खरं जनस्थानगतं विरूपिता।
उपेत्य तं भ्रातरमुग्रतेजसं
पपात भूमौ गगनाद् यथाशनिः॥ २५॥

Then, approaching her notorious brother, Khara of terrific energy, who lived in Janasthāna, surrounded by a multitude of ogres, that mutilated woman then dropped down on the ground like a bolt from the blue. (25)

ततः सभार्यं भयमोहमूर्च्छिता
सलक्ष्मणं राघवमागतं वनम्।
विरूपणं चात्मनि शोणितोक्षिता
शशंस सर्वं भगिनी खरस्य सा॥ २६॥

Overcome with a swoon through fear and drenched in blood, that sister of Khara then told him everything about Rāghava having arrived in the forest with his wife and Lakṣmaṇa and of her own mutilation. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Khara sends fourteen ogres with her for despatching Rāma

तां तथा पतितां दृष्ट्वा विरूपां शोणितोक्षिताम्।
भगिनीं क्रोधसंतप्तः खरः पप्रच्छ राक्षसः॥ १॥

Inflamed with anger to see his aforesaid sister fallen as she had done, mutilated and drenched in blood, the ogre Khara said : (1)

उत्तिष्ठ तावदाख्याहि प्रमोहं जहि सम्भ्रमम्।
व्यक्तमाख्याहि केन त्वमेवंरूपा विरूपिता॥ २॥

"Get up, shake off your unconsciousness and fear and point out explicitly by whom you have been mutilated in this way. (2)

कः कृष्णसर्पमासीनमाशीविषमनागसम्।
तुदत्यभिसमापन्नमङ्गुल्यग्रेण लीलया॥ ३॥

"Who has hit in sport with the tip of his finger a poisonous black serpent arrived in front and sitting harmlessly: (3)

कालपाशं समासज्य कण्ठे मोहान्न बुध्यते।
यस्त्वामद्य समासाद्य पीतवान् विषमुत्तमम्॥ ४॥

"He who having assailed you has drunk up a most effective poison (in the form of mutilating you) is not conscious of his having fastened the noose of Death round his neck. (4)

बलविक्रमसम्पन्ना कामगा कामरूपिणी।
इमामवस्थां नीता त्वं केनान्तकसमागता॥ ५॥

"By whom were you approached and reduced to this state—you, who are richly endowed with strength and prowess, nay, moving at will, are capable of assuming any form you like and are a compeer of Death? (5)

देवगन्धर्वभूतानामृषीणां च महात्मनाम्।
कोऽयमेवं महावीर्यस्त्वां विरूपां चकार ह॥ ६॥

"Possessed of extraordinary prowess among gods, Gandharvas (celestial musicians) and high-souled seers of Vedic Mantras, who is it that has actually mutilated you thus? (6)

नहि पश्याम्यहं लोके यः कुर्यान्मम विप्रियम्।
अमरेषु सहस्राक्षं महेन्द्रं पाकशासनम्॥ ७॥

"Really I do not perceive in the world anyone who dare give offence to me—not even the mighty Indra, the thousand-eyed tamer of the demon Pāka. (7)

अद्याहं मार्गणैः प्राणानादास्ये जीवितान्तगैः।
सलिले क्षीरमासक्तं निष्पिबन्निव सारसः॥ ८॥

"Today I shall take the offender's life with my deadly arrows, even as a swan drains off the milk mixed up in water, while heartily drinking it. (8)

निहतस्य मया संख्ये शरसंकृत्तमर्मणः।
सफेनं रुधिरं कस्य मेदिनी पातुमिच्छति॥ ९॥

"Whose foaming blood does the earth seek to suck when he has been slain by me on the battlefield, his vital parts having been cut through with my arrows? (9)

कस्य पत्ररथाः कायान्मांसमुत्कृत्य संगताः।
प्रहृष्टा भक्षयिष्यन्ति निहतस्य मया रणे॥ १०॥

"Whose flesh will the birds, come together, most delightedly swallow tearing it off from his body when he has been killed by me on the battlefield? (10)

तं न देवा न गन्धर्वा न पिशाचा न राक्षसाः।
मयापकृष्टं कृपणं शक्तास्त्रातुं महाहवे॥ ११॥

"Neither gods nor Gandharvas, nor fiends nor ogres shall be able to save the wretch dragged by me on the battlefield. (11)

उपलभ्य शनैः संज्ञां तं मे शंसितुमर्हसि।
येन त्वं दुर्विनीतेन वने विक्रम्य निर्जिता॥ १२॥

"Gradually recovering consciousness, please tell me the name of the unruly fellow by whom you were assailed and subdued in the forest." (12)

इति भ्रातुर्वचः श्रुत्वा क्रुद्धस्य च विशेषतः।
ततः शूर्पणखा वाक्यं सबाष्पमिदमब्रवीत्॥ १३॥

Hearing these words of her brother, Khara, especially when he was seized with fury, Śūrpaṇakhā now made the following reply with tears in her eyes: (13)

तरुणौ रूपसम्पन्नौ सुकुमारौ महाबलौ।
पुण्डरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ॥ १४॥
फलमूलाशनौ दान्तौ तापसौ ब्रह्मचारिणौ।
पुत्रौ दशरथस्यास्तां भ्रातरौ रामलक्ष्मणौ॥ १५॥

"Young and richly endowed with comeliness, tender yet possessed of extraordinary might, having large lotus-like eyes and clad in the bark of trees and black antelope skin, living on fruits and roots, self-controlled, practising austerities and continence, there are two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha. (14-15)

गन्धर्वराजप्रतिमौ पार्थिवव्यञ्जनान्वितौ।
देवौ वा दानवावेतौ न तर्कयितुमुत्सहे॥ १६॥

"They look like the king of Gandharvas and are endowed with the bodily marks of kings. I am unable to guess whether they are gods or demons. (16)

तरुणी रूपसम्पन्ना सर्वाभरणभूषिता।
दृष्टा तत्र मया नारी तयोर्मध्ये सुमध्यमा॥ १७॥

"In their midst was seen by me there a young lady with a slender waist, richly endowed with bodily charm and adorned with all kinds of ornaments. (17)

ताभ्यामुभाभ्यां सम्भूय प्रमदामधिकृत्य ताम्।
इमामवस्थां नीताहं यथानाथासती तथा॥ १८॥

"I was reduced to this plight by both the aforesaid brothers together on account of that young lady, in the same way as an unprotected and vile woman would be. (18)

तस्याश्चानृजुवृत्तायास्तयोश्च हतयोरहम्।
सफेनं पातुमिच्छामि रुधिरं रणमूर्धनि॥ १९॥

"I long to drink the foaming blood of that woman of crooked ways as well as of those two brothers, killed in the van of a combat. (19)

एष मे प्रथमः कामः कृतस्तत्र त्वया भवेत्।
तस्यास्तयोश्च रुधिरं पिबेयमहमाहवे॥ २०॥

"This foremost desire of mine may be accomplished by you there, viz., that I may drink on the battlefield the blood of that lady as well as of those two brothers." (20)

इति तस्यां ब्रुवाणायां चतुर्दश महाबलान्।
व्यादिदेश खरः क्रुद्धो राक्षसानन्तकोपमान्॥ २१॥

Even while she was speaking thus, the infuriated Khara commanded (as follows) fourteen ogres, who were possessed

of extraordinary might and resembled Death : (21)

मानुषौ शस्त्रसम्पन्नौ चीरकृष्णाजिनाम्बरौ।
प्रविष्टौ दण्डकारण्यं घोरं प्रमदया सह॥ २२॥

"Two human beings, fully equipped with arms, clad in bark and black antelope skin, and accompanied by a young woman, have entered the frightful Daṇḍaka forest. (22)

तौ हत्वा तां च दुर्वृत्तामुपावर्तितुमर्हथ।
इयं च भगिनी तेषां रुधिरं मम पास्यति॥ २३॥

"Having made short work of the two brothers, you should also kill that vile woman. This sister of mine will drink their blood. (23)

मनोरथोऽयमिष्टोऽस्या भगिन्या मम राक्षसाः।
शीघ्रं सम्पाद्यतां गत्वा तौ प्रमथ्य स्वतेजसा॥ २४॥

"Proceeding quickly and killing those two brothers with your own might, accomplish this cherished longing of this sister of mine, O ogres ! (24)

युष्माभिर्निहतौ दृष्ट्वा तावुभौ भ्रातरौ रणे।
इयं प्रहृष्टा मुदिता रुधिरं युधि पास्यति॥ २५॥

"Highly delighted to see those two brothers killed on the battlefield by you, this lady will drink their blood on the battlefield with joy." (25)

इति प्रतिसमादिष्टा राक्षसास्ते चतुर्दश।
तत्र जग्मुस्तया सार्धं घना वातेरिता इव॥ २६॥

Commanded in these words by Khara, those fourteen ogres went there with her like clouds driven by a blast. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Rāma kills the fourteen ogres

ततः शूर्पणखा घोरा राघवाश्रममागता।
राक्षसानाचचक्षे तौ भ्रातरौ सह सीतया॥ १॥

Having reached the hermitage of Rāghava, the dreadful Śūrpaṇakhā then pointed out to the ogres the two brothers with Sītā. (1)

ते रामं पर्णशालायामुपविष्टं महाबलम्।
ददृशुः सीतया सार्धं लक्ष्मणेनापि सेवितम्॥ २॥

They saw the exceptionally mighty Śrī Rāma seated with Sītā in his hut thatched with leaves and waited upon by Lakṣmaṇa. (2)

तां दृष्ट्वा राघवः श्रीमानागतांस्तांश्च राक्षसान्।
अब्रवीद् भ्रातरं रामो लक्ष्मणं दीप्ततेजसम्॥ ३॥

Seeing her as well as those ogres come, the glorious Rāma, a scion of Raghu, said to his brother, Lakṣmaṇa of resplendent lustre: (3)

मुहूर्तं भव सौमित्रे सीतायाः प्रत्यनन्तरः।
इमानस्या वधिष्यामि पदवीमागतानिह॥ ४॥

"Remain, O son of Sumitrā, by the side of Sītā for a while. I shall make short work of these ogres, who have come here to back the ogress". (4)

वाक्यमेतत् ततः श्रुत्वा रामस्य विदितात्मनः।
तथेति लक्ष्मणो वाक्यं राघवस्य प्रपूजयन्॥ ५॥

Hearing these words of Rāma, the knower of his own Self, and bowing his head to the utterance of Rāghava, Lakṣmaṇa said 'Amen !' (5)

राघवोऽपि महच्चापं चामीकरविभूषितम्।
चकार सज्यं धर्मात्मा तानि रक्षांसि चाब्रवीत्॥ ६॥

The pious-minded Rāghava too strung his mighty bow ornamented with gold and said to those ogres : (6)

पुत्रौ दशरथस्यावां भ्रातरौ रामलक्ष्मणौ।
प्रविष्टौ सीतया सार्धं दुश्चरं दण्डकावनम्॥ ७॥

"We two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha, have entered with Sītā the forest of Daṇḍaka, which is difficult to pass through. (7)

फलमूलाशनौ दान्तौ तापसौ ब्रह्मचारिणौ।
वसन्तौ दण्डकारण्ये किमर्थमुपहिंसथ॥ ८॥

"Why do you seek to injure us, who subsist on fruits and roots, are self-disciplined, practise austerities and continence and are living in the Daṇḍaka forest? (8)

युष्मान् पापात्मकान् हन्तुं विप्रकारान् महाहवे।
ऋषीणां तु नियोगेन सम्प्राप्तः सशरासनः॥ ९॥

"Armed with a bow, I for my part have duly come here at the behest of sages to kill in a major conflict you, whose mind is given to sin and who have offended against the sages. (9)

तिष्ठतैवात्र संतुष्टा नोपवर्तितुमर्हथ।
यदि प्राणैरिहार्थो वो निवर्तध्वं निशाचराः॥ १०॥

"Halt where you stand, if you love war and you should not run away. If, however, you love your life, go back, O night-stalkers !" (10)

तस्य तद् वचनं श्रुत्वा राक्षसास्ते चतुर्दश।
ऊचुर्वाचं सुसंक्रुद्धा ब्रह्मघ्नाः शूलपाणयः॥ ११॥
संरक्तनयना घोरा रामं संरक्तलोचनम्।
परुषा मधुराभाषं हृष्टा दृष्टपराक्रमम्॥ १२॥

Highly enraged and delighted (at the same time) to hear the aforesaid challenge of Śrī Rāma, those fourteen dreadful ogres, the slayers of Brāhmaṇas, who were armed with lances and had bloodshot eyes, spoke harshly as follows to Rāma, who had naturally deep red eyes, who always spoke sweet words and whose prowess had been seen by them : (11-12)

क्रोधमुत्पाद्य नो भर्तुः खरस्य सुमहात्मनः।
त्वमेव हास्यसे प्राणान् सद्योऽस्माभिर्हतो युधि॥ १३॥

"Having provoked the anger of our extremely high-souled master, Khara, you will surely give up your ghost in no time, when struck by us on the battlefield. (13)

का हि ते शक्तिरेकस्य बहूनां रणमूर्धनि।
अस्माकमग्रतः स्थातुं किं पुनर्योद्धुमाहवे॥ १४॥

"Indeed what power have you to stand single-handed in front of us, who are so many, in the van of a fight, much less to give fight in a battle? (14)

एभिर्बाहुप्रयुक्तैश्च परिघैः शूलपट्टिशैः।
प्राणांस्त्यक्ष्यसि वीर्यं च धनुश्च करपीडितम्॥ १५॥

"Under the pressure of these iron clubs, darts and Paṭṭiśas (a kind of sharp-edged sword) hurled by our arms, you will give up the ghost, your valour too as well as the bow pressed in your hands." (15)

इत्येवमुक्त्वा संरब्धा राक्षसास्ते चतुर्दश।
उद्यतायुधनिस्त्रिंशा राममेवाभिदुद्रुवुः॥ १६॥

Saying so, those fourteen ogres ran in their zeal towards Rāma alone, their weapons, including swords, uplifted. (16)

चिक्षिपुस्तानि शूलानि राघवं प्रति दुर्जयम्।
तानि शूलानि काकुत्स्थः समस्तानि चतुर्दश॥ १७॥
तावद्भिरेव चिच्छेद शरैः काञ्चनभूषितैः।
ततः पश्चान्महातेजा नाराचान् सूर्यसंनिभान्॥ १८॥
जग्राह परमक्रुद्धश्चतुर्दश शिलाशितान्।
गृहीत्वा धनुरायम्य लक्ष्यानुद्दिश्य राक्षसान्॥ १९॥
मुमोच राघवो बाणान् वज्रानिव शतक्रतुः।
ते भित्त्वा रक्षसां वेगाद् वक्षांसि रुधिरप्लुताः॥ २०॥
विनिष्पेतुस्तदा भूमौ वल्मीकादिव पन्नगाः।
तैर्भग्नहृदया भूमौ छिन्नमूला इव द्रुमाः॥ २१॥
निपेतुः शोणितस्नाता विकृता विगतासवः।
तान् भूमौ पतितान् दृष्ट्वा राक्षसी क्रोधमूर्छिता॥ २२॥
उपगम्य खरं सा तु किंचित्संशुष्कशोणिता।
पपात पुनरेवार्ता सनिर्यासेव वल्लरी॥ २३॥

They threw those darts at Rāghava, who was difficult to conquer. Kākutstha cut

down all those fourteen darts with as many arrows decked with gold. Possessed of tremendous energy and highly enraged, Śrī Rāma after that took out fourteen pointless arrows sharpened on a stone and shining brightly as the sun and, stretching his bow, discharged the arrows aiming them at the ogres as the target, as Indra would hurl thunderbolts. Having pierced the chests of the ogres and being soaked in blood, they then dashed against the ground like serpents rushing out of an ant-hill. With their hearts rent by them, and bathed in blood, the ogres fell down on the ground, maimed and dead, like uprooted trees. Blinded with rage to see them fallen on the ground and approaching Khara, that ogress, for her part, the blood on her person having now somewhat dried up, once again fell agonized like a climber with resin sticking to it. (17—23)

भ्रातुः समीपे शोकार्ता ससर्ज निनदं महत्।
सस्वरं मुमुचे बाष्पं विवर्णवदना तदा॥ २४॥
निपातितान् प्रेक्ष्य रणे तु राक्षसान्
प्रधाविता शूर्पणखा पुनस्ततः।
वधं च तेषां निखिलेन रक्षसां
शशंस सर्वं भगिनी खरस्य सा॥ २५॥

Palefaced and stricken with grief, she raised a great alarm in the presence of her brother and shed tears accompanied with sobs. On seeing the ogres killed in battle, Śūrpaṇakhā for her part darted once more from that place and the said sister of Khara reported to him the wholesale destruction of all those ogres and everything connected with it. (24-25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Śūrpaṇakhā again goes to Khara

स पुनः पतितां दृष्ट्वा क्रोधाच्छूर्पणखां पुनः।
उवाच व्यक्तया वाचा तामनर्थार्थमागताम्॥ १॥

Seeing Śūrpaṇakhā, who had come to bring disaster to her brothers' family in her wake, fallen again, Khara spoke to her once more in anger in the following clear words : (1)

मया त्विदानीं शूरास्ते राक्षसाः पिशिताशनाः।
त्वत्प्रियार्थं विनिर्दिष्टाः किमर्थं रुद्यते पुनः॥ २॥

"Those brave flesh-eating ogres have just now been despatched by me to oblige you. Why are you crying again? (2)

भक्ताश्चैवानुरक्ताश्च हिताश्च मम नित्यशः।
हन्यमाना न हन्यन्ते न न कुर्युर्वचो मम॥ ३॥

"They are devoted to me, attached to me and are ever friendly to me. They cannot be killed even though being attacked; nor is it possible that they will fail to do my bidding. (3)

किमेतच्छ्रोतुमिच्छामि कारणं यत्कृते पुनः।
हा नाथेति विनर्दन्ती सर्पवच्चेष्टसे क्षितौ॥ ४॥

"What is the reason on account of which you are tossing about on the ground like a serpent again, crying 'O lord !' I wish to hear this. (4)

अनाथवद् विलपसि किं नु नाथे मयि स्थिते।
उत्तिष्ठोत्तिष्ठ मा मैवं वैक्लव्यं त्यज्यतामिति॥ ५॥

"With me standing as your protector, why on earth should you wail like a forlorn

creature? Get up. Rise. Don't, don't behave like this. Cease to be unnerved." (5)

इत्येवमुक्ता दुर्धर्षा खरेण परिसान्त्विता।
विमृज्य नयने सास्त्रे खरं भ्रातरमब्रवीत्॥ ६॥

Feeling comforted in everyway when spoken to in these words by Khara, and rubbing her tearful eyes, the ogress (who was hard to placate) replied as follows to her brother Khara : (6)

अस्मीदानीमहं प्राप्ता हतश्रवणनासिका।
शोणितौघपरिक्लिन्ना त्वया च परिसान्त्विता॥ ७॥

"I called on you a little while ago with my ears and nose lopped off, drenched in a stream of blood, and was fully consoled by you. (7)

प्रेषिताश्च त्वया शूरा राक्षसास्ते चतुर्दश।
निहन्तुं राघवं घोरं मत्प्रियार्थं सलक्ष्मणम्॥ ८॥

"Nay, in order to make short work of the terrible Rāma, a scion of Raghu, with Lakṣmaṇa, his younger brother, and thereby to please me, those fourteen valiant ogres were despatched by you. (8)

ते तु रामेण सामर्षाः शूलपट्टिशपाणयः।
समरे निहताः सर्वे सायकैर्मर्मभेदिभिः॥ ९॥

"Though full of indignation and armed with darts and Paṭṭiśas, they were all, however, killed in battle by Rāma with arrows piercing the vital parts. (9)

तान् भूमौ पतितान् दृष्ट्वा क्षणेनैव महाजवान्।
रामस्य च महत्कर्म महांस्त्रासोऽभवन्मम॥ १०॥

"Ever since I saw those ogres of great impetuosity fallen in an instant and witnessing the extraordinary exploit of Rāma, a great fear has seized me. (10)

सास्मि भीता समुद्विग्ना विषण्णा च निशाचर।
शरणं त्वां पुनः प्राप्ता सर्वतो भयदर्शिनी॥ ११॥

"Dismayed, highly perturbed and dejected, and seeing fear on all sides, O night-stalker, I have sought you as my protector once more. (11)

विषादनक्राध्युषिते परित्रासोर्मिमालिनि।
किं मां न त्रायसे मग्नां विपुले शोकसागरे॥ १२॥

"Why do you not rescue me, drowned as I am in a vast ocean of grief, infested with the crocodile of dejection and rough with billows of terror? (12)

एते च निहता भूमौ रामेण निशितैः शरैः।
ये च मे पदवीं प्राप्ता राक्षसाः पिशिताशनाः॥ १३॥

"And those flesh-eating ogres who followed me are lying on the ground, killed by Rāma with exceptionally sharp arrows. (13)

मयि ते यद्यनुक्रोशो यदि रक्षःसु तेषु च।
रामेण यदि शक्तिस्ते तेजो वास्ति निशाचर॥ १४॥
दण्डकारण्यनिलयं जहि राक्षसकण्टकम्।
यदि राममित्रघ्नं न त्वमद्य वधिष्यसि॥ १५॥
तव चैवाग्रतः प्राणांस्त्यक्ष्यामि निरपत्रपा।
बुद्ध्याहमनुपश्यामि न त्वं रामस्य संयुगे॥ १६॥
स्थातुं प्रतिमुखे शक्तः सबलोऽपि महारणे।
शूरमानी न शूरस्त्वं मिथ्यारोपितविक्रमः॥ १७॥

"If you have compassion for me and if you have mercy for those ogres, nay, if you have power or prowess to contend with Rāma, O prowler of the night, make short work of that thorn in the side of the ogres, who has taken up his abode in the Daṇḍaka forest. If, however, you do not kill Rāma, the slayer of his foes, today, I shall give up the ghost, already divested as I am of my honour (in the shape of my mutilated nose and ears). I can vividly see with the eye of my intuition that, even though followed by your army on the battlefield, you cannot stand in front of Rāma in a major combat. Even though you account yourself to be brave, you are not really valiant; you have falsely assumed that you are brave. (14—17)

अपयाहि जनस्थानात् त्वरितः सहबान्धवः।
जहि त्वं समरे मूढान्यथा तु कुलपांसन॥ १८॥
मानुषौ तौ न शक्नोषि हन्तुं वै रामलक्ष्मणौ।
निःसत्त्वस्याल्पवीर्यस्य वासस्ते कीदृशस्त्विह॥ १९॥

"Kill the two princes in a combat, or get away quickly with your kinsmen from Janasthāna, O fool ! If, on the other hand, O disgrace of your race, you cannot really dispose of those two human beings, Rāma and Lakṣmaṇa, how shameful indeed is your residence in this forest, lacking in strength and scanty of valour, as you are! (18-19)

रामतेजोऽभिभूतो हि त्वं क्षिप्रं विनशिष्यसि।
स हि तेजःसमायुक्तो रामो दशरथात्मजः॥ २०॥
भ्राता चास्य महावीर्यो येन चास्मि विरूपिता।
एवं विलप्य बहुशो राक्षसी प्रदरोदरी॥ २१॥
भ्रातुः समीपे शोकार्ता नष्टसंज्ञा बभूव ह।
कराभ्यामुदरं हत्वा रुरोद भृशदुःखिता॥ २२॥

"Humbled by his energy, you will surely perish in no time. Richly endowed with energy is the aforesaid Rāma, son of Daśaratha, as also his brother, possessed of extraordinary prowess, by whom I stand mutilated." Wailing in many ways as above, the ogress of sunken belly fell unconscious beside her brother, stricken with grief, so the tradition goes; and, beating her belly with her hands, highly afflicted as she was, burst into tears. (20—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Khara and Dūṣaṇa march towards Pañcavaṭī with an army of fourteen thousand ogres

एवमाधर्षितः शूरः शूर्पणख्या खरस्ततः।
उवाच रक्षसां मध्ये खरः खरतरं वचः॥ १॥

Thus reproached by Śūrpaṇakhā, the valiant and cruel Khara then uttered the following very sharp words in the midst of other ogres: (1)

तवापमानप्रभवः क्रोधोऽयमतुलो मम।
न शक्यते धारयितुं लवणाम्भ इवोल्बणम्॥ २॥

"This immeasurable anger of mine, arising from your insult, cannot be held in check like a powerful wave of the ocean. (2)

न रामं गणये वीर्यान्मानुषं क्षीणजीवितम्।
आत्मदुश्चरितैः प्राणान् हतो योऽद्य विमोक्ष्यते॥ ३॥

"By virtue of my prowess I hold of no account the human Rāma, whose life is already worn away and who will be deprived of his life today, being killed by his own misdeeds. (3)

बाष्पः संधार्यतामेष सम्भ्रमश्च विमुच्यताम्।
अहं रामं सह भ्रात्रा नयामि यमसादनम्॥ ४॥

"Restrain these tears and completely shed your fear. I am despatching Rāma with his brother to the abode of Yama. (4)

परश्वधहतस्याद्य मन्दप्राणस्य भूतले।
रामस्य रुधिरं रक्तमुष्णं पास्यसि राक्षसि॥ ५॥

"O ogress, you will drink today the red and hot blood of Rāma fallen on the ground, struck dead with my axe." (5)

सम्प्रहृष्टा वचः श्रुत्वा खरस्य वदनाच्च्युतम्।
प्रशशंस पुनर्मौर्ख्याद् भ्रातरं रक्षसां वरम्॥ ६॥

Extremely delighted to hear the words fallen from the lips of Khara, she once again extolled in her folly her brother, a giant among ogres. (6)

तया परुषितः पूर्वं पुनरेव प्रशंसितः।
अब्रवीद् दूषणं नाम खरः सेनापतिं तदा॥ ७॥

Snubbed in the first instance and then definitely praised by her, Khara now commanded his general, Dūṣaṇa by name in the following words : (7)

चतुर्दश सहस्राणि मम चित्तानुवर्तिनाम्।
रक्षसां भीमवेगानां समरेष्वनिवर्तिनाम्॥ ८॥
नीलजीमूतवर्णानां लोकहिंसाविहारिणाम्।
सर्वोद्योगमुदीर्णानां रक्षसां सौम्य कारय॥ ९॥

"O gentle one, get all the fourteen thousand ogres who follow my mind, who are possessed of terrible impetuosity, who never restreat from the fields of battle, who possess the hue of dark blue clouds, who divert themselves by indulging in carnage and are full of martial zeal, to exert in every way for war. (8-9)

उपस्थापय मे क्षिप्रं रथं सौम्य धनूंषि च।
शरांश्च चित्रान् खड्गांश्च शक्तीश्च विविधाः शिताः॥ १०॥

"Place before me quickly my chariot and bows, as well as my arrows, swords of diverse kinds and various sharp javelins, O gentle one ! (10)

अग्रे निर्यातुमिच्छामि पौलस्त्यानां महात्मनाम्।
वधार्थं दुर्विनीतस्य रामस्य रणकोविद॥ ११॥

"I wish to march at the head of the high-souled Paulastyas (ogres claiming their descent from Sage Pulastya) for the destruction of the haughty Rāma, O brother skilled in warfare !" (11)

इति तस्य ब्रुवाणस्य सूर्यवर्णं महारथम्।
सदश्वैः शबलैर्युक्तमाचचक्षेऽथ दूषणः॥ १२॥

"Even while he was speaking as aforesaid, Dūṣaṇa presently announced to Khara the arrival of a huge chariot shining like the sun and drawn by excellent spotted horses. (12)

तं मेरुशिखराकारं तप्तकाञ्चनभूषणम्।
हेमचक्रमसम्बाधं वैदूर्यमयकूबरम्॥ १३॥
मत्स्यैः पुष्पैर्द्रुमैः शैलैश्चन्द्रसूर्यैश्च काञ्चनैः।
माङ्गल्यैः पक्षिसङ्घैश्च ताराभिश्च समावृतम्॥ १४॥
ध्वजनिस्त्रिंशसम्पन्नं किंकिणीवरभूषितम्।
सदश्वयुक्तं सोऽमर्षादारुरोह खरस्तदा॥ १५॥

The celebrated Khara then indignantly ascended the aforesaid spacious chariot, resembling a peak of Mount Meru, decked with refined gold, furnished with golden wheels and a pole of cat's-eye jewels, and encompassed with decorative golden figures of alligators, flowers, trees, mountains, moons and suns, flocks of birds and stars, furnished with ensigns and swords etc., decorated with excellent small bells and drawn by high breed horses. (13—15)

खरस्तु तन्महत्सैन्यं रथचर्मायुधध्वजम्।
निर्यातेत्यब्रवीत् प्रेक्ष्य दूषणः सर्वराक्षसान्॥ १६॥

Keenly observing that mighty army equipped with chariots, shields, weapons and ensigns, Khara and Dūṣaṇa charged all the ogres to advance. (16)

ततस्तद् राक्षसं सैन्यं घोरचर्मायुधध्वजम्।
निर्जगाम जनस्थानान्महानादं महाजवम्॥ १७॥

Then that army of ogres, equipped with dreadful shields, weapons and ensigns, sallied forth from Janasthāna with a loud noise and great onrush. (17)

मुद्गरैः पट्टिशैः शूलैः सुतीक्ष्णैश्च परश्वधैः।
खड्गैश्चक्रैश्च हस्तस्थैर्भ्राजमानैः सतोमरैः॥ १८॥
शक्तिभिः परिघैर्घोरैरतिमात्रैश्च कार्मुकैः।
गदासिमुसलैर्वज्रैर्गृहीतैर्भीमदर्शनैः॥ १९॥
राक्षसानां सुघोराणां सहस्राणि चतुर्दश।
निर्यातानि जनस्थानात् खरचित्तानुवर्तिनाम्॥ २०॥

With clubs, Paṭṭiśas, darts, exceptionally sharp axes, glittering swords, discuses held in their hands alongwith iron clubs and also with javelins, fearful clubs tipped with iron and huge bows, maces, scimitars, Musalas and terrible-looking thunderbolts seized by them, all the fourteen thousand of the most dreadful ogres, who followed the mind of Khara, sallied forth from Janasthāna. (18—20)

तांस्तु निर्धावतो दृष्ट्वा राक्षसान् भीमदर्शनान्।
खरस्याथ रथः किंचिज्जगाम तदनन्तरम्॥ २१॥

Seeing those ogres of terrible aspect issuing forth, the chariot of Khara too followed closely after them. (21)

ततस्ताञ्छबलानश्वांस्तप्तकाञ्चनभूषितान्।
खरस्य मतमाज्ञाय सारथिः पर्यचोदयत्॥ २२॥

Reading the mind of Khara, the charioteer forthwith spurred on those spotted horses decorated with refined gold. (22)

संचोदितो रथः शीघ्रं खरस्य रिपुघातिनः।
शब्देनापूरयामास दिशः सप्रदिशस्तथा॥ २३॥

Urged on with speed, the chariot of Khara, the slayer of his foes, quickly filled with its sound the four quarters as well as the intermediate points of the compass. (23)

प्रवृद्धमन्युस्तु खरः खरस्वरो
रिपोर्वधार्थं त्वरितो यथान्तकः।
अचूचुदत् सारथिमुन्नदन् पुन-
र्महाबलो मेघ इवाश्मवर्षवान्॥ २४॥

With his indignation risen high and thundering like a cloud raining hail-stones, the very mighty Khara, who was seized with a flurry to kill the enemy and looked like Death, urged on his charioteer once more in a sharp tone. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Evil omens to Khara. The army approaches Rāma's hermitage

तत्प्रयातं बलं घोरमशिवं शोणितोदकम्।
अभ्यवर्षन्महाघोरस्तुमुलो गर्दभारुणः॥ १॥

As the aforesaid dreadful army marched on, an exceptionally terrible cloud greyish in colour like a donkey showered inauspicious blood-red water. (1)

निपेतुस्तुरगास्तस्य रथयुक्ता महाजवाः।
समे पुष्पचिते देशे राजमार्गे यदृच्छया॥ २॥

The horses possessed of great speed yoked to his chariot fell down by accident on the highway on the level ground strewn with flowers. (2)

श्यामं रुधिरपर्यन्तं बभूव परिवेषणम्।
अलातचक्रप्रतिमं प्रतिगृह्य दिवाकरम्॥ ३॥

Round the sun there appeared a darkish red-edged halo looking like a revolving firebrand. (3)

ततो ध्वजमुपागम्य हेमदण्डं समुच्छ्रितम्।
समाक्रम्य महाकायस्तस्थौ गृध्रः सुदारुणः॥ ४॥

Approaching the standard raised high on a golden pole, a gigantic and most frightful vulture settled on it. (4)

जनस्थानसमीपे च समाक्रम्य खरस्वनाः।
विस्वरान् विविधान् नादान् मांसादा मृगपक्षिणः॥ ५॥
व्याजह्रुरभिदीप्तायां दिशि वै भैरवस्वनम्।
अशिवं यातुधानानां शिवा घोरा महास्वनाः॥ ६॥

Reaching the precincts of Janasthāna, carnivorous beasts and birds uttering shrill cries raised various discordant notes and in the sun-lit quarter terrible jackals making a great noise uttered a frightful yell foreboding ill luck to the ogres. (5-6)

प्रभिन्नगजसंकाशास्तोयशोणितधारिणः ।
आकाशं तदनाकाशं चक्रुर्भीमाम्बुवाहकाः ॥ ७ ॥

Fearful clouds carrying blood in the form of water and looking like elephants in rut screened the heavens. (7)

बभूव तिमिरं घोरमुद्धतं रोमहर्षणम्।
दिशो वा प्रदिशो वापि सुव्यक्तं न चकाशिरे ॥ ८ ॥

A fearful and thick darkness that caused the hair to stand prevailed. Neither the quarters nor the intermediate points were clearly discernible. (8)

क्षतजार्द्रसवर्णाभा संध्या कालं विना बभौ।
खरं चाभिमुखं नेदुस्तदा घोरा मृगाः खगाः ॥ ९ ॥

Evening shades resembling a canopy drenched with blood fell before time and frightful beasts and birds cried at that time facing Khara. (9)

कङ्कगोमायुगृध्राश्च चुक्रुशुर्भयशंसिनः ।
नित्याशिवकरा युद्धे शिवा घोरनिदर्शनाः ॥ १० ॥
नेदुर्बलस्याभिमुखं ज्वालोद्गारिभिराननैः ।
कबन्धः परिघाभासो दृश्यते भास्करान्तिके ॥ ११ ॥

Foreboding danger, buzzards, jackals and vultures uttered shrill notes; and female jackals invariably bringing disaster in war and presenting a terrible aspect shrieked with their mouths vomitting flames. Again, a headless human figure resembling an iron club appeared near the sun. (10-11)

जग्राह सूर्यं स्वर्भानुरपर्वणि महाग्रहः ।
प्रवाति मारुतः शीघ्रं निष्प्रभोऽभूद् दिवाकरः ॥ १२ ॥

The great planet Rāhu (now identified with the shadow of the earth) obscured the sun even when there was no time for it; the wind blew violently and the sun became lustreless. (12)

उत्पेतुश्च विना रात्रिं ताराः खद्योतसप्रभाः ।
संलीनमीनविहगा नलिन्यः शुष्कपङ्कजाः ॥ १३ ॥

Stars flashing like fire-flies appeared even when there was no night. Lotus-ponds found their lotuses withered and their fishes and aquatic birds hidden in its depths. (13)

तस्मिन् क्षणे बभूवुश्च विना पुष्पफलैर्द्रुमाः ।
उद्धूतश्च विना वातं रेणुर्जलधरारुणः ॥ १४ ॥

At that moment, the trees were bereft of their blossom and fruit, and dust, greyish as the cloud, arose even without wind. (14)

चीचीकूचीति वाश्यन्त्यो बभूवुस्तत्र सारिकाः ।
उल्काश्चापि सनिर्घोषा निपेतुर्घोरदर्शनाः ॥ १५ ॥

Minas started warbling in that region and even meteors, presenting a terrible aspect, descended with a crash. (15)

प्रचचाल मही चापि सशैलवनकानना ।
खरस्य च रथस्थस्य नर्दमानस्य धीमतः ॥ १६ ॥
प्राकम्पत भुजः सव्यः स्वरश्चास्यावसज्जत ।
सास्रा सम्पद्यते दृष्टिः पश्यमानस्य सर्वतः ॥ १७ ॥

Nay, the earth with its mountains, forests and woodlands violently shook. Again, while the wise Khara was thundering in his chariot, his left arm throbbed violently and voice grew faint. While he was looking around, his vision got bedimmed with tears. (16-17)

ललाटे च रुजो जाता न च मोहान्न्यवर्तत ।
तान् समीक्ष्य महोत्पातानुत्थितान् रोमहर्षणान्॥ १८ ॥
अब्रवीद् राक्षसान् सर्वान् प्रहसन् स खरस्तदा ।
महोत्पातानिमान् सर्वानुत्थितान् घोरदर्शनान्॥ १९ ॥
न चिन्तयाम्यहं वीर्याद् बलवान् दुर्बलानिव ।
तारा अपि शरैस्तीक्ष्णैः पातयेयं नभस्तलात्॥ २० ॥

A pain also arose in his forehead, yet he did not give up his folly. Observing those stunning evil portents of a stirring nature sprung up at that moment, and laughing loudly, the celebrated Khara said to all the ogres (constituting his army), "Banking on my strength I do not care for all these stupendous evil portents sprung up, even though they are terrible to look at, any more than a powerful man does for weaklings. With my sharp arrows I can even shoot down the stars from the heavens.(18—20)

मृत्युं मरणधर्मेण संक्रुद्धो योजयाम्यहम् ।
राघवं तं बलोत्सिक्तं भ्रातरं चापि लक्ष्मणम् ॥ २१ ॥

अहत्वा सायकैस्तीक्ष्णैर्नोपावर्तितुमुत्सहे।
यन्निमित्तं तु रामस्य लक्ष्मणस्य विपर्ययः॥ २२॥
सकामा भगिनी मेऽस्तु पीत्वा तु रुधिरं तयोः।
न क्वचित् प्राप्तपूर्वो मे संयुगेषु पराजयः॥ २३॥

"Highly enraged I shall invest Death himself with mortal nature. I dare not return without killing with my sharp arrows the celebrated Rāma, a scion of Raghu, proud of his strength, and his brother Lakṣmaṇa, too. "Let my sister, Śūrpaṇakhā, with reference to whom a wrong act has been done by Rāma and Lakṣmaṇa, will have her desire fulfilled by drinking their blood. A defeat has never been faced by me on the fields of battle. (21—23)

युष्माकमेतत् प्रत्यक्षं नानृतं कथयाम्यहम्।
देवराजमपि क्रुद्धो मत्तैरावतगामिनम्॥ २४॥
वज्रहस्तं रणे हन्यां किं पुनस्तौ च मानवौ।
सा तस्य गर्जितं श्रुत्वा राक्षसानां महाचमूः॥ २५॥
प्रहर्षमतुलं लेभे मृत्युपाशावपाशिता।
समेयुश्च महात्मानो युद्धदर्शनकांक्षिणः॥ २६॥
ऋषयो देवगन्धर्वाः सिद्धाश्च सह चारणैः।
समेत्य चोचुः सहितास्तेऽन्योन्यं पुण्यकर्मणः॥ २७॥

"This is evident to you. I am not telling a lie. Enraged in battle I can make short work even of Indra, the lord of celestials, riding on the mad Airāvata, holding the thunderbolt in his hand, to say nothing of these two mortals." Hearing his roar, that huge army of ogres, caught as it was in the noose of Death, derived joy that knew no parallel. Longing to witness the encounter, high-souled Ṛṣis (seers of Vedic Mantras), gods and Gandharvas (celestial musicians) as well as Siddhas (a class of demigods endowed with mystic powers from their very birth) alongwith Cāraṇas (celestial bards) assembled there and, meeting together, the aforesaid beings of meritorious deeds, who were friendly to all, spoke to one another as follows : (24—27)

स्वस्ति गोब्राह्मणेभ्यस्तु लोकानां ये च सम्मताः।
जयतां राघवो युद्धे पौलस्त्यान् रजनीचरान्॥ २८॥
चक्रहस्तो यथा विष्णुः सर्वानसुरसत्तमान्।
एतच्चान्यच्च बहुशो ब्रुवाणाः परमर्षयः॥ २९॥
जातकौतूहलास्तत्र विमानस्थाश्च देवताः।
ददृशुर्वाहिनीं तेषां राक्षसानां गतायुषाम्॥ ३०॥

"May all be well with the cows and the Brāhmaṇas as well as with those who are highly esteemed by the people. Even as Lord Viṣṇu, holding the discus in His hand, conquered all the foremost of demons, may Śrī Rāma, a scion of Raghu, conquer the ogres born in the line of Sage Pulastya."

Speaking as aforesaid and saying many other such things, the greatest of Ṛṣis as well as gods seated in their aerial cars, in whom curiosity had sprung up, beheld there the army of those ogres, the sands of whose life had already run out. (28—30)

रथेन तु खरो वेगात् सैन्यस्याग्राद् विनिःसृतः।
श्येनगामी पृथुग्रीवो यज्ञशत्रुर्विहंगमः॥ ३१॥
दुर्जयः करवीराक्षः परुषः कालकार्मुकः।
हेममाली महामाली सर्पास्यो रुधिराशनः॥ ३२॥
द्वादशैते महावीर्याः प्रतस्थुरभितः खरम्।
महाकपालः स्थूलाक्षः प्रमाथस्त्रिशिरास्तथा।
चत्वार एते सेनाग्रे दूषणं पृष्ठतोऽन्वयुः॥ ३३॥

Khara for his part hurriedly rode in his chariot beyond his army; while Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihangama, Durjaya, Karavīrākṣa, Paruṣa, Kālakārmuka, Hemamālī, Mahāmālī, Sarpāsya and Rudhirāśana—these twelve, who were possessed of great prowess, marched round about Khara. Mahākapāla, Sthūlākṣa, Pramatha and Triśirā—these four followed at the heels of Dūṣaṇa at the head of the army. (31—33)

सा भीमवेगा समराभिकांक्षिणी
सुदारुणा राक्षसवीरसेना।
तौ राजपुत्रौ सहसाभ्युपेता
माला ग्रहाणामिव चन्द्रसूर्यौ॥ ३४॥

Eagerly seeking a combat, that most formidable army of Rākṣasa warriors,

possessed as it was with terrible impetuosity, suddenly approached those two princes like a group of planets rushing towards the moon and the sun. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Thus ends Canto Twenty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Good omens to Rāma. Rāma prepares for the fight

आश्रमं प्रतियाते तु खरे खरपराक्रमे।
तानेवौत्पातिकान् रामः सह भ्रात्रा ददर्श ह॥ १॥

When Khara of terrible prowess arrived at the hermitage, Rāma, they say, with his brother perceived the same evil portents. (1)

तानुत्पातान् महाघोरान् रामो दृष्ट्वात्यमर्षणः।
प्रजानामहितान् दृष्ट्वा वाक्यं लक्ष्मणमब्रवीत्॥ २॥

Filled with great indignation to see those most ominous portents, harmful to the people (viz., the Rākṣasas), Śrī Rāma said to Lakṣmaṇa: (2)

इमान् पश्य महाबाहो सर्वभूतापहारिणः।
समुत्थितान् महोत्पातान् संहर्तुं सर्वराक्षसान्॥ ३॥

"Behold, O mighty-armed brother, these evil portents of a major type, foreboding universal destruction, that have appeared for the destruction of all the ogres. (3)

अमी रुधिरधारास्तु विसृजन्ते खरस्वनाः।
व्योम्नि मेघा निवर्तन्ते परुषा गर्दभारुणाः॥ ४॥

"Those clouds, greyish like a donkey, which float in the heavens, are for their part raining torrents of blood with a violent crash. (4)

सधूमाश्च शराः सर्वे मम युद्धाभिनन्दिताः।
रुक्मपृष्ठानि चापानि विचेष्टन्ते विचक्षण॥ ५॥

"In reference to the smoke arising, as an evil portent all my arrows feel transported with joy at the prospect of a conflict, while my gold-plated bows too are bestirring, as it were, in their endeavour to get strung of themselves, O clever brother! (5)

यादृशा इह कूजन्ति पक्षिणो वनचारिणः।
अग्रतो नोऽभयं प्राप्तं संशयो जीवितस्य च॥ ६॥

"The type of wild birds which are crying here proclaim that security stands ahead for us and risk of life for the ogres. (6)

सम्प्रहारस्तु सुमहान् भविष्यति न संशयः।
अयमाख्याति मे बाहुः स्फुरमाणो मुहुर्मुहुः॥ ७॥
संनिकर्षे तु नः शूर जयं शत्रोः पराजयम्।
सुप्रभं च प्रसन्नं च तव वक्त्रं हि लक्ष्यते॥ ८॥

"A very great conflict will take place : there is no doubt about it. Throbbing again and again, this right arm of mine foretells victory for us and defeat for the enemy in the immediate future. Moreover, your face is undoubtedly perceived to be extremely radiant and cheerful, O valiant brother! (7-8)

उद्यतानां हि युद्धार्थं येषां भवति लक्ष्मण।
निष्प्रभं वदनं तेषां भवत्यायुः परिक्षयः॥ ९॥

"Loss of life surely awaits those, O Lakṣmaṇa, whose face is bereft of lustre at the time they are ready for a combat. (9)

रक्षसां नर्दतां घोरः श्रूयतेऽयं महाध्वनिः।
आहतानां च भेरीणां राक्षसैः क्रूरकर्मभिः॥ १०॥

"Here is the terrible roar of the thundering ogres as also the crash of kettledrums beaten by the ogres of cruel deeds. (10)

अनागतविधानं तु कर्तव्यं शुभमिच्छता।
आपदं शङ्कमानेन पुरुषेण विपश्चिता॥ ११॥

"A calamity that has not yet arrived must at all events be provided against by a wise man seeking his welfare and apprehending danger. (11)

तस्माद् गृहीत्वा वैदेहीं शरपाणिर्धनुर्धरः।
गुहामाश्रय शैलस्य दुर्गां पादपसंकुलाम्॥ १२॥

"Therefore, taking Sītā (a princess of the Videha territory) and carrying your bow, arrow in hand, take cover in a mountain cave, difficult of access and surrounded by trees. (12)

प्रतिकूलितुमिच्छामि न हि वाक्यमिदं त्वया।
शापितो मम पादाभ्यां गम्यतां वत्स मा चिरम्॥ १३॥

"Surely I don't want this command of mine to be opposed by you. Conjured by me in the name of my feet, let you be gone without delay, my darling! (13)

त्वं हि शूरश्च बलवान् हन्या एतान् न संशयः।
स्वयं निहन्तुमिच्छामि सर्वानेव निशाचरान्॥ १४॥

"You are valiant and mighty indeed and can kill these : there is no doubt about it. I, however, wish to kill all the ogres myself."(14)

एवमुक्तस्तु रामेण लक्ष्मणः सह सीतया।
शरानादाय चापं च गुहां दुर्गां समाश्रयत्॥ १५॥

Seizing his arrows and bow, when commanded thus by Rāma, Lakṣmaṇa with Sītā sought for protection a cave which was difficult of access. (15)

तस्मिन् प्रविष्टे तु गुहां लक्ष्मणे सह सीतया।
हन्त निर्युक्तमित्युक्त्वा रामः कवचमाविशत्॥ १६॥

Saying "I am glad my command has been promptly carried out", when the said Lakṣmaṇa had duly entered the cave with Sītā, Śrī Rāma for his part donned his coat of mail. (16)

स तेनाग्निनिकाशेन कवचेन विभूषितः।
बभूव रामस्तिमिरे महानग्निरिवोत्थितः॥ १७॥

Highly adorned with that armour, resplendent as fire, Śrī Rāma looked like a great flame appeared suddenly in darkness. (17)

स चापमुद्यम्य महच्छरानादाय वीर्यवान्।
सम्बभूवास्थितस्तत्र ज्यास्वनैः पूरयन् दिशः॥ १८॥

Lifting his great bow and picking up arrows, the valiant Śrī Rāma stood rooted there filling the quarters with the twangs of his bow-string. (18)

ततो देवाः सगन्धर्वाः सिद्धाश्च सह चारणैः।
समेयुश्च महात्मानो युद्धदर्शनकांक्षया॥ १९॥

Then high-souled gods accompanied by Gandharvas, as well as Siddhas with Cāraṇas too gathered together with intent to witness the combat. (19)

ऋषयश्च महात्मानो लोके ब्रह्मर्षिसत्तमाः।
समेत्य चोचुः सहितास्तेऽन्योन्यं पुण्यकर्मणः॥ २०॥

Coming together, high-souled Ṛṣis too, as well as those recognized as the foremost of Brahman sages in the world, who had performed virtuous deeds, said to one another in a body : (20)

स्वस्ति गोब्राह्मणानां च लोकानां चेति संस्थिताः।
जयतां राघवो युद्धे पौलस्त्यान् रजनीचरान्॥ २१॥
चक्रहस्तो यथा युद्धे सर्वानसुरपुंगवान्।
एवमुक्त्वा पुनः प्रोचुरालोक्य च परस्परम्॥ २२॥

"Good luck to the cows and the Brāhmaṇas, as well as to people who are well-established! May Rāghava conquer the night-stalkers, born in the line of Sage Pulastya, as did Viṣṇu, discus in hand, conquer the foremost of all demons on the battlefield". Saying so and looking at one another, they exclaimed again : (21-22)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
एकश्च रामो धर्मात्मा कथं युद्धं भविष्यति॥ २३॥

"Here are fourteen thousand ogres of terrible deeds, while the pious-minded Rāma is alone. How will there be a conflict under such circumstances?" (23)

इति राजर्षयः सिद्धाः सगणाश्च द्विजर्षभाः।
जातकौतूहलास्तस्थुर्विमानस्थाश्च देवताः॥ २४॥

Speaking thus, royal sages and Siddhas accompanied by their entourage, as also gods, the foremost of Brāhmaṇas seated in their aerial cars stood filled with curiosity. (24)

आविष्टं तेजसा रामं संग्रामशिरसि स्थितम्।
दृष्ट्वा सर्वाणि भूतानि भयाद् विव्यथिरे तदा॥ २५॥

All living beings, who were ignorant of Śrī Rāma's greatness, felt stricken with fear at that time to behold Rāma invested with martial glory, standing in the van of fight. (25)

रूपमप्रतिमं तस्य रामस्याक्लिष्टकर्मणः।
बभूव रूपं क्रुद्धस्य रुद्रस्येव महात्मनः॥ २६॥

The peerless form of the celebrated Rāma, who was unwearied in action, resembled the form of the high-minded Rudra in fury. (26)

इति सम्भाष्यमाणे तु देवगन्धर्वचारणैः।
ततो गम्भीरनिर्ह्रादं घोरचर्मायुधध्वजम्॥ २७॥
अनीकं यातुधानानां समन्तात् प्रत्यपद्यत।
वीरालापान् विसृजतामन्योन्यमभिगच्छताम्॥ २८॥
चापानि विस्फारयतां जृम्भतां चाप्यभीक्ष्णशः।
विप्रघुष्टस्वनानां च दुन्दुभींश्चापि निघ्नताम्॥ २९॥
तेषां सुतुमुलः शब्दः पूरयामास तद् वनम्।
तेन शब्देन वित्रस्ताः श्वापदा वनचारिणः॥ ३०॥
दुद्रुवुर्यत्र निःशब्दं पृष्ठतो नावलोकयन्।
तच्चानीकं महावेगं रामं समनुवर्तत॥ ३१॥
धृतनानाप्रहरणं गम्भीरं सागरोपमम्।
रामोऽपि चारयंश्चक्षुः सर्वतो रणपण्डितः॥ ३२॥
ददर्श खरसैन्यं तद् युद्धायाभिमुखो गतः।
वितत्य च धनुर्भीमं तूण्याश्चोद्धृत्य सायकान्॥ ३३॥
क्रोधमाहारयत् तीव्रं वधार्थं सर्वरक्षसाम्।
दुष्प्रेक्ष्यश्चाभवत् क्रुद्धो युगान्ताग्निरिव ज्वलन्॥ ३४॥

While the foregoing words (vide verses 21—23) were being sympathetically uttered by the gods, Gandharvas and Cāraṇas, the army of the ogres, armed with fearful shields and weapons and distinguished by equally fearful ensigns, closed in on all sides, making a deep roar. The highly tumultuous noise of those ogres—who were uttering heroic slogans, approaching one another to give instructions in tactics of war, twanging their bows and bounding again and again in their drunkenness, making clamorous sounds and also beating their drums—filled that forest. Terribly frightened by that noise, the wild beasts of prey ran away to a far-off place where the sound could not be heard, and did not look behind. Nay, wielding various weapons, that army of great impetuosity, deep like the ocean, headed towards Rāma. Casting his eyes on all sides, and moving forward to give battle, Śrī Rāma too, who was skilled in warfare, surveyed that army of Khara. Nay, drawing at full length his terrible bow and pulling out arrows from his quiver, he summoned (to his aid) violent anger for the destruction of the ogres; and burning with anger, he was dreadful to look at like fire at the time of universal dissolution. (27—34)

तं दृष्ट्वा तेजसाऽऽविष्टं प्राव्यथन् वनदेवताः।
तस्य रुष्टस्य रूपं तु रामस्य ददृशे तदा।
दक्षस्येव क्रतुं हन्तुमुद्यतस्य पिनाकिनः॥ ३५॥

Seeing him invested with martial glory, the sylvan deities felt sore distressed. The form of angry Śrī Rāma then looked like that of Lord Rudra (the Wielder of the Pināka bow) out to wreck the sacrificial performance of Dakṣa. (35)

तत्कार्मुकैराभरणै रथैश्च
तद्वर्मभिश्चाग्निसमानवर्णैः।
बभूव सैन्यं पिशिताशनानां
सूर्योदये नीलमिवाभ्रजालम्॥ ३६॥

With their bows, ornaments and chariots, as well as with their coats of mail shining like fire, the army of the flesh-eating ogres looked like a blue mass of clouds at sunrise. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

The ogres attack Śrī Rāma, Rāma kills them all

अवष्टब्धधनुं रामं क्रुद्धं तं रिपुघातिनम्।
ददर्शाश्रममागम्य खरः सह पुरःसरैः॥ १॥

Reaching the hermitage, Khara with his attendants saw the celebrated Śrī Rāma, the slayer of his enemies, with the bow held tightly in anger. (1)

तं दृष्ट्वा सगुणं चापमुद्यम्य खरनिःस्वनम्।
रामस्याभिमुखं सूतं चोद्यतामित्यचोदयत्॥ २॥

Seeing him and lifting his bow, furnished with a string and making a sharp twang, he commanded the charioteer in the following words : "Let the chariot be driven in front of Rāma." (2)

स खरस्याज्ञया सूतस्तुरगान् समचोदयत्।
यत्र रामो महाबाहुरेको धुन्वन् धनुः स्थितः॥ ३॥

At the command of Khara the said charioteer goaded the horses on to where the mighty-armed Rāma stood alone tweaking his bow. (3)

तं तु निष्पतितं दृष्ट्वा सर्वतो रजनीचराः।
मुञ्चमाना महानादं सचिवाः पर्यवारयन्॥ ४॥

Seeing him arrived near Rāma and uttering a loud roar, his ogre companions, for their part, surrounded him on all sides. (4)

स तेषां यातुधानानां मध्ये रथगतः खरः।
बभूव मध्ये ताराणां लोहिताङ्ग इवोदितः॥ ५॥

Seated in his chariot in the midst of those ogres, the celebrated Khara looked like the Mars risen in the midst of stars. (5)

ततः शरसहस्रेण राममप्रतिमौजसम्।
अर्दयित्वा महानादं ननाद समरे खरः॥ ६॥

Striking Śrī Rāma of incomparable vigour with a thousand arrows, Khara forthwith made a loud roar on the battlefield. (6)

ततस्तं भीमधन्वानं क्रुद्धाः सर्वे निशाचराः।
रामं नानाविधैः शस्त्रैरभ्यवर्षन्त दुर्जयम्॥ ७॥

Feeling enraged, all the night-stalkers assaulted with various kinds of weapons the celebrated Śrī Rāma, who was armed with a terrible bow and was hard to conquer. (7)

मुद्गरैरायसैः शूलैः प्रासैः खड्गैः परश्वधैः।
राक्षसाः समरे शूरं निजघ्नू रोषतत्पराः॥ ८॥

Given up to fury, the ogres violently struck the hero on the battlefield, with clubs, iron pikes, barbed missiles, swords and axes. (8)

ते बलाहकसंकाशा महाकाया महाबलाः।
अभ्यधावन्त काकुत्स्थं रथैर्वाजिभिरेव च॥ ९॥
गजैः पर्वतकूटाभै रामं युद्धे जिघांसवः।
ते रामे शरवर्षाणि व्यसृजन् रक्षसां गणाः॥ १०॥
शैलेन्द्रमिव धाराभिर्वर्षमाणा महाघनाः।
सर्वैः परिवृतो रामो राक्षसैः क्रूरदर्शनैः॥ ११॥
तिथिष्विव महादेवो वृतः पारिषदां गणैः।
तानि मुक्तानि शस्त्राणि यातुधानैः स राघवः॥ १२॥
प्रतिजग्राह विशिखैर्नद्योघानिव सागरः।
स तैः प्रहरणैर्घोरैर्भिन्नगात्रो न विव्यथे॥ १३॥
रामः प्रदीप्तैर्बहुभिर्वज्रैरिव महाचलः।
स विद्धः क्षतजादिग्धः सर्वगात्रेषु राघवः॥ १४॥
बभूव रामः संध्याभ्रैर्दिवाकर इवावृतः।
विषेदुर्देवगन्धर्वाः सिद्धाश्च परमर्षयः॥ १५॥
एकं सहस्रैर्बहुभिस्तदा दृष्ट्वा समावृतम्।
ततो रामस्तु संक्रुद्धो मण्डलीकृतकार्मुकः॥ १६॥
ससर्ज निशितान् बाणान् शतशोऽथ सहस्रशः।
दुरावारान् दुर्विषहान् कालपाशोपमान् रणे॥ १७॥
मुमोच लीलया कङ्कपत्रान् काञ्चनभूषणान्।
ते शराः शत्रुसैन्येषु मुक्ता रामेण लीलया॥ १८॥
आददू रक्षसां प्राणान् पाशाः कालकृता इव।
भित्त्वा राक्षसदेहांस्तांस्ते शरा रुधिराप्लुताः॥ १९॥

अन्तरिक्षगता रेजुर्दीप्ताग्निसमतेजसः।
असंख्येयास्तु रामस्य सायकाश्चापमण्डलात्॥ २०॥
विनिष्पेतुरतीवोग्रा रक्षःप्राणापहारिणः।
तैर्धनूंषि ध्वजाग्राणि चर्माणि कवचानि च॥ २१॥
बाहून् सहस्ताभरणानूरून् करिकरोपमान्।
चिच्छेद रामः समरे शतशोऽथ सहस्रशः॥ २२॥

Riding in their chariots as well as on horseback, as also on elephants resembling mountain-peaks, the ogres, who were endowed with gigantic bodies and possessed of extraordinary might and looked like clouds, rushed on Śrī Rāma with intent to kill him in battle. Like huge clouds assailing Sumeru (the king of mountains) with torrents, those hordes of ogres rained showers of arrows on Śrī Rāma. Surrounded by all the ogres, who wore a cruel aspect, Rāma looked like Lord Mahādeva surrounded by hordes of his attendants on days bearing the name of Pradoṣa (and sacred to Śiva). By means of his arrows the celebrated Śrī Rāma, a scion of Raghu, absorbed those weapons discharged by the ogres even as the ocean does the rushing waters of rivers. The said Śrī Rāma did not feel afflicted even with his limbs pierced by those terrible weapons any more than a huge mountain rent with many blazing thunderbolts. Pierced and besmeared with blood in all limbs the celebrated Śrī Rāma, a scion of Raghu, looked like the sun screened by evening clouds. Gods and Gandharvas, Siddhas and great Ṛṣis felt dejected to behold him standing alone surrounded by many thousands at that time. With his bow bent to the shape of a circle (when drawn at full length), Śrī Rāma, for his part, who felt highly enraged on the battle-field, pulled out from his quiver hundreds and thousands of very sharp arrows, which were difficult to intercept and hard to endure and resembled the noose of Death in their action, and discharged in sport arrows tipped with gold.

Sportfully hurled on the enemy's ranks by Śrī Rāma, the aforesaid shafts took away the lives of the ogres like the nooses of Death. Having reached the air piercing through those bodies of the ogres, those arrows soaked in blood shone bright like kindled fire. Most formidable arrows without number flew from the circular bow of Śrī Rāma, taking away the lives of the ogres. With them Śrī Rāma split their bows, the tops of their ensigns, shields and coats of mail, arms adorned with ornaments for the hands and thighs resembling the trunks of elephants in their hundreds and thousands on the battlefield. (9—22)

हयान् काञ्चनसंनाहान् रथयुक्तान् ससारथीन्।
गजांश्च सगजारोहान् सहयान् सादिनस्तदा॥ २३॥
चिच्छिदुर्बिभिदुश्चैव रामबाणा गुणच्युताः।
पदातीन् समरे हत्वा ह्यनयद् यमसादनम्॥ २४॥

The arrows of Śrī Rāma, released from his bow-string on that occasion, tore and pierced the horses though protected by golden armour, alongwith the chariots and the charioteers, the elephants with their riders and the horsemen with their horses; nay, killing the foot soldiers in the encounter, he firmly despatched them to the abode of Yama, the god of death. (23-24)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः।
भीममार्तस्वरं चक्रुश्छिद्यमाना निशाचराः॥ २५॥

Being torn with his Nālīkas (steel-pointed arrows), Nārācas (arrows wholly made of steel) and sharp-pointed Vikarṇis (barbed arrows), the ogres then raised a terrific piteous wail. (25)

तत्सैन्यं विविधैर्बाणैरर्दितं मर्मभेदिभिः।
न रामेण सुखं लेभे शुष्कं वनमिवाग्निना॥ २६॥

Tormented by Śrī Rāma with arrows of various kinds piercing their vital parts, the said army was ill at ease like a dry forest oppressed by fire. (26)

केचिद् भीमबलाः शूराः प्रासान् शूलान् परश्वधान्।
चिक्षिपुः परमक्रुद्धा रामाय रजनीचराः॥ २७॥

Extremely enraged, some gallant night-

stalkers possessed of terrible might hurled at Śrī Rāma barbed missiles, iron pikes and axes. (27)

तेषां बाणैर्महाबाहुः शस्त्राण्यावार्य वीर्यवान्।
जहार समरे प्राणांश्चिच्छेद च शिरोधरान्॥ २८॥

Intercepting their weapons with his arrows, the valiant and mighty-armed Śrī Rāma severed their necks and took away their lives in the encounter. (28)

ते छिन्नशिरसः पेतुश्छिन्नचर्मशरासनाः।
सुपर्णवातविक्षिप्ता जगत्यां पादपा यथा॥ २९॥

With their heads lopped off and their shields and bows pierced, they toppled on the ground like trees (in the Nandana garden in heaven) knocked down by the blast raised by the flight of Garuḍa, the king of birds. (29)

अवशिष्टाश्च ये तत्र विषण्णास्ते निशाचराः।
खरमेवाभ्यधावन्त शरणार्थं शराहताः॥ ३०॥

Wounded with the arrows and feeling dejected, those ogres who were left alive there, flew for protection towards Khara alone. (30)

तान् सर्वान् धनुरादाय समाश्वास्य च दूषणः।
अभ्यधावत् सुसंक्रुद्धः क्रुद्धं क्रुद्ध इवान्तकः॥ ३१॥

Consoling them all and taking his bow, Dūṣaṇa, who felt extremely enraged, rushed towards the infuriated Rāma like the angry Yama. (31)

निवृत्तास्तु पुनः सर्वे दूषणाश्रयनिर्भयाः।
राममेवाभ्यधावन्त सालतालशिलायुधाः॥ ३२॥

Rendered fearless by the backing of Dūṣaṇa, all returned once more and rushed towards Rāma alone using sal and palmyra trees and slabs of stone for weapons. (32)

शूलमुद्गरहस्ताश्च पाशहस्ता महाबलाः।
सृजन्तः शरवर्षाणि शस्त्रवर्षाणि संयुगे॥ ३३॥
द्रुमवर्षाणि मुञ्चन्तः शिलावर्षाणि राक्षसाः।
तद् बभूवाद्भुतं युद्धं तुमुलं रोमहर्षणम्॥ ३४॥
रामस्यास्य महाघोरं पुनस्तेषां च रक्षसाम्।
ते समन्तादभिक्रुद्धा राघवं पुनरार्दयन्॥ ३५॥

Nay, holding iron pikes and clubs as well as nooses in their hands, the ogres, who were possessed of great might, began to rain on the field of battle showers of arrows and weapons, as well as volleys of trees and slabs of stones. That encounter between the celebrated Śrī Rāma and the aforesaid ogres was indeed wonderful, tumultuous and most dreadful and caused one's hair to stand on end. Waving in wrath, they tormented Śrī Rāma once more on all sides. (33—35)

ततः सर्वा दिशो दृष्ट्वा प्रदिशश्च समावृताः।
राक्षसैः सर्वतः प्राप्तैः शरवर्षाभिरावृतः॥ ३६॥
स कृत्वा भैरवं नादमस्त्रं परमभास्वरम्।
समयोजयद् गान्धर्वं राक्षसेषु महाबलः॥ ३७॥

Seeing all the quarters as well as the intermediate points encompassed by the ogres arrived from all sides, and uttering a terrible roar, Śrī Rāma, who was now covered with showers of shafts and who was possessed of extraordinary might, discharged the most resplendent missile presided over by the Gandharvas against the ogres. (36-37)

ततः शरसहस्राणि निर्ययुश्चापमण्डलात्।
सर्वा दश दिशो बाणैरापूर्यन्त समागतैः॥ ३८॥

Then from his circular bow sped thousands of arrows. All the ten directions were fully covered by those arrows. (38)

नाददानं शरान् घोरान् विमुञ्चन्तं शरोत्तमान्।
विकर्षमाणं पश्यन्ति राक्षसास्ते शरार्दिताः॥ ३९॥

Tormented by the arrows, the said ogres did not perceive Śrī Rāma picking up the dreadful and excellent arrows or discharging them. They only saw him pulling his bow-string alone. (39)

शरान्धकारमाकाशमावृणोत् सदिवाकरम्।
बभूवावस्थितो रामः प्रक्षिपन्निव तान् शरान्॥ ४०॥

The darkness spread by the arrows enveloped the sky including the sun. And Śrī Rāma simply stood sending forth those

arrows as though mechanically. (40)

युगपत्पतमानैश्च युगपच्च हतैर्भृशम्।
युगपत्पतितैश्चैव विकीर्णा वसुधाभवत्॥ ४१॥

The earth was strewn in no time with the ogres hit hard by the arrows all at a time, toppling down all and fallen on the ground all at once. (41)

निहताः पतिताः क्षीणाश्छिन्ना भिन्ना विदारिताः।
तत्र तत्र स्म दृश्यन्ते राक्षसास्ते सहस्रशः॥ ४२॥

The ogres were seen in their thousands killed outright, struck down, exhausted, split into two, hacked to pieces and disembowelled here and there. (42)

सोष्णीषैरुत्तमाङ्गैश्च साङ्गदैर्बाहुभिस्तथा।
ऊरुभिर्बाहुभिश्छिन्नैर्नानारूपैर्विभूषणैः ॥ ४३॥
हयैश्च द्विपमुख्यैश्च रथैर्भिन्नैरनेकशः।
चामरव्यजनैश्छत्रैर्ध्वजैर्नानाविधैरपि ॥ ४४॥
रामेण बाणाभिहतैर्विच्छिन्नैः शूलपट्टिशैः।
खड्गैः खण्डीकृतैः प्रासैर्विकीर्णैश्च परश्वधैः॥ ४५॥
चूर्णिताभिः शिलाभिश्च शरैश्चित्रैरनेकशः।
विच्छिन्नैः समरे भूमिर्विस्तीर्णाभूद् भयंकरा॥ ४६॥

Thickly strewn with heads wrapped in turbans, as well as with arms adorned with armlets, nay, with severed thighs and arms, ornaments of various designs as also with horses, foremost elephants and chariots broken at many places, whisks, canopies and ensigns of various patterns, all struck down by the arrows of Śrī Rāma, iron pikes, scimitars and swords torn into pieces, barbed missiles shattered, axes scattered all over, slabs of stone reduced to powder and numerous arrows of various kinds torn into splinters, the earth looked ghastly. (43—46)

तान् दृष्ट्वा निहतान् सर्वे राक्षसाः परमातुराः।
न तत्र चलितुं शक्ता रामं परपुरंजयम्॥ ४७॥

Sore distressed to see them slain, all the surviving ogres were unable to advance towards Śrī Rāma, the conqueror of the enemy's citadels. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Rāma kills all the fourteen thousand ogres including Dūṣaṇa

दूषणस्तु स्वकं सैन्यं हन्यमानं विलोक्य च।
संदिदेश महाबाहुर्भीमवेगान् दुरासदान्॥ १॥
राक्षसान् पञ्चसाहस्रान् समरेष्वनिवर्तिनः।
ते शूलैः पट्टिशैः खड्गैः शिलावर्षैर्द्रुमैरपि॥ २॥
शरवर्षैरविच्छिन्नं ववर्षुस्तं समन्ततः।
तद् द्रुमाणां शिलानां च वर्षं प्राणहरं महत्॥ ३॥
प्रतिजग्राह धर्मात्मा राघवस्तीक्ष्णसायकैः।
प्रतिगृह्य च तद् वर्षं निमीलित इवर्षभः॥ ४॥
रामः क्रोधं परं लेभे वधार्थं सर्वरक्षसाम्।
ततः क्रोधसमाविष्टः प्रदीप्त इव तेजसा॥ ५॥
शरैरभ्यकिरत् सैन्यं सर्वतः सहदूषणम्।
ततः सेनापतिः क्रुद्धो दूषणः शत्रुदूषणः॥ ६॥
शरैरशनिकल्पैस्तं राघवं समवारयत्।
ततो रामः सुसंक्रुद्धः क्षुरेणास्य महद् धनुः॥ ७॥
चिच्छेद समरे वीरश्चतुर्भिश्चतुरो हयान्।
हत्वा चाश्वान् शरैस्तीक्ष्णैरर्धचन्द्रेण सारथेः॥ ८॥
शिरो जहार तद्रक्षस्त्रिभिर्विव्याध वक्षसि।
स च्छिन्नधन्वा विरथो हताश्वो हतसारथिः॥ ९॥
जग्राह गिरिशृङ्गाभं परिघं रोमहर्षणम्।
वेष्टितं काञ्चनैः पट्टैर्देवसैन्याभिमर्दनम्॥ १०॥

आयसैः शङ्कुभिस्तीक्ष्णैः कीर्णं परवसोक्षितम्।
वज्राशनिसमस्पर्शं परगोपुरदारणम्॥ ११॥

Seeing his army being wiped out, the mighty-armed Dūṣaṇa urged five thousand ogres of terrible impetuosity, who were hard to approach and never turned their back on the battlefield, to march on. They incessantly assailed Rāma on all sides with iron pikes, scimitars, swords, showers of slabs of stone, as also with trees and volleys of arrows. The pious-minded Śrī Rāma (a scion of Raghu) intercepted that great and deadly shower of trees and slabs of stone with his sharp arrows. Having intercepted that volley standing (fearlessly) like a bull with eyes closed, Śrī Rāma summoned extreme wrath for the extermination of all the ogres. Possessed by anger as though burning with glory, he thereupon covered on all sides the army including Dūṣaṇa, with his arrows. Getting angry, General Dūṣaṇa, the belittler of enemies, effectively intercepted the celebrated Śrī Rāma (a scion of Raghu) with his arrows that vied with thunderbolts. Extremely enraged, the heroic Śrī Rāma then split his mighty bow with a razor-like arrow and with four other arrows pierced the four horses of his chariot. Nay, having killed the horses with his sharp arrows, he severed the head of Dūṣaṇa's charioteer with an arrow having a crescent-shaped head and with three more arrows pierced that ogre in the chest. With his bow broken, as well as horses and charioteer killed, Dūṣaṇa, who was now left without a chariot, seized an iron-capped club looking like a mountain-peak, which was plated with belts of gold, studded with sharp iron pikes and soaked with the fat of enemies, which was hard to the touch like a thunderbolt and caused the hair to stand on its end, and which was capable of crushing the celestial army and smashing the gates of the enemies' citadels. (1—11)

तं महोरगसंकाशं प्रगृह्य परिघं रणे।
दूषणोऽभ्यपतद् रामं क्रूरकर्मा निशाचरः॥ १२॥

Tightly grasping that club, which appeared like a large serpent, Dūṣaṇa, an ogre of cruel deeds, rushed at Śrī Rāma on the field of battle. (12)

तस्याभिपतमानस्य दूषणस्य च राघवः।
द्वाभ्यां शराभ्यां चिच्छेद सहस्ताभरणौ भुजौ॥ १३॥

While Dūṣaṇa was darting at him, Śrī Rāma (a scion of Raghu) lopped off with a pair of arrows both his arms with ornaments on the hands. (13)

भ्रष्टस्तस्य महाकायः पपात रणमूर्धनि।
परिघश्छिन्नहस्तस्य शक्रध्वज इवाग्रतः॥ १४॥

Loosed from his grasp, the colossal club of Dūṣaṇa, whose arms had been severed (from his body), dropped in the van of the fight like a banner raised in honour of Indra. (14)

कराभ्यां च विकीर्णाभ्यां पपात भुवि दूषणः।
विषाणाभ्यां विशीर्णाभ्यां मनस्वीव महागजः॥ १५॥

Alongwith his severed arms Dūṣaṇa fell on the ground like a proud lordly elephant with up-rooted tusks. (15)

दृष्ट्वा तं पतितं भूमौ दूषणं निहतं रणे।
साधु साध्विति काकुत्स्थं सर्वभूतान्यपूजयन्॥ १६॥

Seeing the celebrated Dūṣaṇa killed in battle and fallen on the ground, all beings present there acclaimed Śrī Rāma (a scion of Kakutstha) saying "Well-done ! Bravo !" (16)

एतस्मिन्नन्तरे क्रुद्धास्त्रयः सेनाग्रयायिनः।
संहत्याभ्यद्रवन् रामं मृत्युपाशावपाशिताः॥ १७॥
महाकपालः स्थूलाक्षः प्रमाथी च महाबलः।
महाकपालो विपुलं शूलमुद्यम्य राक्षसः॥ १८॥
स्थूलाक्षः पट्टिशं गृह्य प्रमाथी च परश्वधम्।
दृष्ट्वैवापततस्तांस्तु राघवः सायकैः शितैः॥ १९॥
तीक्ष्णाग्रैः प्रतिजग्राह सम्प्राप्तानतिथीनिव।
महाकपालस्य शिरश्चिच्छेद रघुनन्दनः॥ २०॥
असंख्येयैस्तु बाणौघैः प्रममाथ प्रमाथिनम्।
स्थूलाक्षस्याक्षिणी स्थूले पूरयामास सायकैः॥ २१॥

In the meanwhile, three generals (who

marched in the van of the army)—Mahākapāla, Sthūlākṣa and Pramāthī, who was possessed of great might—rushed towards Śrī Rāma together, bound as they were with the noose of Death, the ogre Mahākapāla lifting a huge pike, Sthūlākṣa holding a scimitar and Pramāthī an axe. Seeing them approaching, Śrī Rāma (a scion of Raghu) for his part greeted them with whetted and sharp-edged arrows as one would receive newcomers arrived in one's presence. Śrī Rāma (the delight of the Raghus) severed the head of Mahākapāla, overpowered Pramāthī with innumerable volleys of arrows and filled the large eyes of Sthūlākṣa with arrows. (17—21)

स पपात हतो भूमौ विटपीव महाद्रुमः।
दूषणस्यानुगान् पञ्चसाहस्त्रान् कुपितः क्षणात्॥ २२॥
हत्वा तु पञ्चसाहस्त्रैरनयद् यमसादनम्।
दूषणं निहतं श्रुत्वा तस्य चैव पदानुगान्॥ २३॥
व्यादिदेश खरः क्रुद्धः सेनाध्यक्षान् महाबलान्।
अयं विनिहतः संख्ये दूषणः सपदानुगः॥ २४॥
महत्या सेनया सार्धं युद्ध्वा रामं कुमानुषम्।
शस्त्रैर्नानाविधाकारैर्हनध्वं सर्वराक्षसाः॥ २५॥

Having been killed, the trio dropped down on the ground like a large tree with branches. Striking the five thousand followers of Dūṣaṇa with an equal number of arrows, the angry Śrī Rāma for his part despatched them to the abode of death. Enraged to hear of Dūṣaṇa and of those following at his heels having been killed, Khara commanded the generals of his army, who were possessed of great might, as follows : "Here is Dūṣaṇa slain in battle as well as all those who followed at his heels. Giving battle to Rāma, the wretched human being, with your mighty army, let you all ogres kill him with the weapons of various shapes." (22—25)

एवमुक्त्वा खरः क्रुद्धो राममेवाभिदुद्रुवे।
श्येनगामी पृथुग्रीवो यज्ञशत्रुर्विहंगमः॥ २६॥
दुर्जयः करवीराक्षः परुषः कालकार्मुकः।
हेममाली महामाली सर्पास्यो रुधिराशनः॥ २७॥
द्वादशैते महावीर्या बलाध्यक्षाः ससैनिकाः।
राममेवाभ्यधावन्त विसृजन्तः शरोत्तमान्॥ २८॥

Saying so, the angry Khara attacked Rāma at once. Nay, Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihaṅgama, Durjaya, Karavīrākṣa, Paruṣa, Kālakārmuka, Hemamālī, Mahāmālī, Sarpāsya and Rudhirāśana—these twelve generals also, who were possessed of extraordinary prowess, together with the rank and file attacked Rāma together, discharging the best of arrows. (26—28)

ततः पावकसंकाशैर्हेमवज्रविभूषितैः।
जघान शेषं तेजस्वी तस्य सैन्यस्य सायकैः॥ २९॥

Then with his arrows encrusted with gold and diamonds, and shining like flames the glorious Rāma destroyed the remnant of Khara's army. (29)

ते रुक्मपुङ्खा विशिखाः सधूमा इव पावकाः।
निजघ्नुस्तानि रक्षांसि वज्रा इव महाद्रुमान्॥ ३०॥

Those arrows with golden feathers, which shone like flames emitting smoke, made short work of those ogres even as thunderbolts destroy large trees. (30)

रक्षसां तु शतं रामः शतेनैकेन कर्णिना।
सहस्त्रं तु सहस्त्रेण जघान रणमूर्धनि॥ ३१॥

In the van of the fight Śrī Rāma despatched a hundred ogres with a hundred arrows and a thousand ogres with a thousand all atonce. (31)

तैर्भिन्नवर्माभरणाश्छिन्नभिन्नशरासनाः।
निपेतुः शोणितादिग्धा धरण्यां रजनीचराः॥ ३२॥

With their coats of mail and ornaments shattered and bows split into two and broken and themselves besmeared with blood, the night-stalkers dropped on the ground. (32)

तैर्मुक्तकेशैः समरे पतितैः शोणितोक्षितैः।
विस्तीर्णा वसुधा कृत्स्ना महावेदिः कुशैरिव॥ ३३॥

Like a large sacrificial altar with blades of the sacred Kuśa grass, the whole area was completely strewn with the ogres fallen

bathed in blood, with dishevelled hair on the battlefield. (33)

तत्क्षणे तु महाघोरं वनं निहतराक्षसम्।
बभूव निरयप्रख्यं मांसशोणितकर्दमम्॥ ३४॥

Covered with corpses of the slain ogres, the forest, which had been rendered muddy with blood and flesh, appeared most ghastly like a veritable hell. (34)

चतुर्दशसहस्त्राणि रक्षसां भीमकर्मणाम्।
हतान्येकेन रामेण मानुषेण पदातिना॥ ३५॥

Fourteen thousand ogres of terrible deeds were killed by Rāma, a human being, fighting on foot, single-handed. (35)

तस्य सैन्यस्य सर्वस्य खरः शेषो महारथः।
राक्षसस्त्रिशिराश्चैव रामश्च रिपुसूदनः॥ ३६॥

Out of that entire army, the great car-warrior Khara as also the ogre Triśirā and (its exterminator) Śrī Rāma, the slayer of his foes, survived. (36)

शेषा हता महावीर्या राक्षसा रणमूर्धनि।
घोरा दुर्विषहाः सर्वे लक्ष्मणस्याग्रजेन ते॥ ३७॥

The other ogres, who were well-known, possessed of great prowess, fierce and hard to encounter, were all killed by the elder brother of Lakṣmaṇa in the van of the fight. (37)

ततस्तु तद्भीमबलं महाहवे
समीक्ष्य रामेण हतं बलीयसा।
रथेन रामं महता खरस्ततः
समाससादेन्द्र इवोद्यताशनिः॥ ३८॥

Then, perceiving that terrible army killed in a major conflict by Śrī Rāma, who proved superior in strength (when matched with the entire host), Khara then rode in a large chariot like Indra with his thunderbolt uplifted, and attacked Śrī Rāma from where he was. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Rāma kills Triśirā

खरं तु रामाभिमुखं प्रयान्तं वाहिनीपतिः।
राक्षसस्त्रिशिरा नाम संनिपत्येदमब्रवीत्॥ १॥

Approaching Khara who was marching to meet Śrī Rāma, his other general, the ogre Triśirā, for his part, spoke as follows : (1)

मां नियोजय विक्रान्तं त्वं निवर्तस्व साहसात्।
पश्य रामं महाबाहुं संयुगे विनिपातितम्॥ २॥

"Command me, your valiant general, to take the field and cease you from the daring act. See the mighty-armed Rāma thrown down in an encounter. (2)

प्रतिजानामि ते सत्यमायुधं चाहमालभे।
यथा रामं वधिष्यामि वधार्हं सर्वरक्षसाम्॥ ३॥

"I take an unfailing vow before you and swear by my weapon that I shall surely kill Rāma, who deserves death at the hands of all the ogres. (3)

अहं वास्य रणे मृत्युरेष वा समरे मम।
विनिवर्त्य रणोत्साहं मुहूर्तं प्राश्निको भव॥ ४॥

"Either I shall prove to be his death on the battlefield or he will be my death in battle. Therefore, curbing your martial ardour stand aloof as a judge awhile. (4)

प्रहृष्टो वा हते रामे जनस्थानं प्रयास्यसि।
मयि वा निहते रामं संयुगाय प्रयास्यसि॥ ५॥

"You will either return to Janasthāna highly delighted in the event of Rāma being killed by me or in the event of my being slain, you will march against Rāma for an engagement with him." (5)

खरस्त्रिशिरसा तेन मृत्युलोभात् प्रसादितः।
गच्छ युध्येत्यनुज्ञातो राघवाभिमुखो ययौ॥ ६॥

When Khara was won over by the said Triśirā due to his being covetous of death at the hands of Śrī Rāma, and Triśirā was granted leave in the words "Go, fight", the latter proceeded towards Śrī Rāma, a scion of Raghu. (6)

त्रिशिरास्तु रथेनैव वाजियुक्तेन भास्वता।
अभ्यद्रवद् रणे रामं त्रिशृङ्ग इव पर्वतः॥ ७॥

Triśirā, for his part, who with his three heads looked like a three-peaked mountain, drove in a glittering chariot drawn by horses against Śrī Rāma on the field of battle. (7)

शरधारासमूहान् स महामेघ इवोत्सृजन्।
व्यसृजत् सदृशं नादं जलार्द्रस्येव दुन्दुभेः॥ ८॥

Pouring volleys of arrows like a huge cloud, he uttered a roar like the crash of a drum drenched with water. (8)

आगच्छन्तं त्रिशिरसं राक्षसं प्रेक्ष्य राघवः।
धनुषा प्रतिजग्राह विधुन्वन् सायकान् शितान्॥ ९॥

Perceiving the ogre Triśirā coming, Śrī Rāma (a scion of Raghu), greeted him with his bow discharging sharp arrows. (9)

स सम्प्रहारस्तुमुलो रामत्रिशिरसोस्तदा।
सम्बभूवातिबलिनोः सिंहकुञ्जरयोरिव॥ १०॥

That clash between Śrī Rāma and Triśirā, who were both possessed of great might, raged fiercely at that time like the clash between a lion and an elephant. (10)

ततस्त्रिशिरसा बाणैर्ललाटे ताडितस्त्रिभिः।
अमर्षी कुपितो रामः संरब्ध इदमब्रवीत्॥ ११॥

Feeling provoked and excited when hit by Triśirā with three arrows on the forehead, the indignant Śrī Rāma spoke as follows: (11)

अहो विक्रमशूरस्य राक्षसस्येदृशं बलम्।
पुष्पैरिव शरैर्योऽहं ललाटेऽस्मि परिक्षतः॥ १२॥

"O! Such is the strength of this ogre, who is brave in launching an offensive, and by whom I have been struck on the forehead with arrows like flowers! (12)

ममापि प्रतिगृह्णीष्व शरांश्चापगुणाच्च्युतान्।
एवमुक्त्वा सुसंरब्धः शरानाशीविषोपमान्॥ १३॥
त्रिशिरो वक्षसि क्रुद्धो निजघान चतुर्दश।
चतुर्भिस्तुरगानस्य शरैः संनतपर्वभिः॥ १४॥
न्यपातयत तेजस्वी चतुरस्तस्य वाजिनः।
अष्टभिः सायकैः सूतं रथोपस्थे न्यपातयत्॥ १५॥

"Now receive the arrows shot from my bow-string too." Saying so, Śrī Rāma, who was highly excited and enraged discharged fourteen serpent-like arrows on the chest of Triśirā. With four arrows having bent nodes, the glorious Śrī Rāma struck down the four swift-footed horses of his chariot, while with eight more arrows he knocked down the charioteer on his very seat in the chariot. (13—15)

रामश्चिच्छेद बाणेन ध्वजं चास्य समुच्छ्रितम्।
ततो हतरथात् तस्मादुत्पतन्तं निशाचरम्॥ १६॥
चिच्छेद रामस्तं बाणैर्हृदये सोऽभवज्जडः।
सायकैश्चाप्रमेयात्मा सामर्षस्तस्य रक्षसः॥ १७॥
शिरांस्यपातयत् त्रीणि वेगवद्भिस्त्रिभिः शरैः।
स धूमशोणितोद्गारी रामबाणाभिपीडितः॥ १८॥
न्यपतत् पतितैः पूर्वं समरस्थो निशाचरः।
हतशेषास्ततो भग्ना राक्षसाः खरसंश्रयाः॥ १९॥
द्रवन्ति स्म न तिष्ठन्ति व्याघ्रत्रस्ता मृगा इव।
तान् खरो द्रवतो दृष्ट्वा निवर्त्य रुषितस्त्वरन्।
राममेवाभिदुद्राव राहुश्चन्द्रमसं यथा॥ २०॥

Śrī Rāma further broke his tall ensign with an arrow. Then he pierced with arrows the ogre himself in his heart while he was jumping from his shattered chariot, so that he became motionless. Nay, full of indignation, Śrī Rāma

(of immeasurable prowess) struck off the three heads of that ogre with three swift arrows. Spurting steaming blood when thus mortally hurt by the shafts of Rāma, that night-stalker fell down where he stood on the field of battle, joining the company of his heads already fallen. Feeling disheartened the surviving ogres, who had taken shelter under the banner of Khara, took to their heels and did not tarry any more than the deer scared away by a tiger. Enraged to see them running away, and rallying them, Khara hurriedly rushed towards Rāma alone as the planet Rāhu assails the moon. (16—20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Thus ends Canto Twenty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Śrī Rāma's encounter with Khara

निहतं दूषणं दृष्ट्वा रणे त्रिशिरसा सह।
खरस्याप्यभवत् त्रासो दृष्ट्वा रामस्य विक्रमम्॥ १॥

Seeing Dūṣaṇa killed in battle together with Triśirā, fear entered the mind of Khara too when he witnessed the prowess of Śrī Rāma. (1)

स दृष्ट्वा राक्षसं सैन्यमविषह्यं महाबलम्।
हतमेकेन रामेण दूषणस्त्रिशिरा अपि॥ २॥
तद्बलं हतभूयिष्ठं विमनाः प्रेक्ष्य राक्षसः।
आससाद खरो रामं नमुचिर्वासवं यथा॥ ३॥

Bewildered to see the very mighty and irresistible army of ogres as also Dūṣaṇa and Triśirā killed by Rāma single-handed, and also perceiving most of the troops wiped out, the ogre Khara attacked Śrī Rāma as did the demon Namuci attack Indra. (2-3)

विकृष्य बलवच्चापं नाराचान् रक्तभोजनान्।
खरश्चिक्षेप रामाय क्रुद्धानाशीविषानिव॥ ४॥

Pulling at full length his mighty bow, Khara discharged at Śrī Rāma blood-sucking arrows known by the name of Nārācas and resembling angry serpents. (4)

ज्यां विधुन्वन् सुबहुशः शिक्षयास्त्राणि दर्शयन्।
चचार समरे मार्गान् शरै रथगतः खरः॥ ५॥

Shaking the string of his bow in numerous ways and displaying (the use of) mystic missiles by virtue of his military practice, Khara in his chariot rode on the battlefield employing devices with his arrows. (5)

स सर्वाश्च दिशो बाणैः प्रदिशश्च महारथः।
पूरयामास तं दृष्ट्वा रामोऽपि सुमहद् धनुः॥ ६॥

That great chariot-warrior filled all the quarters as also the intermediate points with arrows. Seeing him, Śrī Rāma also took up his very mighty bow. (6)

स सायकैर्दुर्विषहैर्विस्फुलिङ्गैरिवाग्निभिः।
नभश्चकाराविवरं पर्जन्य इव वृष्टिभिः॥ ७॥

He covered the entire sky with his formidable arrows resembling sparks of fire as does the god of rain with showers. (7)

तद् बभूव शितैर्बाणैः खररामविसर्जितैः।
पर्याकाशमनाकाशं सर्वतः शरसंकुलम्॥ ८॥

Thickly set with arrows on all sides because of the sharp arrows discharged both by Khara and Śrī Rāma, the sky round about them was left without any empty space. (8)

शरजालावृतः सूर्यो न तदा स्म प्रकाशते।
अन्योन्यवधसंरम्भादुभयोः सम्प्रयुध्यतोः॥ ९॥

Screened by the network of arrows discharged by both the warriors, who were fiercely fighting in their zeal to kill each other, the sun was not visible at that time. (9)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः।
आजघान रणे रामं तोत्रैरिव महाद्विपम्॥ १०॥

Then, like one striking a lordly elephant with a goad, Khara hit Śrī Rāma with arrows of various kinds such as, Nālīkas, Nārācas and sharp-pointed Vikarṇis on the field of battle. (10)

तं रथस्थं धनुष्पाणिं राक्षसं पर्यवस्थितम्।
ददृशुः सर्वभूतानि पाशहस्तमिवान्तकम्॥ ११॥

All created beings saw that ogre rooted firmly in his chariot, bow in hand, like Death himself with a noose in his hand. (11)

हन्तारं सर्वसैन्यस्य पौरुषे पर्यवस्थितम्।
परिश्रान्तं महासत्त्वं मेने रामं खरस्तदा॥ १२॥

At that time Khara thought Śrī Rāma, the destroyer of his entire army, who was possessed of great might and intent on heroism, to be dead tired. (12)

तं सिंहमिव विक्रान्तं सिंहविक्रान्तगामिनम्।
दृष्ट्वा नोद्विजते रामः सिंहः क्षुद्रमृगं यथा॥ १३॥

Śrī Rāma, however, did not feel perturbed in the least to see him bold as a lion and striding like one, any more than a lion would feel perturbed to see a small deer. (13)

ततः सूर्यनिकाशेन रथेन महता खरः।
आससादाथ तं रामं पतङ्ग इव पावकम्॥ १४॥

Then, in a large chariot blazing as the sun, Khara approached the celebrated Śrī Rāma even, as a moth would approach a fire. (14)

ततोऽस्य सशरं चापं मुष्टिदेशे महात्मनः।
खरश्चिच्छेद रामस्य दर्शयन् हस्तलाघवम्॥ १५॥

Thereupon, displaying his dexterity of hand, Khara split the bow alongwith the arrow near the fist of the high-souled Śrī Rāma. (15)

स पुनस्त्वपरान् सप्त शरानादाय मर्मणि।
निजघान रणे क्रुद्धः शक्राशनिसमप्रभान्॥ १६॥

Again, taking seven more arrows, shining brightly as the thunderbolt of Indra, Khara, for his part, angrily discharged them at the vital parts of Śrī Rāma on the battle-field. (16)

ततः शरसहस्रेण राममप्रतिमौजसम्।
अर्दयित्वा महानादं ननाद समरे खरः॥ १७॥

Then, hurting Śrī Rāma of unparalleled prowess with a thousand arrows, Khara uttered a loud roar on the battlefield. (17)

ततस्तत्प्रहतं बाणैः खरमुक्तैः सुपर्वभिः।
पपात कवचं भूमौ रामस्यादित्यवर्चसम्॥ १८॥

Hit hard by the smooth-knobbed arrows discharged by Khara, the well-known armour of Śrī Rāma, bright like the sun, thereupon fell on the ground. (18)

स शरैरर्पितः क्रुद्धः सर्वगात्रेषु राघवः।
रराज समरे रामो विधूमोऽग्निरिव ज्वलन्॥ १९॥

Getting enraged when pierced with arrows all over his limbs, Śrī Rāma (a scion of Raghu) shone on the battlefield like a smokeless burning fire. (19)

ततो गम्भीरनिर्ह्रादं रामः शत्रुनिबर्हणः।
चकारान्ताय स रिपोः सज्यमन्यन्महद्धनुः॥ २०॥

Then Śrī Rāma, the exterminator of his foes, strung another mighty bow, which made a deep sound, to bring about the end of his enemy. (20)

सुमहद् वैष्णवं यत् तदतिसृष्टं महर्षिणा।
वरं तद् धनुरुद्यम्य खरं समभिधावत॥ २१॥

Raising that excellent and very mighty bow belonging to Lord Viṣṇu, that had been gifted by the eminent sage, Agastya, he darted towards Khara. (21)

ततः कनकपुङ्खैस्तु शरैः संनतपर्वभिः।
चिच्छेद रामः संक्रुद्धः खरस्य समरे ध्वजम्॥ २२॥

Then, highly enraged, Śrī Rāma cut down the ensign of Khara on the battle-field by

means of gold-feathered arrows with level nodes. (22)

स दर्शनीयो बहुधा विच्छिन्नः काञ्चनो ध्वजः।
जगाम धरणीं सूर्यो देवतानामिवाज्ञया॥ २३॥

Split into many parts, that attractive gold ensign fell down on the earth like the sun at the command (imprecation) of gods. (23)

तं चतुर्भिः खरः क्रुद्धो रामं गात्रेषु मार्गणैः।
विव्याध हृदि मर्मज्ञो मातङ्गमिव तोमरैः॥ २४॥

With four arrows the angry Khara, who was aware of the vulnerable parts in a body, hit Rāma in his various limbs and particularly in his heart even as one would strike an elephant with javelins. (24)

स रामो बहुभिर्बाणैः खरकार्मुकनिःसृतैः।
विद्धो रुधिरसिक्ताङ्गो बभूव रुषितो भृशम्॥ २५॥

The aforesaid Śrī Rāma felt highly enraged when pierced with many arrows released from the bow of Khara and bathed in blood all over his body. (25)

स धनुर्धन्विनां श्रेष्ठः संगृह्य परमाहवे।
मुमोच परमेष्वासः षट् शरानभिलक्षितान्॥ २६॥

Grasping firmly his bow in that great battle, Śrī Rāma, the foremost of bowmen, who wielded a great bow, discharged six well-aimed arrows. (26)

शिरस्येकेन बाणेन द्वाभ्यां बाह्वोरथार्पयत्।
त्रिभिश्चन्द्रार्धवक्त्रैश्च वक्षस्यभिजघान ह॥ २७॥

They say he pierced Khara in the head with one arrow, with two more the arms, and with three crescent-headed arrows hit him hard in the chest. (27)

ततः पश्चान्महातेजा नाराचान् भास्करोपमान्।
जघान राक्षसं क्रुद्धस्त्रयोदश शिलाशितान्॥ २८॥

After that Śrī Rāma, who was exceptionally glorious, discharged at the ogre thirteen arrows whetted on the stone and blazing like the sun. (28)

रथस्य युगमेकेन चतुर्भिः शबलान् हयान्।
षष्ठेन च शिरः संख्ये चिच्छेद खरसारथेः॥ २९॥

With one arrow he cut down the yoke of the chariot; with four, the spotted horses; and with the sixth he cut off the head of Khara's charioteer on the battle-field. (29)

त्रिभिस्त्रिवेणून् बलवान् द्वाभ्यामक्षं महाबलः।
द्वादशेन तु बाणेन खरस्य सशरं धनुः॥ ३०॥
छित्त्वा वज्रनिकाशेन राघवः प्रहसन्निव।
त्रयोदशेनेन्द्रसमो बिभेद समरे खरम्॥ ३१॥

Having cut down with three arrows the three shafts supporting the yoke, with two the axle and with the twelfth, which shone brightly like a thunderbolt, the bow and the arrow of Khara, Śrī Rāma (a scion of Raghu) for his part, who was possessed of exceptional might and looked like Indra, pierced Khara in the heart as though laughing on the battle-field with the thirteenth. (30-31)

प्रभग्नधन्वा विरथो हताश्वो हतसारथिः।
गदापाणिरवप्लुत्य तस्थौ भूमौ खरस्तदा॥ ३२॥

Then, jumping down, Khara, who was deprived of his chariot and had his bow shattered, horses killed and charioteer slain, stood on the ground mace in hand. (32)

तत् कर्म रामस्य महारथस्य
समेत्य देवाश्च महर्षयश्च।
अपूजयन् प्राञ्जलयः प्रहृष्टा-
स्तदा विमानाग्रगताः समेताः॥ ३३॥

Collecting in the fore-part of their aerial cars at that time, gods and eminent Ṛṣis too, who felt highly rejoiced, applauded in a body with joined palms that feat of Śrī Rāma, the great car-warrior. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Exchange of hot words between Khara and Śrī Rāma

खरं तु विरथं रामो गदापाणिमवस्थितम्।
मृदुपूर्वं महातेजाः परुषं वाक्यमब्रवीत्॥ १॥

Śrī Rāma, for his part, who was possessed of exceptional glory, addressed to Khara, who, having been deprived of his chariot, stood below, mace in hand, the following harsh words, though preceded by soft words: (1)

गजाश्वरथसम्बाधे बले महति तिष्ठता।
कृतं ते दारुणं कर्म सर्वलोकजुगुप्सितम्॥ २॥

"Presiding over a huge army crowded with elephants, horses and chariots, a ruthless course of action despised by all people has been adopted by you. (2)

उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत्।
त्रयाणामपि लोकानामीश्वरोऽपि न तिष्ठति॥ ३॥

"He who oppresses all created beings, is hard-hearted and perpetrates sinful deeds does not survive, be he the ruler of all the three worlds. (3)

कर्म लोकविरुद्धं तु कुर्वाणं क्षणदाचर।
तीक्ष्णं सर्वजनो हन्ति सर्पं दुष्टमिवागतम्॥ ४॥

"Everyone, O night-stalker, injures him who adopts a severe course of action running counter to the interests of the people, as one strikes a wicked serpent arrived near. (4)

लोभात् पापानि कुर्वाणः कामाद् वा यो न बुध्यते।
हृष्टः पश्यति तस्यान्तं ब्राह्मणी करकादिव॥ ५॥

"He who does not awaken even though committing sins through greed or concupiscence, and feels delighted in doing so, sees with his own eyes the end of his sinful deeds alongwith his own as a Brāhmaṇī (a kind of venomless lizard) perceives its own end through the eating of hailstones. (5)

वसतो दण्डकारण्ये तापसान् धर्मचारिणः।
किं नु हत्वा महाभागान् फलं प्राप्स्यसि राक्षस॥ ६॥

"What reward on earth will you get by killing highly blessed ascetics living in the Daṇḍaka forest and practising virtue, O ogre ! (6)

न चिरं पापकर्माणः क्रूरा लोकजुगुप्सिताः।
ऐश्वर्यं प्राप्य तिष्ठन्ति शीर्णमूला इव द्रुमाः॥ ७॥

"Even on attaining lordship, cruel men perpetrating sinful deeds and despised by the people cannot live long any more than trees with rotten roots. (7)

अवश्यं लभते कर्ता फलं पापस्य कर्मणः।
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम्॥ ८॥

"The perpetrator of a sinful deed inevitably reaps its terrible consequence when the time comes, even as a tree puts forth its blossom in the proper season. (8)

नचिरात् प्राप्यते लोके पापानां कर्मणां फलम्।
सविषाणामिवान्नानां भुक्तानां क्षणदाचर॥ ९॥

"The fruit of one's sinful deeds, O night-stalker, is reaped not long after like that of poisoned foods eaten. (9)

पापमाचरतां घोरं लोकस्याप्रियमिच्छताम्।
अहमासादितो राज्ञा प्राणान् हन्तुं निशाचर॥ १०॥

"I have been deputed by the king, my father, O night-stalker, to take the lives of those who commit terrible sins and wish evil to the people. (10)

अद्य भित्त्वा मया मुक्ताः शराः काञ्चनभूषणाः।
विदार्यातिपतिष्यन्ति वल्मीकमिव पन्नगाः॥ ११॥

"Penetrating through your body and rending the earth, the arrows decked with gold discharged by me today will reach beyond the earth to the subterranean regions like serpents entering the ant-hill. (11)

ये त्वया दण्डकारण्ये भक्षिता धर्मचारिणः।
तानद्य निहतः संख्ये ससैन्योऽनुगमिष्यसि॥ १२॥

"Killed in battle today, you will follow with your army those ascetics of pious deeds who have been eaten by you in the Daṇḍaka forest. (12)

अद्य त्वां निहतं बाणैः पश्यन्तु परमर्षयः।
निरयस्थं विमानस्था ये त्वया निहताः पुरा॥ १३॥

"Let those great sages who were killed by you in the past see you from their aerial cars killed with my arrows and rotting in hell. (13)

प्रहरस्व यथाकामं कुरु यत्नं कुलाधम।
अद्य ते पातयिष्यामि शिरस्तालफलं यथा॥ १४॥

"Strike as you will and do your best, O the disgrace of your race ! I shall this very day strike down your head like a palm fruit." (14)

एवमुक्तस्तु रामेण क्रुद्धः संरक्तलोचनः।
प्रत्युवाच ततो रामं प्रहसन् क्रोधमूर्च्छितः॥ १५॥

Enraged when spoken to as aforesaid, and laughing heartily, Khara, who was beside himself with anger, then replied as follows with blood-red eyes to Śrī Rāma: (15)

प्राकृतान् राक्षसान् हत्वा युद्धे दशरथात्मज।
आत्मना कथमात्मानमप्रशस्यं प्रशंससि॥ १६॥

"Having killed ordinary ogres on the battle-field, O son of Daśaratha, how are you extolling yourself, though unworthy of praise? (16)

विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः।
कथयन्ति न ते किंचित् तेजसा चातिगर्विताः॥ १७॥

"Those jewels among men, who are brave or mighty, do not speak anything about themselves, puffed up with pride of valour. (17)

प्राकृतास्त्वकृतात्मानो लोके क्षत्रियपांसनाः।
निरर्थकं विकत्थन्ते यथा राम विकत्थसे॥ १८॥

"Only the vulgar, who have not subdued the self and are a disgrace to the Kṣatriyas in the world, brag in vain as you do, O Rāma ! (18)

कुलं व्यपदिशन् वीरः समरे कोऽभिधास्यति।
मृत्युकाले तु सम्प्राप्ते स्वयमप्रस्तवे स्तवम्॥ १९॥

"In the course of a battle when the hour of death is at hand what heroic man indeed will utter his own praise without any occasion for it, mentioning his own race?(19)

सर्वथा तु लघुत्वं ते कत्थनेन विदर्शितम्।
सुवर्णप्रतिरूपेण तप्तेनेव कुशाग्निना॥ २०॥

"Through self-praise baseness alone has been exhibited by you in every way, as is done by brass (bearing the semblance of gold) when heated in fire lighted for the purpose of refining gold. (20)

न तु मामिह तिष्ठन्तं पश्यसि त्वं गदाधरम्।
धराधरमिवाकम्प्यं पर्वतं धातुभिश्चितम्॥ २१॥

"You do not see me wielding a mace and standing immovable like a principal mountain holding the earth in balance and enriched with minerals ! (21)

पर्याप्तोऽहं गदापाणिर्हन्तुं प्राणान् रणे तव।
त्रयाणामपि लोकानां पाशहस्त इवान्तकः॥ २२॥

"Like Yama (the god of death) standing noose in hand, I, who hold a mace in hand, am strong enough to take your life as also the life of the inhabitants of all the three worlds. (22)

कामं बह्वपि वक्तव्यं त्वयि वक्ष्यामि न त्वहम्।
अस्तं प्राप्नोति सविता युद्धविघ्नस्ततो भवेत्॥ २३॥

"Even though there is much to be said about you, I shall not speak more; for the sun is setting and interruption may be caused thereby in the combat. (23)

चतुर्दश सहस्राणि राक्षसानां हतानि ते।
त्वद्विनाशात् करोम्यद्य तेषामश्रुप्रमार्जनम्॥ २४॥

"Fourteen thousand ogres stand killed by you. By bringing about your destruction I shall avenge their death and wipe away the tears of their dear ones." (24)

इत्युक्त्वा परमक्रुद्धः स गदां परमाङ्गदाम्।
खरश्चिक्षेप रामाय प्रदीप्तामशनिं यथा॥ २५॥

Saying so and getting highly enraged, he hurled his mace adorned with excellent gold rings and resembling a blazing thunderbolt at Śrī Rāma. (25)

खरबाहुप्रमुक्ता सा प्रदीप्ता महती गदा।
भस्म वृक्षांश्च गुल्मांश्च कृत्वागात् तत्समीपतः॥ २६॥

Reducing to ashes the intervening trees and shrubs, that huge and blazing mace released from the hands of Khara drew near Śrī Rāma. (26)

तामापतन्तीं महतीं मृत्युपाशोपमां गदाम्।
अन्तरिक्षगतां रामश्चिच्छेद बहुधा शरैः॥ २७॥

With his arrows Śrī Rāma split into pieces that huge mace, resembling the noose of Yama in its deadly action even as it came flying and while it was yet in the air. (27)

सा विशीर्णा शरैर्भिन्ना पपात धरणीतले।
गदा मन्त्रौषधिबलैर्व्यालीव विनिपातिता॥ २८॥

Broken and smashed with the arrows, that mace fell on the ground like a female serpent thrown down by the power of charms and herbs. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Rāma kills Khara. Gods and sages applaud Him

भित्त्वा तु तां गदां बाणै राघवो धर्मवत्सलः।
स्मयमान इदं वाक्यं संरब्धमिदमब्रवीत्॥ १॥

Having shattered that mace with arrows, Śrī Rāma, a scion of Raghu, for his part, who was fond of virtue, smilingly uttered the following furious words : (1)

एतत् ते बलसर्वस्वं दर्शितं राक्षसाधम।
शक्तिहीनतरो मत्तो वृथा त्वमुपगर्जसि॥ २॥

"Is this the totality of your strength that you have exhibited, O vile ogre? Though much deficient in strength as compared to me, you brag in vain ! (2)

एषा बाणविनिर्भिन्ना गदा भूमितलं गता।
अभिधानप्रगल्भस्य तव प्रत्ययघातिनी॥ ३॥

"Fallen to the ground when split into pieces by my arrows, this mace of yours, you being bold in braggadocio alone, has dashed to pieces the confidence reposed in it by you. (3)

यत् त्वयोक्तं विनष्टानामिदमश्रुप्रमार्जनम्।
राक्षसानां करोमीति मिथ्या तदपि ते वचः॥ ४॥

"Even the declaration that was made by you in the following words : 'I hereby wipe away the tears of the relatives of the ogres killed in battle' has proved false. (4)

नीचस्य क्षुद्रशीलस्य मिथ्यावृत्तस्य रक्षसः।
प्राणानपहरिष्यामि गरुत्मानमृतं यथा॥ ५॥

"Even as Garuḍa, the king of birds, snatched away nectar from the custody of the gods in heaven, I shall take away the life of the vile ogre that you are, mean of nature and immoral of conduct. (5)

अद्य ते भिन्नकण्ठस्य फेनबुद्बुदभूषितम्।
विदारितस्य मद्बाणैर्मही पास्यति शोणितम्॥ ६॥

"The earth will quaff your blood enriched with foam and bubbles, when your throat has been pierced and your body torn with my shafts. (6)

पांसुरूषितसर्वाङ्गः स्रस्तन्यस्तभुजद्वयः।
स्वप्स्यसे गां समाश्लिष्य दुर्लभां प्रमदामिव॥ ७॥

"Closely embracing the earth like a young woman hard to win, you will lie asleep forever covered with dust all over the body, with both of your arms severed. (7)

प्रवृद्धनिद्रे शयिते त्वयि राक्षसपांसने।
भविष्यन्ति शरण्यानां शरण्या दण्डका इमे॥ ८॥

"When you, the disgrace of the ogres, are laid in protracted slumber, this Daṇḍaka forest will turn out to be a place of resort for sages, who afford shelter to all. (8)

जनस्थाने हतस्थाने तव राक्षस मच्छरैः।
निर्भया विचरिष्यन्ति सर्वतो मुनयो वने॥ ९॥

"When your abode in Janasthāna has been destroyed by my arrows, O ogre, ascetics will roam about fearlessly everywhere in the forest. (9)

अद्य विप्रसरिष्यन्ति राक्षस्यो हतबान्धवाः।
बाष्पार्द्रवदना दीना भयादन्यभयावहाः॥ १०॥

"Ogresses who caused terror in others, will run away, afflicted through fear, from the Daṇḍaka forest today, their faces wet with tears, their kith and kin having been killed by me. (10)

अद्य शोकरसज्ञास्ता भविष्यन्ति निरर्थिकाः।
अनुरूपकुलाः पत्न्यो यासां त्वं पतिरीदृशः॥ ११॥

"Your wives, whose husband is of such immoral conduct as you and who are born of like families will taste the sentiment of pathos today, being deprived of all enjoyments coveted by all. (11)

नृशंसशील क्षुद्रात्मन् नित्यं ब्राह्मणकण्टक।
त्वत्कृते शङ्कितैरग्नौ मुनिभिः पात्यते हविः॥ १२॥

"O ogre of cruel disposition and mean mentality, a standing thorn in the side of Brāhmaṇa, oblations are poured into the fire by ascetics full of apprehension on account of you." (12)

तमेवमभिसंरब्धं ब्रुवाणं राघवं वने।
खरो निर्भर्त्सयामास रोषात् खरतरस्वरः॥ १३॥

Khara, whose voice waxed sterner due to wrath, censured in the following words Śrī Rāma, a scion of Raghu, who was uttering such angry words in the forest : (13)

दृढं खल्ववलिप्तोऽसि भयेष्वपि च निर्भयः।
वाच्यावाच्यं ततो हि त्वं मृत्योर्वश्यो न बुध्यसे॥ १४॥
कालपाशपरिक्षिप्ता भवन्ति पुरुषा हि ये।
कार्याकार्यं न जानन्ति ते निरस्तषडिन्द्रियाः॥ १५॥

"Surely you are excessively vainglorious and fearless even in the face of dangers. Evidently you are in the grip of death; that is why you cannot judge what should be spoken and what should not be spoken. Indeed men who are caught in the noose of Death can no longer distinguish what ought to be done and what ought not to be done, their senses and mind having been thrown out of order." (14-15)

एवमुक्त्वा ततो रामं संरुध्य भृकुटिं ततः।
स ददर्श महासालमविदूरे निशाचरः॥ १६॥
रणे प्रहरणस्यार्थे सर्वतो ह्यवलोकयन्।
स तमुत्पाटयामास संदष्टदशनच्छदम्॥ १७॥

Speaking as aforesaid to Śrī Rāma and then knitting his eyebrows and further eagerly casting his eyes all round for some weapon to be used in the encounter, the said ogre saw a big sal tree not far off; and sharply biting his lips he uprooted it. (16-17)

तं समुत्क्षिप्य बाहुभ्यां विनर्दित्वा महाबलः।
राममुद्दिश्य चिक्षेप हतस्त्वमिति चाब्रवीत्॥ १८॥

Whirling it with his arms and loudly roaring, the ogre, who was possessed of extraordinary might, hurled it at Śrī Rāma and said, "You are killed." (18)

तमापतन्तं बाणौघैश्छित्त्वा रामः प्रतापवान्।
रोषमाहारयत् तीव्रं निहन्तुं समरे खरम्॥ १९॥

Cutting down with his volleys of arrows the approaching tree, the glorious Śrī Rāma

summoned violent anger to make short work of Khara in the battle. (19)

जातस्वेदस्ततो रामो रोषरक्तान्तलोचनः।
निर्बिभेद सहस्रेण बाणानां समरे खरम्॥ २०॥

Covered with perspiration due to anger and with the outer corners of his eyes reddened through anger, Śrī Rāma thereupon pierced Khara on the battlefield with a thousand arrows. (20)

तस्य बाणान्तराद् रक्तं बहु सुस्राव फेनिलम्।
गिरेः प्रस्रवणस्येव धाराणां च परिस्रवः॥ २१॥

Like the flow of torrents from Mount Prasravaṇa, copious foaming blood gushed forth from the cuts made in his body by the arrows. (21)

विकलः स कृतो बाणैः खरो रामेण संयुगे।
मत्तो रुधिरगन्धेन तमेवाभ्यद्रवद् द्रुतम्॥ २२॥

Rendered uneasy with his arrows by Śrī Rāma in battle, and maddened by the smell of blood indeed, Khara ran fast towards Śrī Rāma. (22)

तमापतन्तं संक्रुद्धं कृतास्त्रो रुधिराप्लुतम्।
अपासर्पद् द्वित्रिपदं किंचित्त्वरितविक्रमः॥ २३॥

Taking a bit hasty strides, Śrī Rāma, who was skilled in the use of missiles, retreated two or three steps in order to be able to strike Khara, who was rushing towards him, highly infuriated and bathed in blood. (23)

ततः पावकसंकाशं वधाय समरे शरम्।
खरस्य रामो जग्राह ब्रह्मदण्डमिवापरम्॥ २४॥

Then, for the destruction of Khara in battle, Śrī Rāma seized an arrow blazing like fire and looking like another rod of Brahmā, the creator. (24)

स तद् दत्तं मघवता सुरराजेन धीमता।
संदधे च स धर्मात्मा मुमोच च खरं प्रति॥ २५॥

Nay, the celebrated Śrī Rāma, whose mind was given to righteousness, fitted to his bow the said arrow gifted, through the medium of Sage Agastya, by the wise Indra, the ruler of gods, and discharged it towards Khara. (25)

स विमुक्तो महाबाणो निर्घातसमनिःस्वनः।
रामेण धनुरायम्य खरस्योरसि चापतत्॥ २६॥

Discharged with great vehemence by Śrī Rāma, stretching his bow, that mighty arrow hit the chest of Khara, making a thunder-like sound. (26)

स पपात खरो भूमौ दह्यमानः शराग्निना।
रुद्रेणेव विनिर्दग्धः श्वेतारण्ये यथान्धकः॥ २७॥

Being burnt by the fire of the arrow, the notorious Khara fell to the ground as did the demon Andhaka, entirely burnt by Lord Rudra (the god of destruction) in the Śweta forest. (27)

स वृत्र इव वज्रेण फेनेन नमुचिर्यथा।
बलो वेन्द्राशनिहतो निपपात हतः खरः॥ २८॥

Killed by Śrī Rāma with that arrow, as Vṛtra with a thunderbolt, Namuci with foam or Bala with a stroke of lightning by Indra, Khara fell down dead. (28)

एतस्मिन्नन्तरे देवाश्चारणैः सह संगताः।
दुन्दुभींश्चाभिनिघ्नन्तः पुष्पवर्षं समन्ततः॥ २९॥
रामस्योपरि संहृष्टा ववर्षुर्विस्मितास्तदा।
अर्धाधिकमुहूर्तेन रामेण निशितैः शरैः॥ ३०॥
चतुर्दश सहस्राणि रक्षसां कामरूपिणाम्।
खरदूषणमुख्यानां निहतानि महामृधे॥ ३१॥

In the meanwhile, united with the Cāraṇas (celestial bards) and loudly beating their large drums on all sides, gods, who felt greatly rejoiced and wonder-struck, rained a shower of flowers all round at that moment on Śrī Rāma. They said, 'In the course of an hour and a half fourteen thousand ogres, headed by Khara and Dūṣaṇa and capable of assuming any form at will, were got rid of with sharp arrows in a major operation. (29—31)

अहो बत महत्कर्म रामस्य विदितात्मनः।
अहो वीर्यमहो दार्ढ्यं विष्णोरिव हि दृश्यते॥ ३२॥

Ah, great indeed was the feat of Śrī

Rāma, the knower of the Self ! Wonderful is his prowess. Oh, his firmness too looks like that of Lord Viṣṇu !" (32)

इत्येवमुक्त्वा ते सर्वे ययुर्देवा यथागतम्।
ततो राजर्षयः सर्वे संगताः परमर्षयः॥ ३३॥
सभाज्य मुदिता रामं सागस्त्या इदमब्रुवन्।
एतदर्थं महातेजा महेन्द्रः पाकशासनः॥ ३४॥
शरभङ्गाश्रमं पुण्यमाजगाम पुरंदरः।
आनीतस्त्वमिमं देशमुपायेन महर्षिभिः॥ ३५॥
एषां वधार्थं शत्रूणां रक्षसां पापकर्मणाम्।
तदिदं नः कृतं कार्यं त्वया दशरथात्मज॥ ३६॥

Speaking as aforesaid, all those gods went as they had come. Hailing Śrī Rāma then, all the royal sages and great sages assembled, including Sage Agastya, who all felt rejoiced, spoke as follows : "For this very purpose of bringing about your sojourn in this area the great Indra, the subduer of the demon Pāka and the smasher of enemies' fortresses, who is possessed of exceptional glory, visited the holy hermitage of Sage Śarabhaṅga. You were brought to the region tactfully by great sages for compassing the extermination of their sworn enemies, the ogres of sinful deeds. This aforesaid purpose of ours has been accomplished by you O son of Daśaratha ! (33—36)

स्वधर्मं प्रचरिष्यन्ति दण्डकेषु महर्षयः।
एतस्मिन्नन्तरे वीरो लक्ष्मणः सह सीतया।
गिरिदुर्गाद् विनिष्क्रम्य संविवेशाश्रमे सुखी॥ ३७॥
ततो रामस्तु विजयी पूज्यमानो महर्षिभिः॥ ३८॥
प्रविवेशाश्रमं वीरो लक्ष्मणेनाभिपूजितः।
तं दृष्ट्वा शत्रुहन्तारं महर्षीणां सुखावहम्॥ ३९॥
बभूव हृष्टा वैदेही भर्तारं परिषस्वजे।
मुदा परमया युक्ता दृष्ट्वा रक्षोगणान् हतान्।
रामं चैवाव्ययं दृष्ट्वा तुतोष जनकात्मजा॥ ४०॥

"The great sages will henceforward vigorously practise their devotions in the Daṇḍaka forest." In the meantime, issuing forth from the mountain cavern, which was difficult of access, with Sītā, the valiant Lakṣmaṇa sat down in an easy posture in the hermitage. Being glorified by great sages and honoured in every way by Lakṣmaṇa, the victorious and heroic Śrī Rāma duly entered the hermitage. Seeing her husband, who had made short work of his enemies and brought happiness to the great sages, Sītā, a princess of the Videha territory, felt rejoiced and embraced him. Nay, transported with supreme felicity to see the hordes of ogres killed, the daughter of Janaka, Sītā, felt gratified to find Śrī Rāma all well. (37—40)

ततस्तु तं राक्षससङ्घमर्दनं
सम्पूज्यमानं मुदितैर्महात्मभिः।
पुनः परिष्वज्य मुदान्वितानना
बभूव हृष्टा जनकात्मजा तदा॥ ४१॥

Then closely embracing once more that destroyer of the ogre-hordes, who was being highly extolled by exalted souls full of delight, the daughter of Janaka, Sītā, felt rejoiced, her countenance lit with joy. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Rāvaṇa goes over to take away Sītā on the advice of Akampana and returns in deference to the advice of Mārīca

त्वरमाणस्ततो गत्वा जनस्थानादकम्पनः।
प्रविश्य लङ्कां वेगेन रावणं वाक्यमब्रवीत्॥ १॥

Then, proceeding in haste from Janasthāna and entering Laṅkā with speed the ogre Akampana spoke as follows to Rāvaṇa : (1)

जनस्थानस्थिता राजन् राक्षसा बहवो हताः।
खरश्च निहतः संख्ये कथंचिदहमागतः॥ २॥

"O king, numerous ogres stationed in Janasthāna have been killed. Khara too is killed in battle. I have somehow contrived to come." (2)

एवमुक्तो दशग्रीवः क्रुद्धः संरक्तलोचनः।
अकम्पनमुवाचेदं निर्दहन्निव तेजसा॥ ३॥

Enraged when spoken to as aforesaid, Rāvaṇa, the ten-headed monster, with blood-red eyes spoke as follows to Akampana, as if he would consume him with his martial glory : (3)

केन भीमं जनस्थानं हतं मम परासुना।
को हि सर्वेषु लोकेषु गतिं नाधिगमिष्यति॥ ४॥

"By what man, whose life has virtually departed, has my Janasthāna, which was a source of terror to all, been devastated? Who dares antagonize me on pain of not getting shelter in all the worlds? (4)

न हि मे विप्रियं कृत्वा शक्यं मघवता सुखम्।
प्राप्तुं वैश्रवणेनापि न यमेन च विष्णुना॥ ५॥

"Giving offence to me no happiness can ever be found by Indra nor by Kubera (son of Sage Viśravā) nor by Yama (the god of death) nor even by Lord Viṣṇu (the Protector of the universe). (5)

कालस्य चाप्यहं कालो दहेयमपि पावकम्।
मृत्युं मरणधर्मेण संयोजयितुमुत्सहे॥ ६॥

"I am the death even of the time-spirit. I can burn even fire. I can invest Death with mortality. (6)

वातस्य तरसा वेगं निहन्तुमपि चोत्सहे।
दहेयमपि संक्रुद्धस्तेजसाऽऽदित्यपावकौ॥ ७॥

"When enraged, I can with my vigour arrest the speed even of wind and can burn with my fiery spirit the sun and the fire." (7)

तथा क्रुद्धं दशग्रीवं कृताञ्जलिरकम्पनः।
भयात् संदिग्धया वाचा रावणं याचतेऽभयम्॥ ८॥

In a voice confused through fear Akampana with joined palms begged protection of Rāvaṇa, the ten-headed monster, who angrily spoke as aforesaid. (8)

दशग्रीवोऽभयं तस्मै प्रददौ रक्षसां वरः।
स विस्रब्धोऽब्रवीद् वाक्यमसंदिग्धमकम्पनः॥ ९॥

Rāvaṇa (the ten-headed monster), the foremost of ogres, accordingly gave him an assurance of safety, whereupon the said Akampana confidently broke the following news in unambiguous terms : (9)

पुत्रो दशरथस्यास्ते सिंहसंहननो युवा।
रामो नाम महास्कन्धो वृत्तायतमहाभुजः॥ १०॥
श्यामः पृथुयशाः श्रीमानतुल्यबलविक्रमः।
हतस्तेन जनस्थाने खरश्च सहदूषणः॥ ११॥

"There is a youthful son of Daśaratha, Rāma by name, well-built like a lion, broad-shouldered, with rounded long arms, dark-brown of hue, of wide renown, glorious and endowed with matchless strength and valour. By him even Khara, alongwith Dūṣaṇa, has been killed in the region known by the name of Janasthāna." (10-11)

अकम्पनवचः श्रुत्वा रावणो राक्षसाधिपः।
नागेन्द्र इव निःश्वस्य इदं वचनमब्रवीत्॥ १२॥

Hearing the report of Akampana, and hissing like a king-cobra, Rāvaṇa, the King of ogres, spoke as follows : (12)

स सुरेन्द्रेण संयुक्तो रामः सर्वामरैः सह।
उपयातो जनस्थानं ब्रूहि कच्चिदकम्पन॥ १३॥

"Speak, O Akampana, if that Rāma has come to Janasthāna accompanied by Indra (the ruler of gods) and all other gods." (13)

रावणस्य पुनर्वाक्यं निशम्य तदकम्पनः।
आचचक्षे बलं तस्य विक्रमं च महात्मनः॥ १४॥

Hearing the aforesaid question of Rāvaṇa, Akampana once more described the strength and valour of that high-souled prince as follows : (14)

रामो नाम महातेजाः श्रेष्ठः सर्वधनुष्मताम्।
दिव्यास्त्रगुणसम्पन्नः परं धर्मं गतो युधि॥ १५॥

"Rāma is indeed possessed of exceptional glory, the foremost of all bowmen, and richly endowed with prominence attendant on skill in the use of celestial weapons and has reached the highest peak of valour in warfare. (15)

तस्यानुरूपो बलवान् रक्ताक्षो दुन्दुभिस्वनः।
कनीयाँल्लक्ष्मणो भ्राता राकाशशिनिभाननः॥ १६॥

"His younger brother, Lakṣmaṇa, is his like in strength with reddish eyes, a voice resembling the sound of a large drum and a face shining bright as the full moon. (16)

स तेन सह संयुक्तः पावकेनानिलो यथा।
श्रीमान् राजवरस्तेन जनस्थानं निपातितम्॥ १७॥

"Conjoined with him, that brilliant jewel among princes, Rāma, resembles the wind united with fire; Janasthāna has been devastated by him alone. (17)

नैव देवा महात्मानो नात्र कार्या विचारणा।
शरा रामेण तूत्सृष्टा रुक्मपुङ्खाः पतत्रिणः॥ १८॥
सर्पाः पञ्चानना भूत्वा भक्षयन्ति स्म राक्षसान्।
येन येन च गच्छन्ति राक्षसा भयकर्षिताः॥ १९॥
तेन तेन स्म पश्यन्ति राममेवाग्रतः स्थितम्।
इत्थं विनाशितं तेन जनस्थानं तवानघ॥ २०॥

"Certainly no high-minded gods have come with him: no anxiety should be harboured on this score. Turning into five-headed serpents, the golden-winged arrows, provided with feathers of buzzards, discharged by Rāma, devoured the ogres. Whatever way the ogres, stricken with fear, went they beheld Rāma alone standing in front on that very way. In this manner, O sinless one, was your Janasthāna laid waste by him." (18—20)

अकम्पनवचः श्रुत्वा रावणो वाक्यमब्रवीत्।
गमिष्यामि जनस्थानं रामं हन्तुं सलक्ष्मणम्॥ २१॥

Hearing the statement of Akampana Rāvaṇa replied as follows : "I shall proceed to Janasthāna to make short work of Rāma with Lakṣmaṇa." (21)

अथैवमुक्ते वचने प्रोवाचेदमकम्पनः।
शृणु राजन् यथावृत्तं रामस्य बलपौरुषम्॥ २२॥

When these words were uttered by Rāvaṇa, Akampana spoke as follows: "Hear O king, of the might and valour of Rāma as it actually stands. (22)

असाध्यः कुपितो रामो विक्रमेण महायशाः।
आपगायास्तु पूर्णाया वेगं परिहरेच्छरैः॥ २३॥
सताराग्रहनक्षत्रं नभश्चाप्यवसादयेत्।
असौ रामस्तु सीदन्तीं श्रीमानभ्युद्धरेन्महीम्॥ २४॥

"When enraged, the highly illustrious Rāma is incapable of being tamed. He can with his arrows even stem the current of a flooded river, and pull down even the vault of heaven with its stars, planets and constellations. That glorious Rāma can even lift up the sinking earth. (23-24)

भित्त्वा वेलां समुद्रस्य लोकानाप्लावयेद् विभुः।
वेगं वापि समुद्रस्य वायुं वा विधमेच्छरैः॥ २५॥

"Breaking the limits of the ocean the powerful Rāma can deluge the worlds or even stem the tide of an ocean or scatter the wind with his arrows. (25)

संहृत्य वा पुनर्लोकान् विक्रमेण महायशाः।
शक्तः श्रेष्ठः स पुरुषः स्त्रष्टुं पुनरपि प्रजाः॥ २६॥

"Or, again, dissolving the worlds by dint of his prowess, that highly illustrious and foremost man is capable of evolving the creation anew. (26)

नहि रामो दशग्रीव शक्यो जेतुं रणे त्वया।
रक्षसां वापि लोकेन स्वर्गः पापजनैरिव॥ २७॥

"Rāma, O Rāvaṇa, cannot in any case be conquered in battle by you, or even by the world of ogres any more than paradise can be won by sinful people. (27)

न तं वध्यमहं मन्ये सर्वैर्देवासुरैरपि।
अयं तस्य वधोपायस्तन्ममैकमनाः शृणु॥ २८॥

"I do not account him capable of being slain even by all the gods and demons taken together. The following is the only means of compassing his death. Hear of it from me with an undivided mind. (28)

भार्या तस्योत्तमा लोके सीता नाम सुमध्यमा।
श्यामा समविभक्ताङ्गी स्त्रीरत्नं रत्नभूषिता॥ २९॥

"His wife, Sītā by name, is the best woman in the world. Marked with a slender waist and well-proportioned limbs and adorned with jewels, she is in the full bloom of youth and the very jewel among women. (29)

नैव देवी न गन्धर्वी नाप्सरा न च पन्नगी।
तुल्या सीमन्तिनी तस्या मानुषी तु कुतो भवेत्॥ ३०॥

"Certainly no Goddess, nor a Gandharva woman, nor a celestial nymph, nor a Nāga woman—in fact, no woman can be compared with her; how, then, can a human lady stand comparison with her? (30)

तस्यापहर भार्यां त्वं तं प्रमथ्य महावने।
सीतया रहितो रामो न चैव हि भविष्यति॥ ३१॥

"Putting him off the scent in the great forest, take you away his wife by force. And bereft of Sītā, Rāma will no longer survive in any case." (31)

अरोचयत तद्वाक्यं रावणो राक्षसाधिपः।
चिन्तयित्वा महाबाहुरकम्पनमुवाच ह॥ ३२॥

Rāvaṇa, the suzerain lord of the ogres, liked his suggestion. Pondering awhile, the mighty-armed ogre, so they say, spoke as follows to Akampana : (32)

बाढं कल्यं गमिष्यामि ह्येकः सारथिना सह।
आनेष्यामि च वैदेहीमिमां हृष्टो महापुरीम्॥ ३३॥

"All right! Tomorrow morning I shall undoubtedly go alone with my charioteer and joyfully bring Sītā (a princess of the Videha territory) to this great city." (33)

तदेवमुक्त्वा प्रययौ खरयुक्तेन रावणः।
रथेनादित्यवर्णेन दिशः सर्वाः प्रकाशयन्॥ ३४॥

Speaking as aforesaid, Rāvaṇa sallied forth in a chariot bright as the sun and drawn by mules, illumining all the quarters. (34)

स रथो राक्षसेन्द्रस्य नक्षत्रपथगो महान्।
चञ्चूर्यमाणः शुशुभे जलदे चन्द्रमा इव॥ ३५॥

Coursing rapidly through the heavens (the path of the stars) that huge chariot of Rāvaṇa, the ruler of ogres, shone like the moon behind a cloud. (35)

स दूरे चाश्रमं गत्वा ताटकेयमुपागमत्।
मारीचेनार्चितो राजा भक्ष्यभोज्यैरमानुषैः॥ ३६॥

Nay, reaching a hermitage in a distant place, he met Mārīca, the son of Tāṭakā. The king was entertained with foods worth masticating and those worth gulping, unknwon to human beings. (36)

तं स्वयं पूजयित्वा तु आसनेनोदकेन च।
अर्थोपहितया वाचा मारीचो वाक्यमब्रवीत्॥ ३७॥

Honouring him personally by offering a seat and water (to wash his hands and feet and for rinsing his mouth with, Mārīca spoke to him as follows in words full of meaning: (37)

कच्चित् सकुशलं राजँल्लोकानां राक्षसाधिप।
आशङ्के नाधिजाने त्वं यतस्तूर्णमुपागतः॥ ३८॥

"I hope all is pretty well with the people in your kingdom, O monarch! Since, however, you have approached me in haste

I am full of apprehension and do not anticipate that everything is quite well, O suzerain Lord of ogres." (38)

एवमुक्तो महातेजा मारीचेन स रावणः।
ततः पश्चादिदं वाक्यमब्रवीद् वाक्यकोविदः॥ ३९॥

Spoken to in those words by Mārīca the said Rāvaṇa, who was possessed of exceptional glory, and was adept in expression, then spoke as follows : (39)

आरक्षो मे हतस्तात रामेणाक्लिष्टकारिणा।
जनस्थानमवध्यं तत् सर्वं युधि निपातितम्॥ ४०॥

"Khara and others (the soldiers guarding my frontiers) have been killed, O dear friend, by Rāma of unwearied action; nay, the entire colony of Janasthāna, which was hitherto incapable of being destroyed, has been exterminated in an encounter. (40)

तस्य मे कुरु साचिव्यं तस्य भार्यापहारणे।
राक्षसेन्द्रवचः श्रुत्वा मारीचो वाक्यमब्रवीत्॥ ४१॥

"Lend your co-operation to me as such in abducting his wife." Hearing the request of Rāvaṇa, the ruler of ogres, Mārīca replied as follows : (41)

आख्याता केन वा सीता मित्ररूपेण शत्रुणा।
त्वया राक्षसशार्दूल को न नन्दति नन्दितः॥ ४२॥

"By what enemy, in the guise of a friend, has Sītā been mentioned to you as fit for abduction? Gladdened by you (through gifts etc.), O tiger among ogres, who does not rejoice in your welfare and wishes harm to you by putting you on the wrong track? (42)

सीतामिहानयस्वेति को ब्रवीति ब्रवीहि मे।
रक्षोलोकस्य सर्वस्य कः शृङ्गं छेत्तुमिच्छति॥ ४३॥

"Tell me, who says, 'Bring Sītā to Laṅkā'? Who seeks to get rid of the top most figure of the ogre world? (43)

प्रोत्साहयति यश्च त्वां स च शत्रुरसंशयम्।
आशीविषमुखाद् दंष्ट्रामुद्धर्तुं चेच्छति त्वया॥ ४४॥

"Nay, whoever encourages you in this behalf is without doubt your enemy. Through you (as his tool) he desires to extract a fang from the jaws of a snake. (44)

कर्मणानेन केनासि कापथं प्रतिपादितः।
सुखसुप्तस्य ते राजन् प्रहृतं केन मूर्धनि॥ ४५॥

"By whom have you been led astray by suggesting to you this course of action? By whom, O king, has a blow been dealt on your head while you were lying asleep at ease? (45)

विशुद्धवंशाभिजनाग्रहस्त-
तेजोमदः संस्थितदोर्विषाणः।
उदीक्षितुं रावण नेह युक्तः
स संयुगे राघवगन्धहस्ती॥ ४६॥

"That elephant in rut (whose very scent scares away other elephants) in the form of Śrī Rāma (a scion of Raghu)—whose birth in an immaculate lineage is his proboscis and whose glory is his temporal fluid, and whose shapely arms constitute his tusks—O Rāvaṇa, should not even be stared in the face in an encounter by you at this juncture. (46)

असौ रणान्तःस्थितिसंधिवालो
विदग्धरक्षोमृगहा नृसिंहः।
सुप्तस्त्वया बोधयितुं न शक्यः
शराङ्गपूर्णो निशितासिदंष्ट्रः॥ ४७॥

"That lion among men, whose presence in a field of battle constitutes his joints and hair, who kills animals in the form of ogres skilled in fighting, who is complete in point of his limbs in the form of arrows and whose sword constitutes his sharp teeth, dare not be aroused by you when asleep. (47)

चापापहारे भुजवेगपङ्के
शरोर्मिमाले सुमहाहवौघे।
न रामपातालमुखेऽतिघोरे
प्रस्कन्दितुं राक्षसराज युक्तम्॥ ४८॥

"It is not advisable for you, O king of ogres, to jump into the subterranean fire forming the most dreadful mouth of the

fathomless ocean in the form of Rāma, which is infested with alligators in the form of his bow, whose bottom contains mire in the form of the might of his arms, which is rough with waves in the form of arrows and which contains waters in the form of a fierce battle. (48)

प्रसीद लङ्केश्वर राक्षसेन्द्र
लङ्कां प्रसन्नो भव साधु गच्छ।
त्वं स्वेषु दारेषु रमस्व नित्यं
रामः सभार्यो रमतां वनेषु॥ ४९॥

"Be pleased, O lord of Laṅkā and ruler of ogres ! Remain gratified and return safely to Laṅkā. Always revel in the midst of your own wives and let Rāma revel with his own wife in the woods." (49)

एवमुक्तो दशग्रीवो मारीचेन स रावणः।
न्यवर्तत पुरीं लङ्कां विवेश च गृहोत्तमम्॥ ५०॥

Exhorted thus by Mārīca, Rāvaṇa, that ten-headed monster, returned to the city of Laṅkā and entered his excellent abode. (50)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Thus ends Canto Thirty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Śūrpaṇakhā approaches Rāvaṇa in Laṅkā

ततः शूर्पणखा दृष्ट्वा सहस्राणि चतुर्दश।
हतान्येकेन रामेण रक्षसां भीमकर्मणाम्॥ १॥
दूषणं च खरं चैव हतं त्रिशिरसं रणे।
दृष्ट्वा पुनर्महानादान् ननाद जलदोपमा॥ २॥

Then, seeing fourteen thousand ogres of terrible deeds killed by Rāma single-handed and also perceiving Dūṣaṇa, Khara and Triśirā too killed in battle, Śūrpaṇakhā uttered loud roars like a cloud. (1-2)

सा दृष्ट्वा कर्म रामस्य कृतमन्यैः सुदुष्करम्।
जगाम परमोद्विग्ना लङ्कां रावणपालिताम्॥ ३॥

Extremely perturbed to perceive the feat of Śrī Rāma, hard to accomplish for others, she proceeded to Laṅkā protected by Rāvaṇa. (3)

सा ददर्श विमानाग्रे रावणं दीप्ततेजसम्।
उपोपविष्टं सचिवैर्मरुद्भिरिव वासवम्॥ ४॥

She beheld Rāvaṇa of dazzling glory sitting on the top of his seven-storeyed palace, surrounded by his ministers as Indra by the wind-gods. (4)

आसीनं सूर्यसंकाशे काञ्चने परमासने।
रुक्मवेदिगतं प्राज्यं ज्वलन्तमिव पावकम्॥ ५॥

He was seated on highly excellent golden throne, shining brightly as the sun and looked like a fire fed with abundant ghee and burning on a golden altar. (5)

देवगन्धर्वभूतानामृषीणां च महात्मनाम्।
अजेयं समरे घोरं व्यात्ताननमिवान्तकम्॥ ६॥

He was unconquerable in battle by gods, Gandharvas, genii and high-souled Ṛṣis and looked fierce like Death with mouth wide open. (6)

देवासुरविमर्देषु वज्राशनिकृतव्रणम्।
ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम्॥ ७॥

He bore on his person scars of wounds caused by the thunderbolt and lightning in the course of conflicts between the gods and the demons and his chest was marked with callosities resulting

from abrasions caused by the tusks of Airāvata. (7)

विंशद्भुजं दशग्रीवं दर्शनीयपरिच्छदम्।
विशालवक्षसं वीरं राजलक्षणलक्षितम्॥ ८॥

The hero had twenty arms, ten heads, attractive royal paraphernalia, a broad chest and was distinguished by bodily marks found on the person of a king. (8)

नद्धवैदूर्यसंकाशं तप्तकाञ्चनभूषणम्।
सुभुजं शुक्लदशनं महास्यं पर्वतोपमम्॥ ९॥

He wore the hue of Vaidūryas (cat's-eye jewels) fastened on his person, was adorned with ornaments of refined gold, had shapely arms, white teeth, an enormous mouth and looked like a mountain. (9)

विष्णुचक्रनिपातैश्च शतशो देवसंयुगे।
अन्यैः शस्त्रैः प्रहारैश्च महायुद्धेषु ताडितम्॥ १०॥

He was struck hundreds of times during the wars with gods with the blows of Viṣṇu's discus as also with the strokes of other weapons in great conflicts. (10)

अहताङ्गैः समस्तैस्तं देवप्रहरणैस्तदा।
अक्षोभ्याणां समुद्राणां क्षोभणं क्षिप्रकारिणम्॥ ११॥

With all his limbs that could not be injured even with the weapons of gods, he churned up the seas, which could not be churned up by others and was prompt in action. (11)

क्षेप्तारं पर्वताग्राणां सुराणां च प्रमर्दनम्।
उच्छेत्तारं च धर्माणां परदाराभिमर्शनम्॥ १२॥

He hurled peaks of mountains by way of missiles and crushed the gods. He uprooted the moral laws and enjoyed others' wives. (12)

सर्वदिव्यास्त्रयोक्तारं यज्ञविघ्नकरं सदा।
पुरीं भोगवतीं गत्वा पराजित्य च वासुकिम्॥ १३॥
तक्षकस्य प्रियां भार्यां पराजित्य जहार यः।
कैलासं पर्वतं गत्वा विजित्य नरवाहनम्॥ १४॥
विमानं पुष्पकं तस्य कामगं वै जहार यः।
वनं चैत्ररथं दिव्यं नलिनीं नन्दनं वनम्॥ १५॥
विनाशयति यः क्रोधाद् देवोद्यानानि वीर्यवान्।
चन्द्रसूर्यौ महाभागावुत्तिष्ठन्तौ परंतपौ॥ १६॥
निवारयति बाहुभ्यां यः शैलशिखरोपमः।
दशवर्षसहस्राणि तपस्तप्त्वा महावने॥ १७॥
पुरा स्वयंभुवे धीरः शिरांस्युपजहार यः।
देवदानवगन्धर्वपिशाचपतगोरगैः॥ १८॥
अभयं यस्य संग्रामे मृत्युतो मानुषादृते।
मन्त्रैरभिष्टुतं पुण्यमध्वरेषु द्विजातिभिः॥ १९॥
हविर्धानेषु यः सोममुपहन्ति महाबलः।
प्राप्तयज्ञहरं दुष्टं ब्रह्मघ्नं क्रूरकारिणम्॥ २०॥
कर्कशं निरनुक्रोशं प्रजानामहिते रतम्।
रावणं सर्वभूतानां सर्वलोकभयावहम्॥ २१॥
राक्षसी भ्रातरं क्रूरं सा ददर्श महाबलम्।
तं दिव्यवस्त्राभरणं दिव्यमाल्योपशोभितम्॥ २२॥
आसने सूपविष्टं तं काले कालमिवोद्यतम्।
राक्षसेन्द्रं महाभागं पौलस्त्यकुलनन्दनम्॥ २३॥
उपगम्याब्रवीद् वाक्यं राक्षसी भयविह्वला।
रावणं शत्रुहन्तारं मन्त्रिभिः परिवारितम्॥ २४॥

He knew the use of all celestial missiles and even caused interruption in sacrifices. Proceeding to the city of Bhogavatī (the capital of the Nāgas), vanquishing Vāsukī (the ruler of the Nāgas) and routing Takṣaka (a leader of Nāgas), he took away the latter's dear wife. Reaching Mount Kailāsa and fully conquering Kubera (who usually moves on a palanquin carried by men), he took away his aerial car, Puṣpaka, which could go wherever its master liked, the valiant Rāvaṇa in his anger laid waste the celestial garden Caitraratha (of Kubera) and the lake Nalinī (situated in the centre of Caitraratha), the garden Nandana (of Indra, the lord of paradise) as well as the other gardens of gods. Resembling a mountain-peak in size, he intercepted with his arms the highly blessed moon and sun, the tormentors of their enemies, appearing at the horizon.

Having practised austerities in a large forest for ten thousand years, the strong-minded man offered to Brahmā (the self-

born) in the remote past his ten heads by way of oblation at a sacrifice. As a result of this, immunity was secured by him on the battlefield from fear of death at the hands of gods, demons, Gandharvas, fiends, birds and serpents barring human beings. In the course of sacrifices that ogre of great might used to spill the holy Soma drink glorified through the chanting of sacred texts by Brāhmaṇas in sanctuaries where the Soma juice was extracted. The wicked fellow used to wreck sacrifices which had reached the stage of completion, killed Brāhmaṇas and perpetrated other cruel acts, was rough, pitiless and intent on doing harm to created beings. The said ogress saw her cruel brother, who was possessed of great might, made all living beings cry through his tyranny and persecution and was a source of terror to all the worlds. Approaching him, the celebrated and highly blessed Rāvaṇa, the ruler of ogres, the delight of the race of Rākṣasas (the scions of Pulastya), the slayer of enemies—who was comfortably seated on his throne in celestial robes, adorned with celestial jewels, and decked with heavenly garlands, looked like Kāla (the all-destroying Time-Spirit active at the time of universal dissolution) and was surrounded by his counsellors—the ogress, Śūrpaṇakhā, who was overpowered with fear, proceeded to speak as follows: (13—24)

तमब्रवीद् दीप्तविशाललोचनं
प्रदर्शयित्वा भयलोभमोहिता।
सुदारुणं वाक्यमभीतचारिणी
महात्मना शूर्पणखा विरूपिता॥ २५॥

Displaying her disfiguration, Śūrpaṇakhā, who stood bewildered with fear and covetousness for Śrī Rāma and who formerly roamed about fearlessly and had been mutilated by the high-souled Lakṣmaṇa, addressed to Rāvaṇa, who was possessed of large burning eyes, the following exceptionally harsh words. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Śūrpaṇakhā twits Rāvaṇa

ततः शूर्पणखा दीना रावणं लोकरावणम्।
अमात्यमध्ये संक्रुद्धा परुषं वाक्यमब्रवीत्॥ १॥

Getting highly enraged, the afflicted Śūrpaṇakhā then addressed the following harsh words to Rāvaṇa, who made people cry by his tyranny and oppression, in the midst of his ministers : (1)

प्रमत्तः कामभोगेषु स्वैरवृत्तो निरङ्कुशः।
समुत्पन्नं भयं घोरं बोद्धव्यं नावबुध्यसे॥ २॥

"Being strongly attached to sense-enjoyments, licentious and unbridled, you do not perceive the frightful danger that has cropped up and which ought to be perceived. (2)

सक्तं ग्राम्येषु भोगेषु कामवृत्तं महीपतिम्।
लुब्धं न बहु मन्यन्ते श्मशानाग्निमिव प्रजाः॥ ३॥

"The people do not hold in high esteem a rapacious monarch attached to vulgar sense-enjoyments and acting according to his will, any more than the fire in a crematorium. (3)

स्वयं कार्याणि यः काले नानुतिष्ठति पार्थिवः।
स तु वै सह राज्येन तैश्च कार्यैर्विनश्यति॥ ४॥

"That monarch who does not personally attend to his affairs gets ruined without doubt alongwith his kingdom as well as those affairs. (4)

अयुक्तचारं दुर्दर्शमस्वाधीनं नराधिपम्।
वर्जयन्ति नरा दूरान्नदीपङ्कमिव द्विपाः॥ ५॥

"People shun from a distance the king who has not appointed spies, is difficult to behold for his subjects and is not self-dependent, even as elephants shun the mud in a river. (5)

ये न रक्षन्ति विषयमस्वाधीनं नराधिपाः।
ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा॥ ६॥

"Those rulers of men who do not reclaim a territory which is no longer under their control, do not shine through prosperity any more than mountains submerged in an ocean. (6)

आत्मवद्भिर्विगृह्य त्वं देवगन्धर्वदानवैः।
अयुक्तचारश्चपलः कथं राजा भविष्यसि॥ ७॥

"Having entered into a conflict with gods, Gandharvas and demons, who are masters of their self and having not appointed spies, how can you hope to continue as a king, fickle as you are? (7)

त्वं तु बालस्वभावश्च बुद्धिहीनश्च राक्षस।
ज्ञातव्यं तन्न जानीषे कथं राजा भविष्यसि॥ ८॥

"You are undoubtedly childish of disposition and devoid of intelligence and do not know what ought to be known, O ogre! How then will you continue to be a king? (8)

येषां चाराश्च कोशश्च नयश्च जयतां वर।
अस्वाधीना नरेन्द्राणां प्राकृतैस्ते जनैः समाः॥ ९॥

"Those rulers of men whose spies and coffers and policy too are not under their control, O jewel among the victorious, are as good as laymen. (9)

यस्मात् पश्यन्ति दूरस्थान् सर्वानर्थान् नराधिपाः।
चारेण तस्मादुच्यन्ते राजानो दीर्घचक्षुषः॥ १०॥

"Because rulers of men are able to perceive all remote things through their spies, hence they are called far-sighted. (10)

अयुक्तचारं मन्ये त्वां प्राकृतैः सचिवैर्युतः।
स्वजनं च जनस्थानं निहतं नावबुध्यसे॥ ११॥

"I firmly believe, you have not appointed spies in your kingdom, inasmuch as you being assisted by untutored counsellors do not know of your own people having been killed and the area inhabited by them devastated. (11)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
हतान्येकेन रामेण खरश्च सहदूषणः॥ १२॥

"Fourteen thousand ogres of terrible deeds as also Khara with Dūṣaṇa have been made short work of by Rāma single-handed. (12)

ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः।
धर्षितं च जनस्थानं रामेणाक्लिष्टकारिणा॥ १३॥

"An assurance of safety has been vouchsafed to Ṛṣis (the seers of Vedic Mantras), the forest of Daṇḍaka has been rendered secure for them and Janasthāna devastated by Rāma of unwearied action.(13)

त्वं तु लुब्धः प्रमत्तश्च पराधीनश्च राक्षस।
विषये स्वे समुत्पन्नं यद् भयं नावबुध्यसे॥ १४॥

"You, on the other hand, are avaricious, careless and a slave of passion inasmuch as you do not perceive the danger that has cropped up in your own territory, O ogre! (14)

तीक्ष्णमल्पप्रदातारं प्रमत्तं गर्वितं शठम्।
व्यसने सर्वभूतानि नाभिधावन्ति पार्थिवम्॥ १५॥

"All beings decline to rush in succour of a monarch in distress who is severe, niggardly, careless, proud and deceitful. (15)

अतिमानिनमग्राह्यमात्मसम्भावितं नरम्।
क्रोधनं व्यसने हन्ति स्वजनोऽपि नराधिपम्॥ १६॥

"Even his own people kill in adversity a man or a ruler of men excessively vain, worth disowning and egotistic. (16)

नानुतिष्ठति कार्याणि भयेषु न बिभेति च।
क्षिप्रं राज्याच्च्युतो दीनस्तृणैस्तुल्यो भवेदिह॥ १७॥

"A king who does not perform his duties and is not apprehensive even in the face of dangers is soon deprived of his kingdom and reduced to a wretched condition, and becomes of no more worth than straw in this world. (17)

शुष्ककाष्ठैर्भवेत् कार्यं लोष्ठैरपि च पांसुभिः।
न तु स्थानात् परिभ्रष्टैः कार्यं स्याद् वसुधाधिपैः॥ १८॥

"Some purpose may be served by dry pieces of wood, even clods and dust, but no purpose can be served by monarchs fallen from their position. (18)

उपभुक्तं यथा वासः स्त्रजो वा मृदिता यथा।
एवं राज्यात् परिभ्रष्टः समर्थोऽपि निरर्थकः॥ १९॥

"Just as a used garment or a squeezed garland becomes useless for others, so even a powerful king deprived of his kingdom becomes useless. (19)

अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः।
कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम्॥ २०॥

"That king who is vigilant, knows everything about himself and his enemy, whose senses are fully controlled, who recognizes the services of others, and is pious by disposition continues on his throne for long. (20)

नयनाभ्यां प्रसुप्तो वा जागर्ति नयचक्षुषा।
व्यक्तक्रोधप्रसादश्च स राजा पूज्यते जनैः॥ २१॥

"That king who, though fast asleep with his eyes closed remains awake with his eye of prudence wide open and whose frown and favour are manifest in the form of punishment and reward is honoured by the people. (21)

त्वं तु रावण दुर्बुद्धिर्गुणैरेतैर्विवर्जितः।
यस्य तेऽविदितश्चारै रक्षसां सुमहान् वधः॥ २२॥

"You, however, O Rāvaṇa, are silly and utterly destitute of all these virtues inasmuch as the great slaughter of ogres has remained unknown to your spies. (22)

परावमन्ता विषयेषु सङ्गवान्
न देशकालप्रविभागतत्त्ववित्।
अयुक्तबुद्धिर्गुणदोषनिश्चये
विपन्नराज्यो न चिराद् विपत्स्यसे॥ २३॥

"Showing disrespect to others, full of attachment to the pleasures of sense, not knowing in reality the right division of time and place, and having never applied your mind to the task of determining the merits and demerits of a thing or proposition, you will find your sovereignty endangered and perish soon." (23)

इति स्वदोषान् परिकीर्तितांस्तथा
समीक्ष्य बुद्ध्या क्षणदाचरेश्वरः।
धनेन दर्पेण बलेन चान्वितो
विचिन्तयामास चिरं स रावणः॥ २४॥

Examining with his mind his own weaknesses recounted by her, the celebrated Rāvaṇa, the lord of night-stalkers, possessed as he was of opulence, vanity and might, reflected for long. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Śūrpaṇakhā instigates Rāvaṇa to abduct Sītā

ततः शूर्पणखां दृष्ट्वा ब्रुवन्तीं परुषं वचः।
अमात्यमध्ये संक्रुद्धः परिपप्रच्छ रावणः॥ १॥

Highly enraged to see Śūrpaṇakhā speaking harsh words in the midst of ministers, Rāvaṇa then interrogated her as follows : (1)

कश्च रामः कथं वीर्यः किं रूपः किं पराक्रमः।
किमर्थं दण्डकारण्यं प्रविष्टश्च सुदुस्तरम्॥ २॥

"Who is Rāma? What is his strength? What does he look like, and what is the measure of his prowess and what for has he penetrated into the forest of Daṇḍaka, which is exceedingly difficult to pass through? (2)

आयुधं किं च रामस्य येन ते राक्षसा हताः।
खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा॥ ३॥

"And what is the weapon in the possession of Rāma, with which those ogres have been killed by him as also Khara, Dūṣaṇa and Triśirā on the battlefield? (3)

तत्त्वं ब्रूहि मनोज्ञाङ्गि केन त्वं च विरूपिता।
इत्युक्ता राक्षसेन्द्रेण राक्षसी क्रोधमूर्च्छिता॥ ४॥
ततो रामं यथान्यायमाख्यातुमुपचक्रमे।
दीर्घबाहुर्विशालाक्षश्चीरकृष्णाजिनाम्बरः ॥ ५॥
कन्दर्पसमरूपश्च रामो दशरथात्मजः।
शक्रचापनिभं चापं विकृष्य कनकाङ्गदम्॥ ६॥
दीप्तान् क्षिपति नाराचान् सर्पानिव महाविषान्।
नाददानं शरान् घोरान् विमुञ्चन्तं महाबलम्॥ ७॥
न कार्मुकं विकर्षन्तं रामं पश्यामि संयुगे।
हन्यमानं तु तत्सैन्यं पश्यामि शरवृष्टिभिः॥ ८॥
इन्द्रेणेवोत्तमं सस्यमाहतं त्वश्मवृष्टिभिः।
रक्षसां भीमवीर्याणां सहस्राणि चतुर्दश॥ ९॥
निहतानि शरैस्तीक्ष्णैस्तेनैकेन पदातिना।
अर्धाधिकमुहूर्तेन खरश्च सहदूषणः॥ १०॥

"Also tell me in truth, O lady of captivating limbs, by whom were you deformed." Overwhelmed with anger when questioned by the ruler of ogres in these words, the ogress then proceeded to portray Śrī Rāma correctly as follows : "Distinguished by long arms and large eyes and clad in the bark of trees and the skin of a black antelope, Rāma, son of Daśaratha, vies with the god of love in appearance. Stretching at full length his bow shining brightly like a rainbow and provided with rings of gold, he lets loose effulgent Nārācas (steel arrows) resembling highly venomous snakes. I could not perceive when Rāma of extraordinary might seized the dreadful arrows, when he pulled the bow at full length and when he discharged them on the battlefield. I only saw the army of the ogres being exterminated by the volleys of his arrows, just like an excellent crop destroyed by Indra (the god of rain) with showers of hailstones. "By him, fighting single-handed on foot, fourteen thousand ogres of terrible prowess as also Khara and Dūṣaṇa were killed with sharp arrows in the span of an hour and a half. (4—10)

ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः॥ ११॥

"Nay, an assurance of safety was granted by him to the Ṛṣis (seers of Vedic Mantras) and the Daṇḍaka forest rendered secure for their habitation. (11)

एका कथंचिन्मुक्ताहं परिभूय महात्मना।
स्त्रीवधं शङ्कमानेन रामेण विदितात्मना॥ १२॥

"I alone was spared somehow, after disgracing me in the form of mutilation, by the high-souled Rāma, who has realized the Self, afraid as he was of the sin of killing a woman. (12)

भ्राता चास्य महातेजा गुणतस्तुल्यविक्रमः।
अनुरक्तश्च भक्तश्च लक्ष्मणो नाम वीर्यवान्॥ १३॥

"Nay, his mighty brother, Lakṣmaṇa by name, who is possessed of exceptional glory and equally valorous, is attached and devoted to him because of his (rare) virtues. (13)

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली।
रामस्य दक्षिणो बाहुर्नित्यं प्राणो बहिश्चरः॥ १४॥

"Intolerant, hard to conquer, victorious in battle, heroic, talented and strong, he is always the right hand of Rāma, nay, his very life exteriorized. (14)

रामस्य तु विशालाक्षी पूर्णेन्दुसदृशानना।
धर्मपत्नी प्रिया नित्यं भर्तुः प्रियहिते रता॥ १५॥

"Rāma's beloved wife, wedded according to religious rites, has large eyes and a countenance resembling the full moon. She is ever intent on doing what is pleasing and beneficial to her lord. (15)

सा सुकेशी सुनासोरूः सुरूपा च यशस्विनी।
देवतेव वनस्यास्य राजते श्रीरिवापरा॥ १६॥

"Having charming hair, a shapely nose and thighs and a comely appearance and illustrious as she is, she is, as it were, the presiding deity of this forest and shines like another Lakṣmī, the goddess of beauty and fortune. (16)

तप्तकाञ्चनवर्णाभा रक्ततुङ्गनखी शुभा।
सीता नाम वरारोहा वैदेही तनुमध्यमा॥ १७॥
नैव देवी न गन्धर्वी न यक्षी न च किंनरी।
तथारूपा मया नारी दृष्टपूर्वा महीतले॥ १८॥

"Possessing the hue and lustre of molten gold, prominent ruddy nails, shapely hips and a slender waist, the blessed lady is a daughter of Janaka (the ruler of the Videha territory), Sītā by name. No woman of such comeliness—neither a goddess, nor a Gandharva woman nor a Yakṣa woman nor again a Kinnara woman was seen by me on the earth's surface ever before. (17-18)

यस्य सीता भवेद् भार्या यं च हृष्टा परिष्वजेत्।
अभिजीवेत् स सर्वेषु लोकेष्वपि पुरंदरात्॥ १९॥

"He with whom Sītā lives as a wife and whom she embraces with delight is sure to live more happily in all the worlds even than Indra. (19)

सा सुशीला वपुःश्लाघ्या रूपेणाप्रतिमा भुवि।
तवानुरूपा भार्या सा त्वं च तस्याः पतिर्वरः॥ २०॥

"She is a woman of good disposition, praiseworthy of form and peerless on earth in point of comeliness. She will be a consort worthy of you and you will be her excellent husband. (20)

तां तु विस्तीर्णजघनां पीनोत्तुङ्गपयोधराम्।
भार्यार्थे तु तवानेतुमुद्यताहं वराननाम्॥ २१॥
विरूपितास्मि क्रूरेण लक्ष्मणेन महाभुज।
तां तु दृष्ट्वाद्य वैदेहीं पूर्णचन्द्रनिभाननाम्॥ २२॥
मन्मथस्य शराणां च त्वं विधेयो भविष्यसि।
यदि तस्यामभिप्रायो भार्यात्वे तव जायते।
शीघ्रमुद्ध्रियतां पादो जयार्थमिह दक्षिणः॥ २३॥

"I for my part was intent on bringing that lady of broad hips and rounded and prominent breasts in order that she may be a wife to you; but I was deformed by the cruel Lakṣmaṇa. O mighty-armed brother ! Nay, if you behold today the aforesaid princess of the Videha territory with her face shining brightly as the full moon, you will undoubtedly become a target of the shafts of love. If your mind feels inclined to take her to wife, your right foot may soon be raised at this very place to conquer Rāma. (21—23)

रोचते यदि ते वाक्यं ममैतद् राक्षसेश्वर।
क्रियतां निर्विशङ्केन वचनं मम रावण॥ २४॥

"If this counsel of mine finds favour with you, let my advice be fearlessly followed by you, O Rāvaṇa, the lord of Rākṣasas ! (24)

विज्ञायैषामशक्तिं च क्रियतां च महाबल।
सीता तवानवद्याङ्गी भार्यात्वे राक्षसेश्वर॥ २५॥

"Realizing the weakness of these people, Rāma and others, and your own superior strength, O ruler of ogres, let Sītā of faultless limbs be taken to wife, O my brother of extraordinary might ! (25)

निशम्य रामेण शरैरजिह्मगै-
र्हताञ्जनस्थानगतान् निशाचरान्।
खरं च दृष्ट्वा निहतं च दूषणं
त्वमद्य कृत्यं प्रतिपत्तुमर्हसि॥ २६॥

"Hearing of the night-stalkers stationed in Janasthāna having been killed with his straight-going arrows, and knowing Khara as well as Dūṣaṇa slain by Rāma, you ought to realize your duty today." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Rāvaṇa calls on Mārīca once more

ततः शूर्पणखावाक्यं तच्छ्रुत्वा रोमहर्षणम्।
सचिवानभ्यनुज्ञाय कार्यं बुद्ध्वा जगाम ह॥ १॥

Hearing that nerve-racking report of Śūrpaṇakhā, nay, determining his duty and granting leave to disperse to his ministers, Rāvaṇa forthwith departed from his palace : so it is said. (1)

तत् कार्यमनुगम्यान्तर्यथावदुपलभ्य च।
दोषाणां च गुणानां च सम्प्रधार्य बलाबलम्॥ २॥
इति कर्तव्यमित्येव कृत्वा निश्चयमात्मनः।
स्थिरबुद्धिस्ततो रम्यां यानशालां जगाम ह॥ ३॥

Pursuing that object in mind and viewing it properly, nay, fully weighing the merits and demerits of the question and ascertaining his own strength and weakness and finally making up his mind to launch on that undertaking of abducting Sītā positively, Rāvaṇa with a resolute mind next proceeded to his charming carriage-shed : so the tradition goes. (2-3)

यानशालां ततो गत्वा प्रच्छन्नं राक्षसाधिपः।
सूतं संचोदयामास रथः संयुज्यतामिति॥ ४॥

Covertly reaching the carriage-shed, Rāvaṇa, the ruler of ogres, commanded the charioteer in the following words : "Let my chariot be got ready." (4)

एवमुक्तः क्षणेनैव सारथिर्लघुविक्रमः।
रथं संयोजयामास तस्याभिमतमुत्तमम्॥ ५॥

Commanded thus, the charioteer, who took quick strides, got fully ready in a trice an excellent chariot liked by him. (5)

कामगं रथमास्थाय काञ्चनं रत्नभूषितम्।
पिशाचवदनैर्युक्तं खरैः कनकभूषणैः॥ ६॥
मेघप्रतिमनादेन स तेन धनदानुजः।
राक्षसाधिपतिः श्रीमान् ययौ नदनदीपतिम्॥ ७॥

Mounting the golden car decked with jewels, which could go wherever one liked and was drawn by mules with heads resembling those of fiends, adorned with ornaments of gold and the glorious Rāvaṇa, a younger (half)-brother of Kubera, the lord of riches, and the suzerain lord of ogres, drove in that chariot, which made a sound like thunder towards the ocean (the lord of rivers and streams). (6-7)

स श्वेतवालव्यजनः श्वेतच्छत्रो दशाननः।
स्निग्धवैदूर्यसंकाशस्तप्तकाञ्चनभूषणः॥ ८॥
दशग्रीवो विंशतिभुजो दर्शनीयपरिच्छदः।
त्रिदशारिर्मुनीन्द्रघ्नो दशशीर्ष इवाद्रिराट्॥ ९॥
कामगं रथमास्थाय शुशुभे राक्षसाधिपः।
विद्युन्मण्डलवान् मेघः सबलाक इवाम्बरे॥ १०॥

Having taken his seat in that chariot, which could go wherever one liked, the ten-headed Rāvaṇa, the suzerain ruler of ogres, the avowed enemy of gods and the slayer

of the foremost among ascetics—who was being fanned with a white whisk, and had a white canopy spread over him, who shone brightly like a glossy cat's-eye gem and was adorned with ornaments of refined gold, and who was distinguished by ten necks and twenty arms and attractive paraphernalia and looked like a great mountain with ten peaks—cast his splendour like a cloud in the sky encircled with lightning and accompanied by a flock of herons. (8—10)

सशैलसागरानूपं वीर्यवानवलोकयन्।
नानापुष्पफलैर्वृक्षैरनुकीर्णं सहस्रशः॥ ११॥

The mighty ogre moved on surveying the sea-coast crested with mountains and crowded with trees, thousands in number, bearing varieties of flowers and fruits. (11)

शीतमङ्गलतोयाभिः पद्मिनीभिः समन्ततः।
विशालैराश्रमपदैर्वेदिमद्भिरलंकृतम्॥ १२॥

The coast-line was adorned on all sides with lotus-ponds full of cool and auspicious water and with spacious grounds of hermitages scattered with sacrificial altars. (12)

कदल्यटविसंशोभं नारिकेलोपशोभितम्।
सालैस्तालैस्तमालैश्च तरुभिश्च सुपुष्पितैः॥ १३॥

It looked most charming with its plantain groves and was embellished with coconut, sāl, palmyra and Tamāla trees as also with other trees in full blossom. (13)

अत्यन्तनियताहारैः शोभितं परमर्षिभिः।
नागैः सुपर्णैर्गन्धर्वैः किंनरैश्च सहस्रशः॥ १४॥

It was graced with foremost Ṛṣis (seers of Vedic Mantras), living on an exceedingly restricted diet, Nāgas (a species of semi-divine being having the head and trunk of a human being and the lower extremities of a serpent), Suparṇas (a class of bird-like beings of a semi divine character), Gandharvas and Kinnaras (another species of semi-divine beings having a human figure with the head of a horse) in thousands. (14)

जितकामैश्च सिद्धैश्च चारणैश्चोपशोभितम्।
आजैर्वैखानसैर्माषैर्वालखिल्यैर्मरीचिपैः॥ १५॥

The coast-line was further graced by the presence of Siddhas, who had subdued their passion, and Cāraṇas, as well as by the mind born sons of Brahmā (the creator), Vaikhānasas (an order of ascetics born of Brahmā's nails[1] and endowed with the mystic power of assuming many forms), Māṣas (another class of ascetics), Vālakhilyas[2] (a special order of ascetics born of the hair of Brahmā and possessing the size of a human thumb), and Marīcipas (another order of ascetics living on the sun's rays alone). (15)

दिव्याभरणमाल्याभिर्दिव्यरूपाभिरावृतम्।
क्रीडारतविधिज्ञाभिरप्सरोभिः सहस्रशः॥ १६॥

It was thronged in thousands with celestial nymphs adorned with heavenly jewels and garlands and endowed with ethereal forms and conversant with the technique of amorous sports and sexual enjoyment. (16)

सेवितं देवपत्नीभिः श्रीमतीभिरुपासितम्।
देवदानवसङ्घैश्च चरितं त्वमृताशिभिः॥ १७॥

Again it was resorted to and visited by graceful consorts of heavenly beings and frequented by hosts of gods and demons subsisting on nectar (the drink of heavenly beings). (17)

हंसक्रौञ्चप्लवाकीर्णं सारसैः सम्प्रसादितम्।
वैदूर्यप्रस्तरं स्निग्धं सान्द्रं सागरतेजसा॥ १८॥

The coast-line was crowded with swans, herons and frogs and graced with cranes. It was strewn with Vaidūrya-like stones of a dark hue and was alluvial and

1. Vide the Śruti text : ये नखास्ते वैखानसाः.

2. Vide the Śruti text : ये बालास्ते वालखिल्याः. The Vālakhilyās are said to walk in a procession in front of the chariot of the sun-god with their faces turned towards the sun-god in prayer.

cool due to the softening influence of the ocean. (18)

पाण्डुराणि विशालानि दिव्यमाल्ययुतानि च।
तूर्यगीताभिजुष्टानि विमानानि समन्ततः॥ १९॥
तपसा जितलोकानां कामगान्यभिसम्पतन्।
गन्धर्वाप्सरसश्चैव ददर्श धनदानुजः॥ २०॥

Driving at full speed through the air, Rāvaṇa (the younger half-brother of Kubera, the lord of riches) beheld on all sides spacious aerial cars of a whitish colour, festooned with celestial wreaths and enlivened by both instrumental and vocal music, belonging to those who had won the higher worlds by virtue of their austerities and coursing according to one's will, and also beheld Gandharvas and celestial nymphs. (19-20)

निर्यासरससमूलानां चन्दनानां सहस्त्रशः।
वनानि पश्यन् सौम्यानि घ्राणतृप्तिकराणि च॥ २१॥
अगुरूणां च मुख्यानां वनान्युपवनानि च।
तक्कोलानां च जात्यानां फलिनां च सुगन्धिनाम्॥ २२॥
पुष्पाणि च तमालस्य गुल्मानि मरिचस्य च।
मुक्तानां च समूहानि शुष्यमाणानि तीरतः॥ २३॥
शैलानि प्रवरांश्चैव प्रवालनिचयांस्तथा।
काञ्चनानि च शृङ्गाणि राजतानि तथैव च॥ २४॥
प्रस्त्रवाणि मनोज्ञानि प्रसन्नान्यद्भुतानि च।
धनधान्योपपन्नानि स्त्रीरत्नैरावृतानि च॥ २५॥
हस्त्यश्वरथगाढानि नगराणि विलोकयन्।
तं समं सर्वतः स्निग्धं मृदुसंस्पर्शमारुतम्॥ २६॥
अनूपे सिन्धुराजस्य ददर्श त्रिदिवोपमम्।
तत्रापश्यत् स मेघाभं न्यग्रोधं मुनिभिर्वृतम्॥ २७॥
समन्ताद् यस्य ताः शाखाः शतयोजनमायताः।
यस्य हस्तिनमादाय महाकायं च कच्छपम्॥ २८॥
भक्षार्थं गरुडः शाखामाजगाम महाबलः।
तस्य तां सहसा शाखां भारेण पतगोत्तमः॥ २९॥
सुपर्णः पर्णबहुलां बभञ्जाथ महाबलः।
तत्र वैखानसा माषा वालखिल्या मरीचिपाः॥ ३०॥
आजा बभूवुर्धूम्राश्च संगताः परमर्षयः।
तेषां दयार्थं गरुडस्तां शाखां शतयोजनाम्॥ ३१॥
भग्नामादाय वेगेन तौ चोभौ गजकच्छपौ।
एकपादेन धर्मात्मा भक्षयित्वा तदामिषम्॥ ३२॥
निषादविषयं हत्वा शाखया पतगोत्तमः।
प्रहर्षमतुलं लेभे मोक्षयित्वा महामुनीन्॥ ३३॥

Nay, he proceeded further beholding delightful forests pleasing to the olfactory sense, of sandal-trees, whose roots exuded a sap in the form of resin, and also surveying forests of excellent Aguru trees and groves of fragrant Takkola trees of superior quality and laden with fruits, also the flowers of Tamāla trees and shrubs of pepper, nay, heaps of pearls getting dried up on the shore, rocks as also heaps of excellent coral and similarly peaks of gold as well as of silver, charming, crystal and wonderful caskets as also cities provided with wealth and food-grains, crowded with jewels of womanhood and thick with elephants, horses and chariots. He saw on the shore of the ocean a level piece of ground smooth on every side, fanned by breezes which were soft to the touch, and delightful as heaven. There he saw a banyan tree looking like a cloud and resorted to on all sides by ascetics, whose prominent branches extended up to a hundred Yojanas (800 miles) all round.

It was to a bough of this tree that Garuḍa (the king of birds and the carrier of Lord Viṣṇu), who was possessed of extraordinary might, flew taking (in his claws) an elephant and a gigantic tortoise for repast. With his enormous weight the very mighty Garuḍa, the foremost of birds, forthwith broke all of a sudden the bough which was thick with leaves. There, under that tree, were assembled foremost Ṛṣis (seers of Vedic Mantras) belonging to the categories of Vaikhānasas, Māṣas, Vālakhilyas, Marīcipas and Dhūmras (who inhaled smoke while remaining suspended from the boughs of trees head downwards). Carrying with speed that broken bough, a hundred Yojanas long, as also the elephant and the tortoise both in one claw and eating up their flesh (in the air itself), nay, destroying with the bough the territory of the Niṣādas (who lived by hunting

and fishery etc.) and delivering the eminent ascetics, Garuḍa (the foremost of birds), whose mind was set on righteousness, derived excessive joy beyond comparison. (21—33)

स तु तेन प्रहर्षेण द्विगुणीकृतविक्रमः।
अमृतानयनार्थं वै चकार मतिमान् मतिम्॥ ३४॥

Finding his prowess redoubled by that excessive joy, the talented Garuḍa for his part actually made up his mind to fetch nectar from heaven. (34)

अयोजालानि निर्मथ्य भित्त्वा रत्नगृहं वरम्।
महेन्द्रभवनाद् गुप्तमाजहारामृतं ततः॥ ३५॥

Crushing the iron lattice-work and demolishing the excellent jewelled safe, kept protected by that lattice-work, he then secretly bore away the nectar from the palace of the mighty Indra. (35)

तं महर्षिगणैर्जुष्टं सुपर्णकृतलक्षणम्।
नाम्ना सुभद्रं न्यग्रोधं ददर्श धनदानुजः॥ ३६॥

Rāvaṇa (a younger half-brother of Kubera) beheld that banyan tree, Subhadra by name, resorted to by hosts of eminent Ṛṣis (the seers of Vedic Mantras), and which retained a vestige of the havoc in the shape of destruction of a gigantic bough wrought by Garuḍa. (36)

तं तु गत्वा परं पारं समुद्रस्य नदीपतेः।
ददर्शाश्रममेकान्ते पुण्ये रम्ये वनान्तरे॥ ३७॥

Reaching that other shore of the ocean, the lord of rivers, Rāvaṇa beheld a hermitage in a lonely, holy and charming part of the forest. (37)

तत्र कृष्णाजिनधरं जटामण्डलधारिणम्।
ददर्श नियताहारं मारीचं नाम राक्षसम्॥ ३८॥

There he saw an ogre, Mārīca by name, clad in a black antelope-skin and wearing a coil of matted locks and living on a restricted diet. (38)

स रावणः समागम्य विधिवत् तेन रक्षसा।
मारीचेनार्चितो राजा सर्वकामैरमानुषैः॥ ३९॥

Meeting that ogre with due ceremony, the said King Rāvaṇa was entertained by Mārīca with all luxuries unknown to man. (39)

तं स्वयं पूजयित्वा च भोजनेनोदकेन च।
अर्थोपहितया वाचा मारीचो वाक्यमब्रवीत्॥ ४०॥

Entertaining him personally with food and water, Mārīca spoke to him in the following meaningful words : (40)

कच्चित्ते कुशलं राजन् लङ्कायां राक्षसेश्वर।
केनार्थेन पुनस्त्वं वै तूर्णमेव इहागतः॥ ४१॥

"I hope, O king, all is well in your Laṅkā, O ruler of ogres ! With what object have you called here so quickly again?" (41)

एवमुक्तो महातेजा मारीचेन स रावणः।
ततः पश्चादिदं वाक्यमब्रवीद् वाक्यकोविदः॥ ४२॥

Questioned in these words by Mārīca, the celebrated Rāvaṇa, who was invested with extraordinary glory, and was a master of expression, then replied as follows : (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Rāvaṇa tells Mārīca how he has been wronged by Rāma and asks for his help in taking away Sītā

मारीच श्रूयतां तात वचनं मम भाषतः।
आर्तोऽस्मि मम चार्तस्य भवान् हि परमा गतिः॥ १॥

"Mārīca dear, listen to my words even as I speak. I feel distressed and undoubtedly you are my supreme resort, afflicted as I am. (1)

जानीषे त्वं जनस्थानं भ्राता यत्र खरो मम।
दूषणश्च महाबाहुः स्वसा शूर्पणखा च मे॥ २॥
त्रिशिराश्च महाबाहू राक्षसः पिशिताशनः।
अन्ये च बहवः शूरा लब्धलक्षा निशाचराः॥ ३॥
वसन्ति मन्नियोगेन अधिवासं च राक्षसाः।
बाधमाना महारण्ये मुनीन् ये धर्मचारिणः॥ ४॥

"You know Janasthāna, where my brother, Khara, and the mighty-armed Dūṣaṇa as well as my sister Śūrpaṇakhā as also the mighty-armed Triśirā, the flesh eating ogre, and many other valiant night-stalking ogres, who received encouragement in the form of victory in warfare, made their abode at my command, molesting ascetics who practised virtue in the great forest of Daṇḍaka. (2—4)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
शूराणां लब्धलक्षाणां खरचित्तानुवर्तिनाम्॥ ५॥

Fourteen thousand valiant ogres of terrible deeds, who received encouragement in warfare and followed the mind of Khara, lived there. (5)

ते त्विदानीं जनस्थाने वसमाना महाबलाः।
सङ्गताः परमायत्ता रामेण सह संयुगे॥ ६॥
नानाशस्त्रप्रहरणाः खरप्रमुखराक्षसाः।
तेन संजातरोषेण रामेण रणमूर्धनि॥ ७॥
अनुक्त्वा परुषं किंचिच्छरैर्व्यापारितं धनुः।
चतुर्दश सहस्राणि रक्षसामुग्रतेजसाम्॥ ८॥
निहतानि शरैर्दीप्तैर्मानुषेण पदातिना।
खरश्च निहतः संख्ये दूषणश्च निपातितः॥ ९॥
हत्वा त्रिशिरसं चापि निर्भया दण्डकाः कृताः।
पित्रा निरस्तः क्रुद्धेन सभार्यः क्षीणजीवितः॥ १०॥
स हन्ता तस्य सैन्यस्य रामः क्षत्रियपांसनः।
अशीलः कर्कशस्तीक्ष्णो मूर्खो लुब्धोऽजितेन्द्रियः॥ ११॥
त्यक्तधर्मा त्वधर्मात्मा भूतानामहिते रतः।
येन वैरं विनारण्ये सत्त्वमास्थाय केवलम्॥ १२॥
कर्णनासापहारेण भगिनी मे विरूपिता।
अस्य भार्यां जनस्थानात् सीतां सुरसुतोपमाम्॥ १३॥
आनयिष्यामि विक्रम्य सहायस्तत्र मे भव।
त्वया ह्यहं सहायेन पार्श्वस्थेन महाबल॥ १४॥
भ्रातृभिश्च सुरान् सर्वान् नाहमत्राभिचिन्तये।
तत्सहायो भव त्वं मे समर्थो ह्यसि राक्षस॥ १५॥

"Living in Janasthāna with Khara as their head, those exceptionally mighty ogres for their part, who were fully prepared, skilled as they were in the use of various weapons, came into a clash with Rāma on the battlefield. Without uttering any harsh word, the bow with arrows was made use of by Rāma, in whom anger had burst forth, in the van of the fight. Fourteen thousand ogres of terrific energy were made short work of by a human being, contending on foot, single-handed, with fiery arrows. Nay, Khara was slain by him on the battlefield and Dūṣaṇa too was killed; and, disposing of Triśirā too, the forest of Daṇḍaka was rendered secure for the habitation of ascetics. Exiled alongwith his wife by his enraged father, the aforesaid Rāma, whose life has been spent and who has brought disgrace to the Kṣatriyas, is the slayer of that army. Ill-behaved, hard-hearted, fiery, stupid, avaricious and having no control over his senses, he has abandoned virtue, his mind being set on unrighteousness, and is intent on doing harm to all created beings. By use of might I shall bring from

Janasthāna Sītā, resembling a daughter of gods, the wife of Rāma, by whom, relying on his physical strength alone, was my sister, Śūrpaṇakhā, deformed in the forest by depriving her of her ears and nose without any show of hostility. Be my helper in the said undertaking. Indeed, with you as my associate standing by my side here and backed by my brothers (Kumbhakarṇa and others), O exceptionally mighty ogre, I do not care a fig for all the gods. Therefore, be you my helper since you are powerful enough to help me. (6—15)

वीर्ये युद्धे च दर्पे च न ह्यस्ति सदृशस्तव।
उपायतो महान् शूरो महामायाविशारदः॥ १६॥

"Indeed, none is your equal in prowess, warfare and martial pride, an eminent hero as you are even in devising manoeuvres and an adept in major conjuring tricks. (16)

एतदर्थमहं प्राप्तस्त्वत्समीपं निशाचर।
शृणु तत् कर्म साहाय्ये यत् कार्यं वचनान्मम॥ १७॥

"With this object alone have I sought your presence, O night-stalker ! Hear now about that role which has to be played by you by way of help to me at my instance. (17)

सौवर्णस्त्वं मृगो भूत्वा चित्रो रजतबिन्दुभिः।
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर॥ १८॥

"Assuming the form of a golden deer freckled with silvery spots, roam you at the hermitage of the said Rāma before Sītā. (18)

त्वां तु निःसंशयं सीता दृष्ट्वा तु मृगरूपिणम्।
गृह्यतामिति भर्तारं लक्ष्मणं चाभिधास्यति॥ १९॥
ततस्तयोरपाये तु शून्ये सीतां यथासुखम्।
निराबाधो हरिष्यामि राहुश्चन्द्रप्रभामिव॥ २०॥

"Beholding you in the form of a deer, Sītā for her part will undoubtedly say to her lord and Lakṣmaṇa, "Let it be captured." When Rāma and Lakṣmaṇa go far away from their hermitage, then rid of all hindrance. I shall for my part bear Sītā away easily in solitude, as does Rāhu take away the splendour of the moon. (19-20)

ततः पश्चात् सुखं रामे भार्याहरणकर्शिते।
विश्रब्धं प्रहरिष्यामि कृतार्थेनान्तरात्मना॥ २१॥

"After that, with my inner mind satisfied as a result of my object having been accomplished I shall with ease confidently strike at Rāma emaciated through the abduction of his wife." (21)

तस्य रामकथां श्रुत्वा मारीचस्य महात्मनः।
शुष्कं समभवद् वक्त्रं परित्रस्तो बभूव च॥ २२॥

On hearing the mention of Śrī Rāma, the mouth of that high-minded Mārīca was parched and he got alarmed. (22)

ओष्ठौ परिलिहन् शुष्कौ नेत्रैरनिमिषैरिव।
मृतभूत इवार्तस्तु रावणं समुदैक्षत॥ २३॥

Licking his dry lips, Mārīca, for his part, who looked like one dead, afflicted as he was, stared at Rāvaṇa with unwinking eyes. (23)

स रावणं त्रस्तविषण्णचेता
महावने रामपराक्रमज्ञः।
कृताञ्जलिस्तत्त्वमुवाच वाक्यं
हितं च तस्मै हितमात्मनश्च॥ २४॥

With a frightened and dejected mind and joined palms, Mārīca, who had come to know the prowess of Rāma in a great forest, addressed to Rāvaṇa the following truthful words, which were conducive to his good as well as to his own. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Mārīca tries to dissuade Rāvaṇa from his purpose

तच्छ्रुत्वा राक्षसेन्द्रस्य वाक्यं वाक्यविशारदः।
प्रत्युवाच महातेजा मारीचो राक्षसेश्वरम्॥ १॥

Hearing the aforesaid proposal of Rāvaṇa, the ruler of ogres, Mārīca, who was possessed of exceptional glory and was a master of expression, replied as follows to the king of Rākṣasas : (1)

सुलभाः पुरुषा राजन् सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥ २॥

"People speaking agreeable words are always easy to find. He, however, who speaks words which, though unpalatable, are yet wholesome, is difficult to find. (2)

न नूनं बुध्यसे रामं महावीर्यगुणोन्नतम्।
अयुक्तचारश्चपलो महेन्द्रवरुणोपमम्॥ ३॥

"Having not employed spies to find out the real state of affairs in your kingdom and being fidgety yourself, you surely do not know Rāma, who is elevated in point of excellences going together with exceptional valour and is a compeer of the mighty Indra and Varuṇa, the god of water. (3)

अपि स्वस्ति भवेत् तात सर्वेषामपि रक्षसाम्।
अपि रामो न संक्रुद्धः कुर्याल्लोकानराक्षसान्॥ ४॥

"May all be well with all the ogres, O dear Rāvaṇa! Let not the infuriated Rāma render the worlds empty of ogres. (4)

अपि ते जीवितान्ताय नोत्पन्ना जनकात्मजा।
अपि सीतानिमित्तं च न भवेद् व्यसनं महत्॥ ५॥

"Would that Sītā, the daughter of Janaka, were not born to compass the end of your life. Would that no great calamity befell you on account of Sītā. (5)

अपि त्वामीश्वरं प्राप्य कामवृत्तं निरङ्कुशम्।
न विनश्येत् पुरी लङ्का त्वया सह सराक्षसा॥ ६॥

"Would that, having obtained you, licentious and unbridled as you are, as its master, the city of Laṅkā did not perish alongwith you as also with the ogres inhabiting it. (6)

त्वद्विधः कामवृत्तो हि दुःशीलः पापमन्त्रितः।
आत्मानं स्वजनं राष्ट्रं स राजा हन्ति दुर्मतिः॥ ७॥

"A king who is licentious and evil minded, is of evil conduct and is counselled by sinful men surely ruins himself, his own kith and kin as well as his state. (7)

न च पित्रा परित्यक्तो नामर्यादः कथंचन।
न लुब्धो न च दुःशीलो न च क्षत्रियपांसनः॥ ८॥

"Rāma has not been disowned by his father nor has he transgressed the bounds of morality in anyway; nor is he greedy, nor of evil conduct, nor again has he brought disgrace to the Kṣatriyas. (8)

न च धर्मगुणैर्हीनः कौसल्यानन्दवर्धनः।
न च तीक्ष्णो हि भूतानां सर्वभूतहिते रतः॥ ९॥

"Nor is he devoid of piety and virtues, enhancing as he does the joy of Kausalyā, his mother. Nor again is he severe to living beings, devoted as he is to the good of all created beings. (9)

वञ्चितं पितरं दृष्ट्वा कैकेय्या सत्यवादिनम्।
करिष्यामीति धर्मात्मा ततः प्रव्रजितो वनम्॥ १०॥

"Seeing his father, who always spoke the truth, hoodwinked by Kaikeyī (his stepmother), Rāma, whose mind is set on virtue, departed for the forest from Ayodhyā, saying 'I will prove him to be truthful of speech.' (10)

कैकेय्याः प्रियकामार्थं पितुर्दशरथस्य च।
हित्वा राज्यं च भोगांश्च प्रविष्टो दण्डकावनम्॥ ११॥

"Renouncing the throne of Ayodhyā as well as the enjoyments of sense, he penetrated into the forest of Daṇḍaka in

order to accomplish the cherished desire of Kaikeyī as well as of King Daśaratha. (11)

न रामः कर्कशस्तात नाविद्वान् नाजितेन्द्रियः।
अनृतं न श्रुतं चैव नैव त्वं वक्तुमर्हसि॥ १२॥

"Nor is Rāma hard-hearted, O dear one, nor ignorant, nor are his senses unsubdued. Nor has any charge of falsehood been heard about him, nor ought you to level any such charge against him. (12)

रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः।
राजा सर्वस्य लोकस्य देवानामिव वासवः॥ १३॥

"Rāma is virtue incarnate, pious and of unfailing prowess. He is the ruler of the entire humanity even as Indra is the ruler of gods. (13)

कथं नु तस्य वैदेहीं रक्षितां स्वेन तेजसा।
इच्छसे प्रसभं हर्तुं प्रभामिव विवस्वतः॥ १४॥

"How I wonder do you intend to bear away by force his consort Sītā, a princess of the Videha territory, protected by her own spiritual energy, any more than one can take away the brilliance of the sun? (14)

शरार्चिषमनाधृष्यं चापखड्गेन्धनं रणे।
रामाग्निं सहसा दीप्तं न प्रवेष्टुं त्वमर्हसि॥ १५॥

"You ought not precipitately to enter the inviolable fire blazing on a battlefield in the form of Rāma with arrows as its flames and the bow and sword as fuel. (15)

धनुर्व्यादितदीप्तास्यं शरार्चिषममर्षणम्।
चापबाणधरं तीक्ष्णं शत्रुसेनापहारिणम्॥ १६॥
राज्यं सुखं च संत्यज्य जीवितं चेष्टमात्मनः।
नात्यासादयितुं तात रामान्तकमिहार्हसि॥ १७॥

"Relinquishing for good your throne and happiness as well as your beloved life, O dear one, you ought not to meet at close quarters Death in the form of Rāma, with the bow as his wide open blazing mouth, the arrows as his rays, wearing a stern aspect in indignation and capable of wiping off the enemy's forces. (16-17)

अप्रमेयं हि तत्तेजो यस्य सा जनकात्मजा।
न त्वं समर्थस्तां हर्तुं रामचापाश्रयां वने॥ १८॥

"Immeasurable is the glory of the prince to whom that daughter of Janaka belongs. You are not capable of bearing her away, protected as she is in the forest by the bow of Rāma. (18)

तस्य वै नरसिंहस्य सिंहोरस्कस्य भामिनी।
प्राणेभ्योऽपि प्रियतरा भार्या नित्यमनुव्रता॥ १९॥

"The young lady is the consort of that lion among men, who has a chest broad as the lion's, and is dearer to him than his very life and ever devoted to him. (19)

न सा धर्षयितुं शक्या मैथिल्योजस्विनः प्रिया।
दीप्तस्येव हुताशस्य शिखा सीता सुमध्यमा॥ २०॥

"Sītā, that princess of Mithilā, who is distinguished by a slender waist, is the beloved wife of a powerful man and cannot be over-powered any more than the flame of a blazing fire. (20)

किमुद्यमं व्यर्थमिमं कृत्वा ते राक्षसाधिप।
दृष्टश्चेत् त्वं रणे तेन तदन्तमुपजीवितम्॥ २१॥

"What will be gained by you by entering on this futile endeavour, O suzerain lord of ogres? If you are ever seen by him on a field of battle, that will be the end of your life. (21)

जीवितं च सुखं चैव राज्यं चैव सुदुर्लभम्।
यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम्॥ २२॥

"If you wish to enjoy for long life and happiness as also the throne, which is extremely hard to win, pray, don't give offence to Rāma. (22)

स सर्वैः सचिवैः सार्धं विभीषणपुरस्कृतैः।
मन्त्रयित्वा स धर्मिष्ठैः कृत्वा निश्चयमात्मनः।
दोषाणां च गुणानां च सम्प्रधार्य बलाबलम्॥ २३॥
आत्मनश्च बलं ज्ञात्वा राघवस्य च तत्त्वतः।
हितं हि तव निश्चित्य क्षमं त्वं कर्तुमर्हसि॥ २४॥

"Taking counsel with all your most virtuous ministers headed by Vibhīṣaṇa, and

making up your mind, nay, weighing carefully the preponderance and otherwise of the merits and demerits of the proposition and judging aright your own strength as well as that of Rāma (a scion of Raghu), and ascertaining what is conducive to your good, you ought to do the proper thing. (23-24)

अहं तु मन्ये तव न क्षमं रणे
समागमं कोसलराजसूनुना।
इदं हि भूयः शृणु वाक्यमुत्तमं
क्षमं च युक्तं च निशाचराधिप॥ २५॥

"I, for my part, do not deem fit your encounter on a field of battle with Rāma, the prince of Kosala. Listen once more, O suzerain lord of ogres, to my following most useful, appropriate and reasonable submission. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Narrating his own experience of Śrī Rāma's prowess, Mārīca asks Rāvaṇa not to provoke Śrī Rāma

कदाचिदप्यहं वीर्यात् पर्यटन् पृथिवीमिमाम्।
बलं नागसहस्रस्य धारयन् पर्वतोपमः॥ १॥
नीलजीमूतसंकाशस्तप्तकाञ्चनकुण्डलः।
भयं लोकस्य जनयन् किरीटी परिघायुधः॥ २॥
व्यचरन् दण्डकारण्यमृषिमांसानि भक्षयन्।
विश्वामित्रोऽथ धर्मात्मा मद्वित्रस्तो महामुनिः॥ ३॥
स्वयं गत्वा दशरथं नरेन्द्रमिदमब्रवीत्।
अयं रक्षतु मां रामः पर्वकाले समाहितः॥ ४॥

"Once while I was ranging this earth through pride of valour, looking like a mountain and possessing the might of a thousand elephants and the hue of a dark blue cloud, adorned with ear-rings of refined gold with a diadem on my head and an iron club in my hand, I roamed about in the Daṇḍaka forest eating the flesh of Ṛṣis (seers of Vedic Mantras) and causing terror in the hearts of men. Personally approaching Daśaratha, the great Sage Viśwāmitra, whose mind was set on righteousness, and who was greatly afraid of me, spoke to the king as follows: 'Let this Rāma protect me at the time of a sacrifice, remaining vigilant all the time. (1—4)

मारीचान्मे भयं घोरं समुत्पन्नं नरेश्वर।
इत्येवमुक्तो धर्मात्मा राजा दशरथस्तदा॥ ५॥
प्रत्युवाच महाभागं विश्वामित्रं महामुनिम्।
ऊनद्वादशवर्षोऽयमकृतास्त्रश्च राघवः॥ ६॥

" 'A terrible calamity has arisen before me through Mārīca, O ruler of men !' Solicited in the above words, on that occasion, King Daśaratha, whose mind was set on piety, replied as follows to the eminent and highly blessed Sage Viśwāmitra : 'This scion of Raghu is less than twelve* years of age and has not yet practised archery. (5-6)

कामं तु मम तत् सैन्यं मया सह गमिष्यति।
बलेन चतुरङ्गेण स्वयमेत्य निशाचरम्॥ ७॥

* In I. xx. 2 the age of Rāma at that time was declared by Daśaratha to be less than fifteen years. Mārīca, however, minimizes it here to impress upon Rāvaṇa the extraordinary might of Śrī Rāma even at that tender age.

वधिष्यामि मुनिश्रेष्ठ शत्रुं तव यथेप्सितम्।
एवमुक्तः स तु मुनी राजानमिदमब्रवीत्॥ ८॥

" 'My distinguished army will no doubt gladly go with you. Personally reaching with my army consisting of four limbs (viz., elephants, cavalry, chariots and foot soldiers), I shall make short work of your enemy, the night-stalker, as desired by you, O jewel among ascetics!' Reassured in these words, the aforesaid sage for his part replied to the king as follows: (7-8)

रामान्नान्यद् बलं लोके पर्याप्तं तस्य रक्षसः।
देवतानामपि भवान् समरेष्वभिपालकः॥ ९॥

" 'No power in the world other than Śrī Rāma is adequate to meet that ogre, even though you have been the protector even of gods on the fields of battle. (9)

आसीत् तव कृतं कर्म त्रिलोकविदितं नृप।
काममस्ति महत् सैन्यं तिष्ठत्विह परंतप॥ १०॥

" 'The feat accomplished by you is known through all the three worlds, O protector of men! Even though there is a great army with you, let it remain here, O scorcher of your enemy! (10)

बालोऽप्येष महातेजाः समर्थस्तस्य निग्रहे।
गमिष्ये राममादाय स्वस्ति तेऽस्तु परंतप॥ ११॥

" 'Though still a boy, Śrī Rāma is endowed with great energy and is capable of subduing the ogre. I shall, therefore, depart taking him with me. May all be well with you, O tormentor of foes!' (11)

इत्येवमुक्त्वा स मुनिस्तमादाय नृपात्मजम्।
जगाम परमप्रीतो विश्वामित्रः स्वमाश्रमम्॥ १२॥

Saying so and taking the aforesaid prince with him, Viśwāmitra returned to his own hermitage, supremely gratified. (12)

तं तथा दण्डकारण्ये यज्ञमुद्दिश्य दीक्षितम्।
बभूवोपस्थितो रामश्चित्रं विस्फारयन् धनुः॥ १३॥

"Twanging his wonderful bow, Śrī Rāma stood by the side of the sage, consecrated for a sacrifice in the Daṇḍaka forest as prearranged. (13)

अजातव्यञ्जनः श्रीमान् बालः श्यामः शुभेक्षणः।
एकवस्त्रधरो धन्वी शिखी कनकमालया॥ १४॥
शोभयन् दण्डकारण्यं दीप्तेन स्वेन तेजसा।
अदृश्यत तदा रामो बालचन्द्र इवोदितः॥ १५॥

"Illumining the Daṇḍaka forest with his refulgent splendour, the glorious Rāma—who was still a boy, in whom the marks of manhood (in the shape of moustaches etc.) had not yet appeared, dark-brown of complexion, with charming eyes and a single cloth wrapped about his loins as a token of celibacy, wielding a bow and wearing a tuft of hair on the crown of his head and adorned with a string of gold—looked at that time like the new moon just risen. (14-15)

ततोऽहं मेघसंकाशस्तप्तकाञ्चनकुण्डलः।
बली दत्तवरो दर्पादाजगामाश्रमान्तरम्॥ १६॥

"At that time I—who looked like a cloud, and was adorned with ear-rings of refined gold, full of might and puffed up with arrogance, a boon having been conferred on me by Brahmā—reached the heart of the hermitage. (16)

तेन दृष्टः प्रविष्टोऽहं सहसैवोद्यतायुधः।
मां तु दृष्ट्वा धनुः सज्यमसम्भ्रान्तश्चकार ह॥ १७॥

"The moment I entered the hermitage I was espied by him. Having suddenly lifted up his weapon on seeing me, he strung his bow calmly indeed. (17)

अवजानन्नहं मोहाद् बालोऽयमिति राघवम्।
विश्वामित्रस्य तां वेदिमभ्यधावं कृतत्वरः॥ १८॥

"Disregarding Rāma (a scion of Raghu) through ignorance, thinking that he was a mere boy, I rushed with speed towards the well-known altar occupied by Viśwāmitra. (18)

तेन मुक्तस्ततो बाणः शितः शत्रुनिबर्हणः।
तेनाहं ताडितः क्षिप्तः समुद्रे शतयोजने॥ १९॥

"By him was discharged at that time a sharp arrow capable of destroying the enemy. Struck by it I was cast into the sea which

was a hundred Yojanas (800 miles) long. (19)

नेच्छता तात मां हन्तुं तदा वीरेण रक्षितः।
रामस्य शरवेगेन निरस्तो भ्रान्तचेतनः॥ २०॥
पातितोऽहं तदा तेन गम्भीरे सागराम्भसि।
प्राप्य संज्ञां चिरात् तात लङ्कां प्रति गतः पुरीम्॥ २१॥

"Spared on that occasion by the hero, who did not want to kill me, O dear one, and flung by the impetus of Rāma's arrow at that moment, I was hurled by him into the deep waters, rendered unconscious. Regaining consciousness after a long time, I proceeded towards the city of Laṅkā, O dear one ! (20-21)

एवमस्मि तदा मुक्तः सहायास्ते निपातिताः।
अकृतास्त्रेण रामेण बालेनाक्लिष्टकर्मणा॥ २२॥

"In this way I was let go at that time, while my well-known companions were slain by the child Rāma of unwearied action, who had not yet practised archery. (22)

तन्मया वार्यमाणस्तु यदि रामेण विग्रहम्।
करिष्यस्यापदां घोरां क्षिप्रं प्राप्य न शिष्यसि॥ २३॥

"If, therefore, you enter into hostilities with Rāma, though being dissuaded by me, you will soon meet with a terrible catastrophe, and shall not survive. (23)

क्रीडारतिविधिज्ञानां समाजोत्सवदर्शिनाम्।
रक्षसां चैव संतापमनर्थं चाहरिष्यसि॥ २४॥

"Nay, you will also bring suffering and doom to the ogres, who know the technique of sports and enjoyment and are fond of enjoying social festivities. (24)

हर्म्यप्रासादसम्बाधां नानारत्नविभूषिताम्।
द्रक्ष्यसि त्वं पुरीं लङ्कां विनष्टां मैथिलीकृते॥ २५॥

"You will see the city of Laṅkā, thick with mansions and palaces and adorned with jewels of every description, laid waste on account of Sītā, the princess of Mithilā. (25)

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात्।
परपापैर्विनश्यन्ति मत्स्या नागह्रदे यथा॥ २६॥

"Though not committing sins themselves, even innocent people perish because of others' sins through contact with the sinful, even like the fish living in a snake-infested lake. (26)

दिव्यचन्दनदिग्धाङ्गान् दिव्याभरणभूषितान्।
द्रक्ष्यस्यभिहतान् भूमौ तव दोषात् तु राक्षसान्॥ २७॥

"You will see ogres with their bodies besmeared with celestial sandal-paste as well as those adorned with heavenly ornaments, lying killed on the ground for your fault. (27)

हृतदारान् सदारांश्च दश विद्रवतो दिशः।
हतशेषानशरणान् द्रक्ष्यसि त्वं निशाचरान्॥ २८॥

"You will also see night-stalkers, other than those killed in action, fleeing without a protector in all directions, their wives having been borne away, and others with their wives. (28)

शरजालपरिक्षिप्तामग्निज्वालासमावृताम्।
प्रदग्धभवनां लङ्कां द्रक्ष्यसि त्वमसंशयम्॥ २९॥

"You will without doubt see Laṅkā screened with a network of arrows and surrounded with flames with its houses (consequently) reduced to ashes. (29)

परदाराभिमर्शात् तु नान्यत् पापतरं महत्।
प्रमदानां सहस्राणि तव राजन् परिग्रहे॥ ३०॥

"Surely there is no greater sin than consorting with another's wife. There are thousands of young ladies in your gynaeceum, O king ! (30)

भव स्वदारनिरतः स्वकुलं रक्ष राक्षसान्।
मानं वृद्धिं च राज्यं च जीवितं चेष्टमात्मनः॥ ३१॥

"Remain devoted to your own wives and preserve your race, as well as the ogres, as also your honour, prosperity, kingdom and your dear life. (31)

कलत्राणि च सौम्यानि मित्रवर्गं तथैव च।
यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम्॥ ३२॥

"Nay, if you wish to enjoy for long your charming wives as also the company of

your friends, do not give offence to Rāma. (32)

निवार्यमाणः सुहृदा मया भृशं
प्रसह्य सीतां यदि धर्षयिष्यसि।
गमिष्यसि क्षीणबलः सबान्धवो
यमक्षयं रामशरास्तजीवितः॥ ३३॥

"If you forcibly take away Sītā, in spite of being repeatedly dissuaded by me—your disinterested friend—you will reach the abode of Death together with your kith and kin, your army being destroyed and your life being brought to an end by the arrows of Rāma. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वरिंशः सर्गः

Canto XXXIX

Mārīca tries to bring Rāvaṇa round

एवमस्मि तदा मुक्तः कथंचित् तेन संयुगे।
इदानीमपि यद् वृत्तं तच्छृणुष्व यदुत्तरम्॥ १॥

"As aforesaid, I was somehow let go by him in the encounter on that occasion. Now hear of that which happened latterly and which is something out of the common. (1)

राक्षसाभ्यामहं द्वाभ्यामनिर्विण्णस्तथाकृतः।
सहितो मृगरूपाभ्यां प्रविष्टो दण्डकावने॥ २॥

"Never daunted, though dealt with in that way by Rāma, I penetrated deep into the Daṇḍaka forest accompanied by two ogres, who had assumed the form of deer. (2)

दीप्तजिह्वो महादंष्ट्रस्तीक्ष्णशृङ्गो महाबलः।
व्यचरन् दण्डकारण्यं मांसभक्षो महामृगः॥ ३॥

"I ranged the Daṇḍaka forest in the form of a large carnivorous stag possessed of great strength with a flaming tongue, big teeth and pointed horns. (3)

अग्निहोत्रेषु तीर्थेषु चैत्यवृक्षेषु रावण।
अत्यन्तघोरो व्यचरंस्तापसांस्तान् प्रधर्षयन्॥ ४॥
निहत्य दण्डकारण्ये तापसान् धर्मचारिणः।
रुधिराणि पिबंस्तेषां तन्मांसानि च भक्षयन्॥ ५॥

"Looking most frightful and assaulting the ascetics in fire-sanctuaries, the descents of rivers and lakes etc., and under the shade of trees growing on holy spots, O Rāvaṇa, nay, quaffing the blood of ascetics practising virtue in the Daṇḍaka forest, and feeding on their flesh after killing them, I roamed at will. (4-5)

ऋषिमांसाशनः क्रूरस्त्रासयन् वनगोचरान्।
तदा रुधिरमत्तोऽहं व्यचरं दण्डकावनम्॥ ६॥

"Living on the flesh of Ṛṣis (the seers of Vedic Mantras), cruel as I was, nay, causing fear to the denizens of the forest and drunk with their blood, I ranged the Daṇḍaka forest at that time. (6)

तदाहं दण्डकारण्ये विचरन् धर्मदूषकः।
आसादयं तदा रामं तापसं धर्ममाश्रितम्॥ ७॥
वैदेहीं च महाभागां लक्ष्मणं च महारथम्।
तापसं नियताहारं सर्वभूतहिते रतम्॥ ८॥

"Roaming about in the Daṇḍaka forest at that time offending against righteousness, I forthwith approached Rāma, who had adopted the course of conduct prescribed for ascetics, as well as the highly blessed Sītā (a princess of the Videha territory) and the great chariot-warrior, Lakṣmaṇa, who was practising austerities and living on a

restricted diet, and was devoted to the good of all created beings. (7-8)

सोऽहं वनगतं रामं परिभूय महाबलम्।
तापसोऽयमिति ज्ञात्वा पूर्ववैरमनुस्मरन्॥ ९॥
अभ्यधावं सुसंक्रुद्धस्तीक्ष्णशृङ्गो मृगाकृतिः।
जिघांसुरकृतप्रज्ञस्तं प्रहारमनुस्मरन्॥ १०॥

"Belittling Rāma, who had retired to the forest, even though he was possessed of great might, thinking that he was an ascetic only, and recalling my past enmity with him, I rushed towards him, highly enraged, in the form of a sharp-horned deer, thoughtlessly seeking to kill him, remembering as I did the blow dealt by him. (9-10)

तेन त्यक्तास्त्रयो बाणाः शिताः शत्रुनिबर्हणाः।
विकृष्य सुमहच्चापं सुपर्णानिलतुल्यगाः॥ ११॥

"Stretching at full length his very mighty bow, three sharp arrows—which were capable of putting an end to the enemy and which sped like Garuḍa, the king of birds and the carrier of Lord Viṣṇu, and the wind—were shot by him. (11)

ते बाणा वज्रसंकाशाः सुघोरा रक्तभोजनाः।
आजग्मुः सहिताः सर्वे त्रयः संनतपर्वणः॥ १२॥

"All those three most dreadful and flat-knobbed arrows, which shone brightly as lightning, and were fond of sucking blood—sped towards me together. (12)

पराक्रमज्ञो रामस्य शठो दृष्टभयः पुरा।
समुत्क्रान्तस्ततो मुक्तस्तावुभौ राक्षसौ हतौ॥ १३॥

"Knowing as I did the prowess of Rāma and having seen the peril to which I had exposed myself on a previous occasion, I slipped away, cunning as I was, and was thereby saved since the arrow of Rāma never hits a fugitive while both those ogres (my companions) were killed. (13)

शरेण मुक्तो रामस्य कथंचित् प्राप्य जीवितम्।
इह प्रव्राजितो युक्तस्तापसोऽहं समाहितः॥ १४॥

"Having somehow got back my life, being spared by the shaft of Rāma, I have been forced to turn a recluse here and, being calm and collected, have taken to the practice of yoga (concentration of mind), adopting an ascetic life. (14)

वृक्षे वृक्षे हि पश्यामि चीरकृष्णाजिनाम्बरम्।
गृहीतधनुषं रामं पाशहस्तमिवान्तकम्॥ १५॥

"In every tree I actually perceive Śrī Rāma clad in the bark of trees and the black antelope-skin, wielding a bow and resembling Death with a noose in his hand. (15)

अपि रामसहस्राणि भीतः पश्यामि रावण।
रामभूतमिदं सर्वमरण्यं प्रतिभाति मे॥ १६॥

"Being terrified, O Rāvaṇa, I even behold thousands of Rāma. Nay, to me the whole of this forest appears as having turned into Rāma. (16)

राममेव हि पश्यामि रहिते राक्षसेश्वर।
दृष्ट्वा स्वप्नगतं राममुद्भ्रमामि विचेतनः॥ १७॥

"Indeed, I perceive Rāma even in a solitary place, O lord of ogres ! Nay, beholding Rāma in a dream I get bewildered like one returned to waking life. (17)

रकारादीनि नामानि रामत्रस्तस्य रावण।
रत्नानि च रथाश्चैव वित्रासं जनयन्ति मे॥ १८॥

"Names beginning with the letter 'R' such as the word 'Ratnas' (jewels) and 'Rathas' (chariots) as well cause terror to me, afraid as I am of Rāma, O Rāvaṇa ! (18)

अहं तस्य प्रभावज्ञो न युद्धं तेन ते क्षमम्।
बलिं वा नमुचिं वापि हन्याद्धि रघुनन्दनः॥ १९॥

"I am aware of his power; an encounter with him is, therefore, not advisable for you. Rāma, the delight of the Raghus, can surely kill Bali and even Namuci. (19)

रणे रामेण युद्धस्व क्षमां वा कुरु रावण।
न ते रामकथा कार्या यदि मां द्रष्टुमिच्छसि॥ २०॥

"Either contend with Rāma on a field of battle or bear with him, O Rāvaṇa ! In no case should a reference be made to Rāma

in my presence, if you would see me alive. (20)

बहवः साधवो लोके युक्ता धर्ममनुष्ठिताः।
परेषामपराधेन विनष्टाः सपरिच्छदाः॥ २१॥

"Many innocent souls of right conduct in the world, who practised virtue all their life, have perished with their associates for the fault of others. (21)

सोऽहं परापराधेन विनशेयं निशाचर।
कुरु यत् ते क्षमं तत्त्वमहं त्वां नानुयामि वै॥ २२॥

"As such I too am sure to perish for the fault of another (viz., yourself), O ranger of the night ! Therefore, do what is proper for you, I for my part am not going to follow you. (22)

रामश्च हि महातेजा महासत्त्वो महाबलः।
अपि राक्षसलोकस्य भवेदन्तकरोऽपि हि॥ २३॥

"For, Rāma is possessed of extraordinary prowess, great intellectual calibre and inordinate strength. He can surely prove to be the exterminator of the entire world of ogres. (23)

यदि शूर्पणखाहेतोर्जनस्थानगतः खरः।
अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा।
अत्र ब्रूहि यथातत्त्वं को रामस्य व्यतिक्रमः॥ २४॥

"If Khara, stationed in Janasthāna, who transgressed his limits on account of Śūrpaṇakhā, was killed in the past by Rāma, of unwearied action, tell me in truth, what was the fault of Rāma in this matter? (24)

इदं वचो बन्धुहितार्थिना मया
यथोच्यमानं यदि नाभिपत्स्यसे।
सबान्धवस्त्यक्ष्यसि जीवितं रणे
हतोऽद्य रामेण शरैरजिह्मगैः॥ २५॥

"If you do not accept this advice being tendered in right earnest by me, seeking the welfare of my relative in your person, you will, when pierced by Rāma with the straight-going arrows today, will give up the ghost with your kith and kin on the field of battle." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Rāvaṇa reproaches Mārīca and commands him to help him in his mission

मारीचस्य तु तद् वाक्यं क्षमं युक्तं च रावणः।
उक्तो न प्रतिजग्राह मर्तुकाम इवौषधम्॥ १॥

Though counselled by Mārīca, Rāvaṇa for his part did not accept that proper and reasonable advice of Mārīca, any more than a man courting death would accept a remedy. (1)

तं पथ्यहितवक्तारं मारीचं राक्षसाधिपः।
अब्रवीत् परुषं वाक्यमयुक्तं कालचोदितः॥ २॥

Impelled by Death, Rāvaṇa, the suzerain lord of ogres, spoke the following harsh and ill-advised words to the said Mārīca, who had tendered a salutary and friendly advice to him : (2)

दुष्कुलैतदयुक्तार्थं मारीच मयि कथ्यते।
वाक्यं निष्फलमत्यर्थं बीजमुप्तमिवोषरे॥ ३॥

"O Mārīca of ignoble descent, this ill-conceived advice, which is being tendered to me, is altogether fruitless like a seed sown in a barren soil. (3)

त्वद्वाक्यैर्न तु मां शक्यं भेत्तुं रामस्य संयुगे।
मूर्खस्य पापशीलस्य मानुषस्य विशेषतः॥ ४॥

"It is not possible by your words to deter me from my resolve to enter into hostility through abduction of Sītā with Rāma, who is stupid, addicted to sin and, above all, a human being. (4)

यस्त्यक्त्वा सुहृदो राज्यं मातरं पितरं तथा।
स्त्रीवाक्यं प्राकृतं श्रुत्वा वनमेकपदे गतः॥ ५॥
अवश्यं तु मया तस्य संयुगे खरघातिनः।
प्राणैः प्रियतरा सीता हर्तव्या तव संनिधौ॥ ६॥

"I need must at all events bear away in your presence Sītā, who is dearer than life to him who, having heard the valueless words of a woman (viz., his stepmother, Kaikeyī) departed at once for the forest, renouncing his near and dear ones, sovereignty and parents, and who killed Khara in battle. (5-6)

एवं मे निश्चिता बुद्धिर्हृदि मारीच विद्यते।
न व्यावर्तयितुं शक्या सेन्द्रैरपि सुरासुरैः॥ ७॥

"This resolute determination exists in my mind, O Mārīca ! It cannot be altered even by gods and demons including Indra, the lord of paradise. (7)

दोषं गुणं वा सम्पृष्टस्त्वमेवं वक्तुमर्हसि।
अपायं वा उपायं वा कार्यस्यास्य विनिश्चये॥ ८॥
सम्पृष्टेन तु वक्तव्यं सचिवेन विपश्चिता।
उद्यताञ्जलिना राज्ञो य इच्छेद् भूतिमात्मनः॥ ९॥

"When asked about the merits and demerits or about the means of accomplishing a thing or the risks involved in it, while finally deciding upon a particular course of action, you ought to have said like this. By a wise counsellor, who seeks his own prosperity from a king, counsel should be given with uplifted and joined palms only when he is duly asked for it. (8-9)

वाक्यमप्रतिकूलं तु मृदुपूर्वं शुभं हितम्।
उपचारेण वक्तव्यो युक्तं च वसुधाधिपः॥ १०॥

"A monarch should be spoken to in words which are not repugnant but pleasing, yet wholesome, and are uttered with politeness and in soft accents. (10)

सावमर्दं तु यद्वाक्यमथवा हितमुच्यते।
नाभिनन्देत तद् राजा मानार्थी मानवर्जितम्॥ ११॥

"A king seeking honour would not welcome that counsel which is uttered in an insulting tone, and is lacking in respect, even though it is wholesome. (11)

पञ्च रूपाणि राजानो धारयन्त्यमितौजसः।
अग्नेरिन्द्रस्य सोमस्य यमस्य वरुणस्य च॥ १२॥

"Kings possessed of unlimited prowess assume five roles, viz., those of the god of fire, Indra (the ruler of gods), the moon-god, Yama (the god of retribution) and Varuṇa (the god of water). (12)

औष्ण्यं तथा विक्रमं च सौम्यं दण्डं प्रसन्नताम्।
धारयन्ति महात्मानो राजानः क्षणदाचर॥ १३॥
तस्मात् सर्वास्ववस्थासु मान्याः पूज्याश्च नित्यदा।
त्वं तु धर्ममविज्ञाय केवलं मोहमाश्रितः॥ १४॥
अभ्यागतं तु दौरात्म्यात् परुषं वदसीदृशम्।
गुणदोषौ न पृच्छामि क्षेमं चात्मनि राक्षस॥ १५॥

"High-souled kings, O prowler of the night, embody ardour and prowess, gentleness, violence and grace (the virtues of the above-noted deities) and are, therefore, worthy of honour and respect at all times. Not knowing your duty, you, on the other hand, have clung to infatuation alone and due to evil-mindedness address such harsh words to me, your guest ! I do not ask you about the merits and demerits of what I propose to do, nor what is advisable for me, O ogre ! (13–15)

मयोक्तमपि चैतावत् त्वां प्रत्यमितविक्रम।
अस्मिंस्तु स भवान् कृत्ये साहाय्यं कर्तुमर्हसि॥ १६॥

"On the other hand, my request to you is only this, O ogre of unlimited prowess: urged by me, you ought at all events to render help in this mission of abducting Sītā. (16)

शृणु तत्कर्म साहाय्ये यत्कार्यं वचनान्मम।
सौवर्णस्त्वं मृगो भूत्वा चित्रो रजतबिन्दुभिः॥ १७॥

आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर।
प्रलोभयित्वा वैदेहीं यथेष्टं गन्तुमर्हसि॥ १८॥

"Now hear of that role which has to be played by you by way of co-operation at my instance : turning into a golden deer freckled with silvery spots, roam you in the hermitage of the aforesaid Rāma, before the eyes of Sītā. Having cast your full charm on her, you may go wherever you please. (17-18)

त्वां हि मायामयं दृष्ट्वा काञ्चनं जातविस्मया।
आनयैनमिति क्षिप्रं रामं वक्ष्यति मैथिली॥ १९॥

"Wonder-struck to see you transformed into a golden deer by dint of Māyā (conjuring tricks), Sītā, a princess of Mithilā, will surely speak to Rāma at once : 'Pray, fetch the deer for me.' (19)

अपक्रान्ते च काकुत्स्थे दूरं गत्वाप्युदाहर।
हा सीते लक्ष्मणेत्येवं रामवाक्यानुरूपकम्॥ २०॥

"Also moving to some distance, when Rāma (a scion of Kakutstha) is away from his hut, exclaim in a voice similar to Rāma's, 'Ah, Sītā, O Lakṣmaṇa !' (20)

तच्छ्रुत्वा रामपदवीं सीतया च प्रचोदितः।
अनुगच्छति सम्भ्रान्तः सौमित्रिरपि सौहृदात्॥ २१॥

Hearing the call and importuned by Sītā, Lakṣmaṇa, son of Sumitrā, too will follow in the wake of Rāma in a flurry out of affection for his brother. (21)

अपक्रान्ते च काकुत्स्थे लक्ष्मणे च यथासुखम्।
आहरिष्यामि वैदेहीं सहस्राक्षः शचीमिव॥ २२॥

When Rāma (a scion of Kakutstha) and Lakṣmaṇa too are away from their cottage, I shall bear away Sītā, a princess of the Videha territory, with ease as Indra, the thousand-eyed god would take away Śacī, his own consort. (22)

एवं कृत्वा त्विदं कार्यं यथेष्टं गच्छ राक्षस।
राज्यस्यार्धं प्रदास्यामि मारीच तव सुव्रत॥ २३॥

"Of course, having accomplished this work in this way, go wherever you please, O ogre ! I shall confer half of my kingdom on you, O Mārīca of noble vows ! (23)

गच्छ सौम्य शिवं मार्गं कार्यस्यास्य विवृद्धये।
अहं त्वानुगमिष्यामि सरथो दण्डकावनम्॥ २४॥

"Proceed on your auspicious journey, my good friend, for the accomplishment of this object. I shall follow at your heels in a chariot to the Daṇḍaka forest. (24)

प्राप्य सीतामयुद्धेन वञ्चयित्वा तु राघवम्।
लङ्कां प्रति गमिष्यामि कृतकार्यः सह त्वया॥ २५॥

"Having hoodwinked Rāma and won Sītā without any struggle, I shall for my part return to Laṅkā with you, my purpose being accomplished. (25)

नो चेत् करोषि मारीच हन्मि त्वामहमद्य वै।
एतत् कार्यमवश्यं मे बलादपि करिष्यसि।
राज्ञो विप्रतिकूलस्थो न जातु सुखमेधते॥ २६॥

"If you don't do this, O Mārīca, I shall make short work of you this very day. You need must do this work of mine even perforce. None who stands directly opposed to a king can live happily. (26)

आसाद्य तं जीवितसंशयस्ते
मृत्युर्ध्रुवो ह्यद्य मया विरुध्यतः।
एतद् यथावत् परिगण्य बुद्ध्या
यदत्र पथ्यं कुरु तत्तथा त्वम्॥ २७॥

"Approaching Rāma, danger to life will be met by you; whereas death is certain for you this very day if you are at variance with me. Weighing this carefully in the scales of reason, do that which is wholesome for you on this point accordingly." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Once more Mārīca tries to deter Rāvaṇa from his purpose by picturing to him the disastrous consequences of his action

आज्ञप्तो रावणेनेत्थं प्रतिकूलं च राजवत्।
अब्रवीत् परुषं वाक्यं निःशङ्को राक्षसाधिपम्॥ १॥

Commanded in the foregoing words by Rāvaṇa like a king to do a thing which was repugnant to him, Mārīca fearlessly spoke the following harsh words to Rāvaṇa, the suzerain lord of ogres: (1)

केनायमुपदिष्टस्ते विनाशः पापकर्मणा।
सपुत्रस्य सराज्यस्य सामात्यस्य निशाचर॥ २॥

"What man of sinful deeds has advised you this course of action, which spells your doom alongwith that of your sons, kingdom and ministers, O night-stalker? (2)

कस्त्वया सुखिना राजन् नाभिनन्दति पापकृत्।
केनेदमुपदिष्टं ते मृत्युद्वारमुपायतः॥ ३॥

"Who is that man of sinful deeds, who does not rejoice with you while you are enjoying happiness, O king? By whom has this door to death been directed to you in the guise of an expedient, O king? (3)

शत्रवस्तव सुव्यक्तं हीनवीर्या निशाचर।
इच्छन्ति त्वां विनश्यन्तमुपरुद्धं बलीयसा॥ ४॥

"Obviously enough, O ranger of the night, your enemies of meagre strength wish to see you besieged by a stronger power and meeting with your doom in consequence. (4)

केनेदमुपदिष्टं ते क्षुद्रेणाहितबुद्धिना।
यस्त्वामिच्छति नश्यन्तं स्वकृतेन निशाचर॥ ५॥

"By what mean fellow of noxious designs has this course of action been urged on you? He wishes you to perish as a result of your own deeds, O prowler of the night! (5)

वध्याः खलु न वध्यन्ते सचिवास्तव रावण।
ये त्वामुत्पथमारूढं न निगृह्णन्ति सर्वशः॥ ६॥

"Worthy of execution indeed are your ministers, O Rāvaṇa, who do not hold you back by every means even though seeing you having set your foot on a wrong path; yet they are not put to death by you. (6)

अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः।
निग्राह्यः सर्वथा सद्भिः स निग्राह्यो न गृह्यसे॥ ७॥

"A licentious king, who has taken to evil ways, surely deserves to be checked in everyway by virtuous ministers. Though deserving to be so checked, you have, however, not been checked. (7)

धर्ममर्थं च कामं च यशश्च जयतां वर।
स्वामिप्रसादात् सचिवाः प्राप्नुवन्ति निशाचर॥ ८॥

"By the grace of their lord, O ranger of the night, ministers acquire religious merit, wealth and sensuous enjoyment as well as fame, O jewel among the victorious! (8)

विपर्यये तु तत्सर्वं व्यर्थं भवति रावण।
व्यसनं स्वामिवैगुण्यात् प्राप्नुवन्तीतरे जनाः॥ ९॥

"In the reverse case, however, everything becomes useless, O Rāvaṇa! Other people meet with adversity through the fault of a master. (9)

राजमूलो हि धर्मश्च यशश्च जयतां वर।
तस्मात् सर्वास्ववस्थासु रक्षितव्या नराधिपाः॥ १०॥

"Virtue as well as fame have their root in a king, O jewel among the victorious! Hence the rulers of men deserve to be protected under all circumstances. (10)

राज्यं पालयितुं शक्यं न तीक्ष्णेन निशाचर।
न चातिप्रतिकूलेन नाविनीतेन राक्षस॥ ११॥

"No state can be ruled by a king who is severe, nor by him who is most adversely disposed to the people, nor again by him

who is boorish in his manners, O night-stalker! (11)

ये तीक्ष्णमन्त्राः सचिवा भुज्यन्ते सह तेन वै।
विषमेषु रथाः शीघ्रं मन्दसारथयो यथा॥ १२॥

"Ministers who counsel violent measures surely reap suffering alongwith the counselled even as chariots driven by a dull-witted charioteer, coursing swiftly on uneven roads perish with the chariot. (12)

बहवः साधवो लोके युक्तधर्ममनुष्ठिताः।
परेषामपराधेन विनष्टाः सपरिच्छदाः॥ १३॥

"Many righteous souls in the world who have practised virtue enjoined on them have perished with their followers through the offence of others. (13)

स्वामिना प्रतिकूलेन प्रजास्तीक्ष्णेन रावण।
रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा॥ १४॥

"Being protected by a violent and adversely disposed master, O Rāvaṇa, people do not prosper any more than the rams protected by a jackal. (14)

अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः।
येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः॥ १५॥

"The ogres, O Rāvaṇa, whose ruler are you, cruel, evil-minded and a slave to senses will all surely perish. (15)

तदिदं काकतालीयं घोरमासादितं मया।
अत्र त्वं शोचनीयोऽसि ससैन्यो विनशिष्यसि॥ १६॥

"Although this terrible and unforeseen calamity in the form of death at your hands has been met with by me, nevertheless on this score you alone deserve to be pitied and not I, inasmuch as you are going to meet your doom with your army. (16)

मां निहत्य तु रामोऽसावचिरात् त्वां वधिष्यति।
अनेन कृतकृत्योऽस्मि म्रिये चाप्यरिणा हतः॥ १७॥

"Having killed me, the aforesaid Rāma for his part will dispose you of before long. I shall, however, feel accomplished of purpose through such death; for I would fain give up the ghost when killed by an enemy rather than be killed by you, my king. (17)

दर्शनादेव रामस्य हतं मामवधारय।
आत्मानं च हतं विद्धि हृत्वा सीतां सबान्धवम्॥ १८॥

"Take me as killed at the very sight of Rāma and deem yourself as killed with your kith and kin as soon as you bear away Sītā. (18)

आनयिष्यसि चेत् सीतामाश्रमात् सहितो मया।
नैव त्वमपि नाहं वै नैव लङ्का न राक्षसाः॥ १९॥

"If, accompanied by me, you fetch Sītā from the hermitage, under no circumstance will you survive, nor I, nor even Laṅkā, your capital, nor the ogres. (19)

निवार्यमाणस्तु मया हितैषिणा
न मृष्यसे वाक्यमिदं निशाचर।
परेतकल्पा हि गतायुषो नरा
हितं न गृह्णन्ति सुहृद्भिरीरितम्॥ २०॥

"You do not heed this counsel of mine, though being checked by me, your well-wisher, O ranger of the night! For men whose span of life has come to an end and who are on the verge of death do not accept the salutary advice tendered by their selfless friends. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Assuming the form of a golden deer, Mārīca reaches the hermitage of Rāma and is caught sight of by Sītā

एवमुक्त्वा तु परुषं मारीचो रावणं ततः।
गच्छावेत्यब्रवीद् दीनो भयाद् रात्रिंचरप्रभोः॥ १॥

Having spoken such harsh words to Rāvaṇa, Mārīca, for his part, who felt afflicted through fear of the king of ogres, said, "Let us both depart. (1)

दृष्टश्चाहं पुनस्तेन शरचापासिधारिणा।
मद्वधोद्यतशस्त्रेण निहतं जीवितं च मे॥ २॥

"Nay, if I am seen again by Rāma, the wielder of arrows, a bow and a sword, with his weapon raised to make short work of me, my life is doomed. (2)

नहि रामं पराक्रम्य जीवन् प्रतिनिवर्तते।
वर्तते प्रतिरूपोऽसौ यमदण्डहतस्य ते॥ ३॥

"Showing valour against Rāma nobody can return alive. He is quite a match for you, who stand already killed by the rod of Death. (3)

किं नु कर्तुं मया शक्यमेवं त्वयि दुरात्मनि।
एष गच्छाम्यहं तात स्वस्ति तेऽस्तु निशाचर॥ ४॥

"When you are so evil-minded, what on earth can be done by me to check you? Here do I go, my dear Rāvaṇa ! May all be well with you, O prowler of the night !" (4)

प्रहृष्टस्त्वभवत् तेन वचनेन स राक्षसः।
परिष्वज्य सुसंश्लिष्टमिदं वचनमब्रवीत्॥ ५॥

The ogre Rāvaṇa felt highly rejoiced at these words. Closely embracing Mārīca, he spoke to him as follows : (5)

एतच्छौटीर्ययुक्तं ते मच्छन्दवशवर्तिनः।
इदानीमसि मारीचः पूर्वमन्यो हि राक्षसः॥ ६॥

"This utterance of yours is full of valour, since you now follow my mind. You are now the same Mārīca as you were before. Heretofore some other unknown ogre possessed you. (6)

आरुह्यतामयं शीघ्रं खगो रत्नविभूषितः।
मया सह रथो युक्तः पिशाचवदनैः खरैः॥ ७॥

"Let this aerial car tastefully decorated with jewels and drawn by donkeys with the head of a goblin be mounted quickly by you with me. (7)

प्रलोभयित्वा वैदेहीं यथेष्टं गन्तुमर्हसि।
तां शून्ये प्रसभं सीतामानयिष्यामि मैथिलीम्॥ ८॥

"Having fascinated Sītā (the princess of the Videha territory), you may go wherever you please. At a time when there is none beside her, I shall forcibly fetch Sītā, the aforesaid princess of Mithilā." (8)

ततस्तथेत्युवाचैनं रावणं ताटकासुतः।
ततो रावणमारीचौ विमानमिव तं रथम्॥ ९॥
आरुह्याययतुः शीघ्रं तस्मादाश्रममण्डलात्।
तथैव तत्र पश्यन्तौ पत्तनानि वनानि च॥ १०॥
गिरींश्च सरितः सर्वा राष्ट्राणि नगराणि च।
समेत्य दण्डकारण्यं राघवस्याश्रमं ततः॥ ११॥
ददर्श सहमारीचो रावणो राक्षसाधिपः।
अवतीर्य रथात् तस्मात् ततः काञ्चनभूषणात्॥ १२॥
हस्ते गृहीत्वा मारीचं रावणो वाक्यमब्रवीत्।
एतद् रामाश्रमपदं दृश्यते कदलीवृतम्॥ १३॥

Thereupon Mārīca (son of the ogress Tāṭakā) answered him saying, "Be it so !" Mounting the aforesaid chariot looking like an aerial car, Rāvaṇa and Mārīca then departed from the circumference of that hermitage. Beholding as before on the way towns and forests, mountains and all the rivers falling on the way, states and cities, both reached the Daṇḍaka forest together. Accompanied by Mārīca, Rāvaṇa, the

suzerain lord of ogres, than beheld the hermitage of Śrī Rāma, a scion of Raghu. Descending from that chariot decked with gold and taking Mārīca by the hand, Rāvaṇa spoke to him as follows : "Here is seen the site of Rāma's hermitage, hemmed in with plantain trees. (9—13)

क्रियतां तत् सखे शीघ्रं यदर्थं वयमागताः।
स रावणवचः श्रुत्वा मारीचो राक्षसस्तदा॥ १४॥
मृगो भूत्वाऽऽश्रमद्वारि रामस्य विचचार ह।
स तु रूपं समास्थाय महदद्भुतदर्शनम्॥ १५॥
मणिप्रवरशृङ्गाग्रः सितासितमुखाकृतिः।
रक्तपद्मोत्पलमुख इन्द्रनीलोत्पलश्रवाः॥ १६॥
किंचिदभ्युन्नतग्रीव इन्द्रनीलनिभोदरः।
मधूकनिभपार्श्वश्च कञ्जकिञ्जल्कसंनिभः॥ १७॥
वैदूर्यसंकाशखुरस्तनुजङ्घः सुसंहतः।
इन्द्रायुधसवर्णेन पुच्छेनोर्ध्वं विराजितः॥ १८॥
मनोहरस्निग्धवर्णो रत्नैर्नानाविधैर्वृतः।
क्षणेन राक्षसो जातो मृगः परमशोभनः॥ १९॥

"Do that quickly, my friend, for which we have come." Turning into a deer the moment he heard the request of Rāvaṇa, that ogre, Mārīca, paced to and fro at the entrance of Śrī Rāma's hermitage: so the tradition goes, Assuming a remarkable form presenting a wonderful sight, the aforesaid ogre for his part turned in an instant into a most attractive deer, with the tips of its horns bright as sapphire, its head partly white and partly dark, the upper part of its snout bearing the hue of a red lotus and the lower that of a blue lotus, its ears shining as sapphire and resembling a blue lotus, its neck slightly projecting upwards, its belly having the hue of a sapphire, its flanks pale as a Madhūka flower and the animal itself shining brightly like the filaments of a lotus, its hoofs resembling a cat's-eye gem and body well-compacted with slender legs and looking splendid with its tail resembling the rainbow at the top and wearing a charming glossy skin freckled with a number of jewel-like spots. (14—19)

वनं प्रज्वलयन् रम्यं रामाश्रमपदं च तत्।
मनोहरं दर्शनीयं रूपं कृत्वा स राक्षसः॥ २०॥
प्रलोभनार्थं वैदेह्या नानाधातुविचित्रितम्।
विचरन् गच्छते सम्यक् शाद्वलानि समन्ततः॥ २१॥

Having assumed a soul-captivating and attractive form, coloured with various minerals in order to fascinate Sītā (a princess of the Videha territory), the aforesaid ogre began to move about with confidence, illumining that lovely forest and the site of Śrī Rāma's hermitage and grazing heartily the green verdure. (20-21)

रौप्यैर्बिन्दुशतैश्चित्रं भूत्वा च प्रियदर्शनः।
विटपीनां किसलयान् भक्षयन् विचचार ह॥ २२॥

Putting on an enchanting appearance with hundreds of silvery spots and lovely to look at, the ogre strayed here and there nibbling the tender shoots of trees : so it is said. (22)

कदलीगृहकं गत्वा कर्णिकारानितस्ततः।
समाश्रयन् मन्दगतिं सीतासंदर्शनं ततः॥ २३॥
राजीवचित्रपृष्ठः स विरराज महामृगः।
रामाश्रमपदाभ्याशे विचचार यथासुखम्॥ २४॥

Entering the plantain grove, and then the cluster of Karṇikāra trees, and seeking to attract the full notice of Sītā, nay, adopting a tardy gait, that large stag with its back looking attractive like the filament of a lotus shone brightly and paced hither and thither complacently near the site of Śrī Rāma's hermitage. (23-24)

पुनर्गत्वा निवृत्तश्च विचचार मृगोत्तमः।
गत्वा मुहूर्तं त्वरया पुनः प्रतिनिवर्तते॥ २५॥

Having returned after disappearing awhile, that jewel among the deer roamed about on that very spot. Leaving the place for an hour or so, it came back again in haste. (25)

विक्रीडंश्च क्वचिद् भूमौ पुनरेव निषीदति।
आश्रमद्वारमागम्य मृगयूथानि गच्छति॥ २६॥

Nay, playing about at one time, it sat down on the ground once more. And reaching

the entrance of the hermitage, it joined the herds of deer. (26)

मृगयूथैरनुगतः पुनरेव निवर्तते।
सीतादर्शनमाकांक्षन् राक्षसो मृगतां गतः॥ २७॥

Keenly longing to attract the notice of Sītā, the ogre, who had converted into the form of a deer, returned once more, followed by herds of deer. (27)

परिभ्रमति चित्राणि मण्डलानि विनिष्पतन्।
समुद्वीक्ष्य च सर्वे तं मृगा येऽन्ये वनेचराः॥ २८॥
उपगम्य समाघ्राय विद्रवन्ति दिशो दश।
राक्षसः सोऽपि तान् वन्यान् मृगान् मृगवधे रतः॥ २९॥
प्रच्छादनार्थं भावस्य न भक्षयति संस्पृशन्।
तस्मिन्नेव ततः काले वैदेही शुभलोचना॥ ३०॥
कुसुमापचये व्यग्रा पादपानत्यवर्तत।
कर्णिकारानशोकांश्च चूतांश्च मदिरेक्षणा॥ ३१॥
कुसुमान्यपचिन्वन्ती चचार रुचिरानना।
अनर्हा वनवासस्य सा तं रत्नमयं मृगम्॥ ३२॥
मुक्तामणिविचित्राङ्गं ददर्श परमाङ्गना।
तं वै रुचिरदन्तोष्ठं रूप्यधातुतनूरुहम्॥ ३३॥
विस्मयोत्फुल्लनयना सस्नेहं समुदैक्षत।
स च तां रामदयितां पश्यन् मायामयो मृगः॥ ३४॥
विचचार ततस्तत्र दीपयन्निव तद् वनम्।
अदृष्टपूर्वं दृष्ट्वा तं नानारत्नमयं मृगम्।
विस्मयं परमं सीता जगाम जनकात्मजा॥ ३५॥

Nay, while coming near Sītā, he spun describing round a number of circles. Gazing on him from a distance, approaching him and snuffing him, all other deer that hunted that forest scattered in all directions. In order to hide his intention, that ogre, though fond of killing deer, would not devour those wild deer even though fully touching them. That very moment Sītā (a princess of the Videha territory), who was possessed of lovely and bewitching eyes and a charming countenance and was intently plucking flowers, just appeared on this side of the Karṇikāra, Aśoka and mango trees and moved about plucking flowers. Unworthy of exile in the forest, that excellent lady sighted that jewel among antelopes, having its limbs freckled with pearl-like spots. With her eyes dilated through wonder, she fondly surveyed that deer with lovely teeth and jaws and hair shining like silver and other minerals. Looking on her beloved consort, Śrī Rāma, that illusory deer too presently roamed about on that spot, illumining that forest, as it were. Seeing that deer, the like of which had never been seen before, and which was made up of varied jewels, as it were, Sītā, Janaka's daughter, experienced great wonder. (28—35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Rāma goes to hunt the deer at the persistent demand of Sītā

सा तं सम्प्रेक्ष्य सुश्रोणी कुसुमानि विचिन्वती।
हेमराजतवर्णाभ्यां पार्श्वाभ्यामुपशोभितम्॥ १॥
प्रहृष्टा चानवद्याङ्गी मृष्टहाटकवर्णिनी।
भर्तारमपि चक्रन्द लक्ष्मणं चैव सायुधम्॥ २॥

Highly delighted to perceive the deer adorned with flanks, presenting the hue of gold and silver, respectively, the comely Sītā, who was possessed of faultless limbs and the hue of burnished gold, and was eagerly plucking flowers, called to her husband as well as to Lakṣmaṇa with arms in the following words: (1-2)

आहूयाहूय च पुनस्तं मृगं साधु वीक्षते।
आगच्छागच्छ शीघ्रं वै आर्यपुत्र सहानुज॥ ३॥

"Come along, come soon, my lord, with your younger brother (Lakṣmaṇa) !" Calling again and again as above, she looked intently on the deer once more. (3)

तावाहूतौ नरव्याघ्रौ वैदेह्या रामलक्ष्मणौ।
वीक्षमाणौ तु तं देशं तदा ददृशतुर्मृगम्॥ ४॥

Surveying that region when called by Sītā (a princess of the Videha territory), those two tigers among men, Śrī Rāma and Lakṣmaṇa, for their part, presently beheld the deer. (4)

शङ्कमानस्तु तं दृष्ट्वा लक्ष्मणो वाक्यमब्रवीत्।
तमेवैनमहं मन्ये मारीचं राक्षसं मृगम्॥ ५॥

Seized with suspicion to see it, Lakṣmaṇa for his part observed as follows : "I conclude this deer to be the same as that ogre, Mārīca. (5)

चरन्तो मृगयां हृष्टाः पापेनोपाधिना वने।
अनेन निहता राम राजानः कामरूपिणा॥ ६॥

"Hunting game in the forest with delight, many kings, O Rāma, have been killed by assuming a deceptive form by this sinful ogre, who is capable of assuming any form at will. (6)

अस्य मायाविदो माया मृगरूपमिदं कृतम्।
भानुमत् पुरुषव्याघ्र गन्धर्वपुरसंनिभम्॥ ७॥

"This effulgent form of a deer assumed by him, O tiger among men, is a hoax on the part of the ogre—who is well-versed in conjuring tricks—and is much like a magic show. (7)

मृगो ह्येवंविधो रत्नविचित्रो नास्ति राघव।
जगत्यां जगतीनाथ मायैषा हि न संशयः॥ ८॥

"To be sure, no such deer, freckled with jewel-like spots, exists on the face of the earth, O scion of Raghu ! It is surely a phantom, O ruler of the globe : there is no doubt about it." (8)

एवं ब्रुवाणं काकुत्स्थं प्रतिवार्य शुचिस्मिता।
उवाच सीता संहृष्टा छद्मना हृतचेतना॥ ९॥

Interrupting Lakṣmaṇa (a scion of Kakutstha), who was speaking in this strain, Sītā, who had been robbed of her faculty of judgment by the hoax practised by the ogre and who felt overjoyed at the prospect of laying her hands on the weird deer, spoke as follows with a bright smile playing on her lips : (9)

आर्यपुत्राभिरामोऽसौ मृगो हरति मे मनः।
आनयैनं महाबाहो क्रीडार्थं नो भविष्यति॥ १०॥

"The yonder charming deer captivates my mind. Fetch it, O mighty-armed lord; it will serve as a means of diversion. (10)

इहाश्रमपदेऽस्माकं बहवः पुण्यदर्शनाः।
मृगाश्चरन्ति सहिताश्चमराः सृमरास्तथा॥ ११॥
ऋक्षाः पृषतसङ्घाश्च वानराः किन्नरास्तथा।
विहरन्ति महाबाहो रूपश्रेष्ठा महाबलाः॥ १२॥
न चान्यः सदृशो राजन् दृष्टः पूर्वं मृगो मया।
तेजसा क्षमया दीप्त्या यथायं मृगसत्तमः॥ १३॥

"On the grounds of this hermitage of ours range together numerous deer of hallowed appearance as well as Camaras and Sṛmaras (two distinct species of deer with white and dark hair respectively at the end of their tail) as also bears, herds of spotted deer, monkeys and Kinnaras (another species of deer), foremost in comeliness of form and possessed of great might. No other deer equal in agility, gentleness and splendour of this jewel among deer has ever been seen by me before, O prince ! (11—13)

नानावर्णविचित्राङ्गो रत्नभूतो ममाग्रतः।
द्योतयन् वनमव्यग्रं शोभते शशिसंनिभः॥ १४॥

"Shining brightly as the moon, and illumining the forest with its limbs diversified because of their varied colours, this jewel of a deer stands at ease before me spreading its charm all-round. (14)

अहो रूपमहो लक्ष्मीः स्वरसम्पच्च शोभना।
मृगोऽद्भुतो विचित्राङ्गो हृदयं हरतीव मे॥ १५॥

"Wonderful is its colour and marvellous its splendour. The richness of its sound is also lovely. Endowed with spotted limbs, this wonderful deer captivates my heart, as it were. (15)

यदि ग्रहणमभ्येति जीवन्नेव मृगस्तव।
आश्चर्यभूतं भवति विस्मयं जनयिष्यति॥ १६॥

"If the deer is caught by you alive, it will be a miraculous feat on your part and will cause wonder. (16)

समाप्तवनवासानां राज्यस्थानां च नः पुनः।
अन्तःपुरे विभूषार्थो मृग एष भविष्यति॥ १७॥

"When we have concluded the term of our exile and are installed on the throne again, this deer will serve as an adornment to our gynaeceum. (17)

भरतस्यार्यपुत्रस्य श्वश्रूणां मम च प्रभो।
मृगरूपमिदं दिव्यं विस्मयं जनयिष्यति॥ १८॥

"This weird and excellent deer will cause wonder, my lord, to Prince Bharata, to yourself, to my mothers-in-law as well as to myself. (18)

जीवन्न यदि तेऽभ्येति ग्रहणं मृगसत्तमः।
अजिनं नरशार्दूल रुचिरं तु भविष्यति॥ १९॥

"If, on the other hand, the jewel among the deer does not allow itself to be captured by you alive, its skin itself will afford delight, O tiger among men ! (19)

निहतस्यास्य सत्त्वस्य जाम्बूनदमयत्वचि।
शष्पबृस्यां विनीतायामिच्छाम्यहमुपासितुम्॥ २०॥

"When this animal has been killed by you, I long to sit with you on its golden skin spread on a mat of young grass. (20)

कामवृत्तमिदं रौद्रं स्त्रीणामसदृशं मतम्।
वपुषा त्वस्य सत्त्वस्य विस्मयो जनितो मम॥ २१॥

"This conduct of mine (in the shape of urging my husband to comply with my wishes), actuated as it is by desire, is indecorous and is deemed unworthy on the part of women. Curiosity has, however, been aroused in me by the weird form of this animal." (21)

तेन काञ्चनरोम्णा तु मणिप्रवरशृङ्गिणा।
तरुणादित्यवर्णेन नक्षत्रपथवर्चसा॥ २२॥
बभूव राघवस्यापि मनो विस्मयमागतम्।
इति सीतावचः श्रुत्वा दृष्ट्वा च मृगमद्भुतम्॥ २३॥
लोभितस्तेन रूपेण सीतया च प्रचोदितः।
उवाच राघवो हृष्टो भ्रातरं लक्ष्मणं वचः॥ २४॥

The mind of Śrī Rāma (a scion of Raghu) too was, however, filled with curiosity by that deer with its golden coat and horns of sapphire, nay, shining like the rising sun and possessing the splendour of the starry region. Rejoiced to hear the aforesaid request of Sītā and beholding the wonderful deer, nay, allured by that weird form and importuned by Sītā, Śrī Rāma, a scion of Raghu, spoke to his brother, Lakṣmaṇa, in the following words : (22—24)

पश्य लक्ष्मण वैदेह्याः स्पृहामुल्लसितामिमाम्।
रूपश्रेष्ठतया ह्येष मृगोऽद्य न भविष्यति॥ २५॥

"Mark, O Lakṣmaṇa, this burning desire of Sītā (a princess of the Videha territory). Surely because of its surpassing beauty this deer will not survive today. (25)

न वने नन्दनोद्देशे न चैत्ररथसंश्रये।
कुतः पृथिव्यां सौमित्रे योऽस्य कश्चित् समो मृगः॥ २६॥

"No deer whatsoever which is similar to it exists in the grove bearing the appellation of Nandana, nor in that going by the name of Caitraratha; how then could it exist on the earth? (26)

प्रतिलोमानुलोमाश्च रुचिरा रोमराजयः।
शोभन्ते मृगमाश्रित्य चित्राः कनकबिन्दुभिः॥ २७॥

"The glossy rows of hair, both horizontal and vertical, and freckled with golden spots, look charming on the body of the deer. (27)

पश्यास्य जृम्भमाणस्य दीप्तामग्निशिखोपमाम्।
जिह्वां मुखान्निःसरन्तीं मेघादिव शतह्रदाम्॥ २८॥

"Behold the tongue, burning like a flame, shooting forth from its mouth when it yawns, like a flash of lightning darting from a cloud. (28)

मसारगल्वर्कमुखः शङ्खमुक्तानिभोदरः।
कस्य नामानिरूप्योऽसौ न मनो लोभयेन्मृगः॥ २९॥

"With its mouth resembling a cup made of sapphire and its belly shining as a conch-shell or pearls, whose mind will that deer, which baffles description, not lure? (29)

कस्य रूपमिदं दृष्ट्वा जाम्बूनदमयप्रभम्।
नानारत्नमयं दिव्यं न मनो विस्मयं व्रजेत्॥ ३०॥

"Whose mind will not be struck with wonder to behold this celestial beauty shedding a golden lustre and freckled with numerous jewel-like spots? (30)

मांसहेतोरपि मृगान् विहारार्थं च धन्विनः।
घ्नन्ति लक्ष्मण राजानो मृगयायां महावने॥ ३१॥

"Even for the sake of skin and for diversion kings wielding bows kill the deer in sport, O Lakṣmaṇa, in large forests. (31)

धनानि व्यवसायेन विचीयन्ते महावने।
धातवो विविधाश्चापि मणिरत्नसुवर्णिनः॥ ३२॥

"Through sporting enterprise treasures too are laid hands on in large forests in the form of minerals of various kinds comprising gems, precious stones and ores of gold. (32)

तत् सारमखिलं नृणां धनं निचयवर्धनम्।
मनसा चिन्तितं सर्वं यथा शुक्रस्य लक्ष्मण॥ ३३॥

"Swelling their coffers, such wealth is all valuable like all the objects of enjoyment brought into being by the very thought of one who has attained the realm of Brahmā, the creator, O Lakṣmaṇa ! (33)

अर्थी येनार्थकृत्येन संव्रजत्यविचारयन्।
तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याः सुलक्ष्मण॥ ३४॥

"People well-versed in economics and adept in producing wealth, O brother, endowed with auspicious bodily marks, speak of that alone as wealth (lit., an object of pursuit) which a seeker of wealth fondly pursues without premeditation, through endeavour calculated to achieve that object. (34)

एतस्य मृगरत्नस्य परार्ध्ये काञ्चनत्वचि।
उपवेक्ष्यति वैदेही मया सह सुमध्यमा॥ ३५॥

"Sītā, a princess of the Videha territory, who is endowed with a slender waist, will sit with me on the most excellent golden skin of this jewel among the deer. (35)

न कादली न प्रियकी न प्रवेणी न चाविकी।
भवेदेतस्य सदृशी स्पर्शेऽनेनेति मे मतिः॥ ३६॥

"Neither the skin of a Kadalī (a species of deer distinguished by soft, fine, long and variegated hair, blue at the end) nor that of a Priyakī* (another species of antelope distinguished by a soft, long, sleek and thick coat) nor that of Pravena (a particular species of goats) nor that of a sheep can compare with it in softness of touch : such is my conclusion. (36)

एष चैव मृगः श्रीमान् यश्च दिव्यो नभश्चरः।
उभावेतौ मृगौ दिव्यौ तारामृगमहीमृगौ॥ ३७॥

"This splendid deer as well as its heavenly counterpart, bearing the name of Mṛga, which courses in the heavens—both these are divine deer, the one in the form of a star known by the name of Mṛga and the other moving on earth. (37)

यदि वायं तथा यन्मां भवेद् वदसि लक्ष्मण।
मायैषा राक्षसस्येति कर्तव्योऽस्य वधो मया॥ ३८॥

"If, O Lakṣmaṇa, this deer is such as you tell me, it must be put an end to because it is a phantom conjured up by an ogre. (38)

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* We read in the lexicon known as Vaijayanti :
कदली तु बिले शेते मृदुसूक्ष्मोच्चकर्बुरैः। नीलाग्रैर्लोमभिर्युक्ता सा विंशत्यङ्गुलायता।
प्रियकी लोमभिर्युक्ता मृदूच्चमसृणैर्घनैः।

एतेन हि नृशंसेन मारीचेनाकृतात्मना।
वने विचरता पूर्वं हिंसिता मुनिपुंगवाः॥ ३९॥

"Surely many jewels among ascetics have been killed in the past by this cruel Mārīca of evil mind while roaming about in the forest. (39)

उत्थाय बहवोऽनेन मृगयायां जनाधिपाः।
निहताः परमेष्वासास्तस्माद् वध्यस्त्वयं मृगः॥ ४०॥

"Many monarchs wielding large bows have been killed by him, suddenly appearing in his real form; hence this deer deserves to be made short work of. (40)

पुरस्तादिह वातापिः परिभूय तपस्विनः।
उदरस्थो द्विजान् हन्ति स्वगर्भोऽश्वतरीमिव॥ ४१॥

"Practising deception on ascetics in this forest in the past and entering their abdomen, the ogre Vātāpi used to kill Brāhmaṇas (by splitting open their bellies from within) as the embryo of a she-mule causes the death of the she-mule (in that it does not emerge from its womb unless the belly of the mother is cut open). (41)

स कदाचिच्चिराल्लोभादाससाद महामुनिम्।
अगस्त्यं तेजसा युक्तं भक्ष्यस्तस्य बभूव ह॥ ४२॥

"After a long time, out of greed, they say, the ogre once met the eminent Sage Agastya, endowed with spiritual power, and entering his stomach by fraud was consumed by him as food. (42)

समुत्थाने च तद्रूपं कर्तुकामं समीक्ष्य तम्।
उत्स्मयित्वा तु भगवान् वातापिमिदमब्रवीत्॥ ४३॥

"Smiling to see him eager to resume his original form of an ogre at the conclusion of the Śrāddha ceremony, the revered sage spoke to Vātāpi as follows: (43)

त्वयाविगण्य वातापे परिभूताश्च तेजसा।
जीवलोके द्विजश्रेष्ठास्तस्मादसि जरां गतः॥ ४४॥

"'Not minding the consequences, O Vātāpi, the foremost of Brāhmaṇas in this world of mortals were made short work of by you through your might; hence by way of retribution for this sin you have been digested by me.' (44)

तद् रक्षो न भवेदेव वातापिरिव लक्ष्मण।
मद्विधं योऽतिमन्येत धर्मनित्यं जितेन्द्रियम्॥ ४५॥

"The yonder ogre too, who dares despise one like me, constantly devoted to virtue and a master of his senses, will cease to be as Vātāpi did, O Lakṣmaṇa ! (45)

भवेद्धतोऽयं वातापिरगस्त्येनेव मा गतः।
इह त्वं भव संनद्धो यन्त्रितो रक्ष मैथिलीम्॥ ४६॥

"Having met me in a hostile manner, this ogre too is sure to be killed by me as Vātāpi by Agastya. Stay you protected with armour and, remaining confined to this place, guard Sītā (a princess of Mithilā). (46)

अस्यामायत्तमस्माकं यत् कृत्यं रघुनन्दन।
अहमेनं वधिष्यामि ग्रहीष्याम्यथवा मृगम्॥ ४७॥

"Whatever is to be done by us hereafter depends on her, O delight of the race of Raghu ! I shall dispose of this deer or capture it alive. (47)

यावद् गच्छामि सौमित्रे मृगमानयितुं द्रुतम्।
पश्य लक्ष्मण वैदेह्या मृगत्वचि गतां स्पृहाम्॥ ४८॥

"In the meantime, O darling of Sumitrā, I proceed apace to bring the deer. Mark, O Lakṣmaṇa, the craving of Sītā (a princess of the Videha territory) directed towards the skin of this deer. (48)

त्वचा प्रधानया ह्येष मृगोऽद्य न भविष्यति।
अप्रमत्तेन ते भाव्यमाश्रमस्थेन सीतया॥ ४९॥
यावत् पृषतमेकेन सायकेन निहन्म्यहम्।
हत्वैतच्चर्म चादाय शीघ्रमेष्यामि लक्ष्मण॥ ५०॥

"Indeed this deer will perish today because of its superb skin. You must remain wide awake in the hermitage with Sītā till I dispose of this spotted deer with a single arrow. Having made short work of it and taking its skin, I shall forthwith return, O Lakṣmaṇa ! (49-50)

प्रदक्षिणेनातिबलेन पक्षिणा
जटायुषा बुद्धिमता च लक्ष्मण।
भवाप्रमत्तः प्रतिगृह्य मैथिलीं
प्रतिक्षणं सर्वत एव शङ्कितः॥ ५१॥

"Keeping Sītā (a princess of Mithilā) by your side, O Lakṣmaṇa, remain vigilant every moment and full of apprehension from all quarters in the company of the wise bird Jaṭāyu, who is very powerful and possessed of great might." (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Rāma kills Mārīca and feels concerned to hear his call to Sītā and Lakṣmaṇa

तथा तु तं समादिश्य भ्रातरं रघुनन्दनः।
बबन्धासिं महातेजा जाम्बूनदमयत्सरुम्॥ १॥

Having duly cautioned as above his aforesaid brother, Lakṣmaṇa, Śrī Rāma (the delight of the Raghus), for his part, who was possessed of exceptional glory fastened to his girdle his sword with a golden hilt. (1)

ततस्त्रिविनतं चापमादायात्मविभूषणम्।
आबध्य च कलापौ द्वौ जगामोदग्रविक्रमः॥ २॥

Then, seizing his triply-curved bow, which served as his adornment, and fastening two quivers, Śrī Rāma of terrific prowess sallied forth. (2)

तं वन्यराजो राजेन्द्रमापतन्तं निरीक्ष्य वै।
बभूवान्तर्हितस्त्रासात् पुनः संदर्शनेऽभवत्॥ ३॥

Observing Śrī Rāma, the ruler of rulers, approaching, Mārīca, the foremost of deer, went out of sight awhile through fear and again came into full view. (3)

बद्धासिर्धनुरादाय प्रदुद्राव यतो मृगः।
तं स्म पश्यति रूपेण द्योतयन्तमिवाग्रतः॥ ४॥
अवेक्ष्यावेक्ष्य धावन्तं धनुष्पाणिर्महावने।
अतिवृत्तमिवोत्पाताल्लोभयानं कदाचन॥ ५॥

Taking his bow, with the sword fastened to his girdle, Śrī Rāma (the wielder of a bow) ran fast towards the spot where the deer stood and saw it radiating lustre as it were by its form in front of it. Looking back again and again it ran in the large forest. Now it slipped past after a leap and then tempted Śrī Rāma to catch hold of it by coming very near. (4-5)

शङ्कितं तु समुद्भ्रान्तमुत्पतन्तमिवाम्बरम्।
दृश्यमानमदृश्यं च वनोद्देशेषु केषुचित्॥ ६॥
छिन्नाभ्रैरिव संवीतं शारदं चन्द्रमण्डलम्।
मुहूर्तादेव ददृशे मुहुर्दूरात् प्रकाशते॥ ७॥

Now it appeared seized with fear of being hurt by Śrī Rāma's arrow, utterly confused and leaping in the air; while at other times it disappeared into some depths of the forest like the orb of the autumnal moon screened by fragmented clouds. Just after a while it became visible at hand and again flashed into view at a distance the very next moment. (6-7)

दर्शनादर्शनेनैव सोऽपाकर्षत राघवम्।
स दूरमाश्रमस्यास्य मारीचो मृगतां गतः॥ ८॥

Just by coming into view and going out of sight, that notorious Mārīca, who had assumed the form of a deer, bore Śrī Rāma, a scion of Raghu, far away from his hermitage. (8)

आसीत् क्रुद्धस्तु काकुत्स्थो विवशस्तेन मोहितः।
अथावतस्थे सुश्रान्तश्छायामाश्रित्य शाद्वले॥ ९॥

Beguiled by him and feeling helpless, Śrī Rāma (a scion of Kakutstha) for his part felt enraged and, seeking the shade of a tree, thoroughly exhausted as he was, stood at ease on a spot covered with velvety grass. (9)

स तमुन्मादयामास मृगरूपो निशाचरः।
मृगैः परिवृतोऽथान्यैरदूरात् प्रत्यदृश्यत॥ १०॥

That ogre appearing in the form of a deer puzzled him. Surrounded by other deer, he presently came into view not far off. (10)

ग्रहीतुकामं दृष्ट्वा तं पुनरेवाभ्यधावत।
तत्क्षणादेव संत्रासात् पुनरन्तर्हितोऽभवत्॥ ११॥

Beholding Rāma eager to capture it, it took to flight once more and out of fright instantly went out of sight again. (11)

पुनरेव ततो दूराद् वृक्षखण्डाद् विनिःसृतः।
दृष्ट्वा रामो महातेजास्तं हन्तुं कृतनिश्चयः॥ १२॥
भूयस्तु शरमुद्धृत्य कुपितस्तत्र राघवः।
सूर्यरश्मिप्रतीकाशं ज्वलन्तमरिमर्दनम्॥ १३॥
संधाय सुदृढे चापे विकृष्य बलवद्बली।
तमेव मृगमुद्दिश्य श्वसन्तमिव पन्नगम्॥ १४॥
मुमोच ज्वलितं दीप्तमस्त्रं ब्रह्मविनिर्मितम्।
शरीरं मृगरूपस्य विनिर्भिद्य शरोत्तमः॥ १५॥
मारीचस्यैव हृदयं बिभेदाशनिसंनिभः।
तालमात्रमथोत्प्लुत्य न्यपतत् स भृशातुरः॥ १६॥
व्यनदद् भैरवं नादं धरण्यामल्पजीवितः।
म्रियमाणस्तु मारीचो जहौ तां कृत्रिमां तनुम्॥ १७॥

Then again it issued forth from a distant cluster of trees. Seeing the deer and pulling out with great fury a blazing arrow bright as a sunbeam and capable of destroying the enemy, nay, firmly setting it to the bow and aiming it at that very animal, drawing the bow with full force, the mighty Śrī Rāma, the celebrated scion of Raghu, for his part, who was endowed with extraordinary energy and had made up his mind to make short work of the deer, discharged in that forest that flaming and effulgent missile fashioned by Brahmā (the creator) and looking like a fiery serpent. Having thoroughly and deeply penetrated through the heart of the deer form, that excellent arrow, which shone brightly as lightning, pierced the heart of Mārīca himself. Bounding as high as a palmyra tree, the deer, which felt sore afflicted, fell down to the ground and uttered a terrific roar, its life being very short, while dying, however, Mārīca shed that assumed form. (12—17)

स्मृत्वा तद्वचनं रक्षो दध्यौ केन तु लक्ष्मणम्।
इह प्रस्थापयेत् सीता तां शून्ये रावणो हरेत्॥ १८॥

Recalling the instruction of Rāvaṇa, the ogre for his part reflected how Sītā should send away Lakṣmaṇa to that spot and how Rāvaṇa should bear her away in her isolation. (18)

स प्राप्तकालमाज्ञाय चकार च ततः स्वनम्।
सदृशं राघवस्येव हा सीते लक्ष्मणेति च॥ १९॥

Nay, perceiving what was opportune, the ogre forthwith uttered a cry precisely resembling the voice of Śrī Rāma (a scion of Raghu), saying "Alas Sītā ! Ah Lakṣmaṇa !" (19)

तेन मर्मणि निर्विद्धं शरेणानुपमेन हि।
मृगरूपं तु तत् त्यक्त्वा राक्षसं रूपमास्थितः॥ २०॥
चक्रे स सुमहाकायं मारीचो जीवितं त्यजन्।
तं दृष्ट्वा पतितं भूमौ राक्षसं भीमदर्शनम्॥ २१॥
रामो रुधिरसिक्ताङ्गं चेष्टमानं महीतले।
जगाम मनसा सीतां लक्ष्मणस्य वचः स्मरन्॥ २२॥

Casting off the aforesaid form of a deer, deeply pierced in the vital parts by that peerless arrow, and taking on the form of an ogre, the said Mārīca, while giving up the ghost, revealed his gigantic body. Seeing that ogre of terrible aspect, fallen on the ground, writhing on the earth's surface, his limbs bathed in blood, Śrī Rāma mentally turned towards Sītā, recollecting the warning of Lakṣmaṇa. (20—22)

मारीचस्य तु मायैषा पूर्वोक्तं लक्ष्मणेन तु।
तत् तथा ह्यभवच्चाद्य मारीचोऽयं मया हतः॥ २३॥

(He said to himself) : 'Indeed this was a conjuring trick played by Mārīca, which had already been pointed out by Lakṣmaṇa. Indeed, what he said has come to be true and it is Mārīca who has been killed by me today. (23)

हा सीते लक्ष्मणेत्येवमाक्रुश्य तु महास्वनम्।
ममार राक्षसः सोऽयं श्रुत्वा सीता कथं भवेत्॥ २४॥

'Since this notorious ogre has breathed his last uttering a loud wail : 'Alas Sītā ! Ah Lakṣmaṇa !' how will Sītā feel on hearing it? (24)

लक्ष्मणश्च महाबाहुः कामवस्थां गमिष्यति।
इति संचिन्त्य धर्मात्मा रामो हृष्टतनूरुहः॥ २५॥

'And what moods will the mighty armed Lakṣmaṇa pass through?' Reflecting thus, Śrī Rāma, whose mind was set on virtue, found his hair standing on end (through apprehension about the future of Sītā). (25)

तत्र रामं भयं तीव्रमाविवेश विषादजम्।
राक्षसं मृगरूपं तं हत्वा श्रुत्वा च तत्स्वनम्॥ २६॥

A poignant fear, born of dejection, seized Śrī Rāma on his having slain that ogre appearing in the form of a deer and hearing his cry. (26)

निहत्य पृषतं चान्यं मांसमादाय राघवः।
त्वरमाणो जनस्थानं ससाराभिमुखं तदा॥ २७॥

Having made short work of that uncommon spotted deer and taking fruits etc., fit for the consumption of ascetics, Śrī Rāma, a scion of Raghu, then hastily proceeded towards his hermitage in Janasthāna. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Lashed with castigating remarks, Lakṣmaṇa seeks the presence of Śrī Rāma

आर्तस्वरं तु तं भर्तुर्विज्ञाय सदृशं वने।
उवाच लक्ष्मणं सीता गच्छ जानीहि राघवम्॥ १॥

Recognizing the piteous cry heard in the forest as akin to the voice of her lord, Sītā spoke to Lakṣmaṇa (as follows) : "Go and ascertain the truth about Śrī Rāma (the scion of Raghu). (1)

नहि मे जीवितं स्थाने हृदयं वावतिष्ठते।
क्रोशतः परमार्तस्य श्रुतः शब्दो मया भृशम्॥ २॥

"Neither my life-breath nor my heart is functioning properly. I have heard the voice of someone like him crying for help at a high pitch in great distress. (2)

आक्रन्दमानं तु वने भ्रातरं त्रातुमर्हसि।
तं क्षिप्रमभिधाव त्वं भ्रातरं शरणैषिणम्॥ ३॥
रक्षसां वशमापन्नं सिंहानामिव गोवृषम्।
न जगाम तथोक्तस्तु भ्रातुराज्ञाय शासनम्॥ ४॥

"Surely, you ought to rescue your elder brother, crying piteously in the forest. Rush you at once to the side of your brother fallen into the hands of ogres as a bull into the clutches of lions and as such seeking your protection." Recalling as he did the command of his brother not to leave her alone, Lakṣmaṇa, however, did not stir even though urged in the foregoing words. (3-4)

तमुवाच ततस्तत्र क्षुभिता जनकात्मजा।
सौमित्रे मित्ररूपेण भ्रातुस्त्वमसि शत्रुवत्॥ ५॥
यस्त्वमस्यामवस्थायां भ्रातरं नाभिपद्यसे।
इच्छसि त्वं विनश्यन्तं रामं लक्ष्मण मत्कृते॥ ६॥

Getting upset thereby, Sītā (daughter of Janaka) spoke to him on that occasion as follows : "You are as it were an enemy of your brother in the guise of a friend, O Lakṣmaṇa (son of Sumitrā), in that you do not rush to the help of your brother even in this predicament. For my sake, O Lakṣmaṇa, you wish Śrī Rāma to perish. (5-6)

लोभात्तु मत्कृते नूनं नानुगच्छसि राघवम्।
व्यसनं ते प्रियं मन्ये स्नेहो भ्रातरि नास्ति ते॥ ७॥

"Surely due to greed for me you do not follow Śrī Rāma (a scion of Raghu). I believe that your brother's sad plight is dear to you and that there is no affection in you for him. (7)

तेन तिष्ठसि विस्रब्धं तमपश्यन् महाद्युतिम्।
किं हि संशयमापन्ने तस्मिन्निह मया भवेत्॥ ८॥
कर्तव्यमिह तिष्ठन्त्या यत्प्रधानस्त्वमागतः।
एवं ब्रुवाणां वैदेहीं बाष्पशोकसमन्विताम्॥ ९॥
अब्रवील्लक्ष्मणस्त्रस्तां सीतां मृगवधूमिव।
पन्नगासुरगन्धर्वदेवदानवराक्षसैः ॥ १०॥
अशक्यस्तव वैदेहि भर्ता जेतुं न संशयः।
देवि देवमनुष्येषु गन्धर्वेषु पतत्रिषु॥ ११॥
राक्षसेषु पिशाचेषु किन्नरेषु मृगेषु च।
दानवेषु च घोरेषु न स विद्येत शोभने॥ १२॥
यो रामं प्रतियुध्येत समरे वासवोपमम्।
अवध्यः समरे रामो नैवं त्वं वक्तुमर्हसि॥ १३॥

"That is why you stand unperturbed without seeing Śrī Rāma, who is possessed of extraordinary splendour. Indeed, what purpose will be served by me, remaining secure here when he, with whom as your leader you have come, has fallen into danger?" To Sītā, a princess of the Videha territory—who was full of tears and possessed with grief and felt frightened as a female deer, and who was speaking in the above strain—Lakṣmaṇa replied as follow : "Your husband, O princess of the Videha kingdom, is unconquerable by Nāgas, demons, Gandharvas, gods, titans and ogres : there is no doubt about it. There exists none among gods and human beings, Gandharvas, birds, ogres, fiends, Kinnaras and wild beasts as well as among the terrible demons, O blessed lady, who can encounter in battle Śrī Rāma, who is equal to Indra. Nay, Śrī Rāma cannot be killed in an encounter. You ought not (therefore) to speak like that. (8—13)

न त्वामस्मिन् वने हातुमुत्सहे राघवं विना।
अनिवार्यं बलं तस्य बलैर्बलवतामपि॥ १४॥
त्रिभिर्लोकैः समुदितैः सेश्वरैः सामरैरपि।
हृदयं निर्वृतं तेऽस्तु संतापस्त्यज्यतां तव॥ १५॥

"I dare not leave you in the forest without Śrī Rāma (a scion of Raghu). His might cannot be repulsed even by the forces of mighty warriors nor even by the three worlds joined together including gods and the three lords of the universe, Brahmā, Viṣṇu and Śiva. Let your heart, therefore, be at ease and let all agony be shed by you. (14-15)

आगमिष्यति ते भर्ता शीघ्रं हत्वा मृगोत्तमम्।
न स तस्य स्वरो व्यक्तं न कश्चिदपि दैवतः॥ १६॥

Having killed the foremost of deer, your husband will soon return. Clearly it was not his voice, which was heard by us, nor was it the incorporeal voice of any deity. (16)

गन्धर्वनगरप्रख्या माया तस्य च रक्षसः।
न्यासभूतासि वैदेहि न्यस्ता मयि महात्मना॥ १७॥
रामेण त्वं वरारोहे न त्वां त्यक्तुमिहोत्सहे।
कृतवैराश्च कल्याणि वयमेतैर्निशाचरैः॥ १८॥
खरस्य निधने देवि जनस्थानवधं प्रति।
राक्षसा विविधा वाचो व्याहरन्ति महावने॥ १९॥
हिंसाविहारा वैदेहि न चिन्तयितुमर्हसि।
लक्ष्मणेनैवमुक्ता तु क्रुद्धा संरक्तलोचना॥ २०॥
अब्रवीत् परुषं वाक्यं लक्ष्मणं सत्यवादिनम्।
अनार्याकरुणारम्भ नृशंस कुलपांसन॥ २१॥
अहं तव प्रियं मन्ये रामस्य व्यसनं महत्।
रामस्य व्यसनं दृष्ट्वा तेनैतानि प्रभाषसे॥ २२॥

It was surely a conjuring trick of that ogre and unreal like an imaginary city in the sky (visible due to some natural phenomenon). You are a sacred trust placed in my charge by the high-souled Śrī Rāma, O comely princess of the Videha territory. I dare not, therefore, leave you alone. On the score of extermination of the ogres' colony in Janasthāna at the time of Khara's death we have been made into enemies by these night-stalkers, O blessed lady ! Ogres who indulge in destruction of life as a recreation simulate diverse voices in the huge forest, O princess of the Videha kingdom ! You need not, therefore, feel anxious." Reassured in these words by Lakṣmaṇa, Sītā for her part addressed the following harsh words to Lakṣmaṇa, who had spoken the truth, her eyes turning blood-red through anger : "O ignoble and merciless Lakṣmaṇa of cruel deeds, O disgrace of your race, I believe Śrī Rāma's great adversity is dear to you. That is why you complacently utter such words even on seeing the distress of Śrī Rāma. (17—22)

नैव चित्रं सपत्नेषु पापं लक्ष्मण यद् भवेत्।
त्वद्विधेषु नृशंसेषु नित्यं प्रच्छन्नचारिषु॥ २३॥

"It is not at all strange, O Lakṣmaṇa, that a sinful propensity should exist in the mind of cruel enemies like you, ever moving in disguise. (23)

सुदुष्टस्त्वं वने राममेकमेकोऽनुगच्छसि।
मम हेतोः प्रतिच्छन्नः प्रयुक्तो भरतेन वा॥ २४॥

"With your motive cleverly concealed, you have followed in the forest Śrī Rāma, who was without a male companion, alone for my sake or because you were engaged by Bharata as his agent. (24)

तन्न सिध्यति सौमित्रे तवापि भरतस्य वा।
कथमिन्दीवरश्यामं रामं पद्मनिभेक्षणम्॥ २५॥
उपसंश्रित्य भर्तारं कामयेयं पृथग्जनम्।
समक्षं तव सौमित्रे प्राणांस्त्यक्ष्याम्यसंशयम्॥ २६॥

"But that object of yours or even of Bharata will not be accomplished, O son of Sumitrā ! Having served as my husband Śrī Rāma of lotus-like eyes and dark-brown as a blue lotus, how can I covet an ordinary man like you? I shall undoubtedly give up the ghost in your presence, O son of Sumitrā ! (25-26)

रामं विना क्षणमपि नैव जीवामि भूतले।
इत्युक्तः परुषं वाक्यं सीतया रोमहर्षणम्॥ २७॥
अब्रवील्लक्ष्मणः सीतां प्राञ्जलिः स जितेन्द्रियः।
उत्तरं नोत्सहे वक्तुं दैवतं भवती मम॥ २८॥

"I shall certainly not survive on the surface of the earth even for an instant without Śrī Rāma." Spoken to in these harsh words, which made one's hair stand on end, by Sītā, the celebrated Lakṣmaṇa, who had mastered his senses, replied with joined palms as follows : "I dare not make a reply to you, since you are a deity to me. (27-28)

वाक्यमप्रतिरूपं तु न चित्रं स्त्रीषु मैथिलि।
स्वभावस्त्वेष नारीणामेषु लोकेषु दृश्यते॥ २९॥

"It is no wonder at all for women to utter words which are not worthy of them, O princess of Mithilā ! For such is the nature of women, which is observed in these worlds. (29)

विमुक्तधर्माश्चपलास्तीक्ष्णा भेदकराः स्त्रियः।
न सहे हीदृशं वाक्यं वैदेहि जनकात्मजे॥ ३०॥
श्रोत्रयोरुभयोर्मध्ये तप्तनाराचसंनिभम्।
उपशृण्वन्तु मे सर्वे साक्षिणो हि वनेचराः॥ ३१॥

"Women are generally such as have cast decorum to the winds, are fickle, hard-hearted and disposed to create discord. Surely I cannot put up, O princess of the Videha territory and daughter of Janaka, with such words as penetrate into both my ears like a heated steel arrow. Let all the denizens of the forest listen to my words as so many witnesses. (30-31)

न्यायवादी यथा वाक्यमुक्तोऽहं परुषं त्वया।
धिक् त्वामद्य विनश्यन्तीं यन्मामेवं विशङ्कसे॥ ३२॥

स्त्रीत्वाद् दुष्टस्वभावेन गुरुवाक्ये व्यवस्थितम्।
गच्छामि यत्र काकुत्स्थः स्वस्ति तेऽस्तु वरानने॥ ३३॥

"Since I, who have spoken what is right, have been castigated by you in harsh words, fie upon you, who are going to perish inasmuch as you distrust in this way, through feminine nature and a wicked disposition, me, who firmly abide by the words of my elder brother. I leave for the spot where Śrī Rāma (a scion of Kakutstha) is. May all be well with you, O lady of charming countenance ! (32-33)

रक्षन्तु त्वां विशालाक्षि समग्रा वनदेवताः।
निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे।
अपि त्वां सह रामेण पश्येयं पुनरागतः॥ ३४॥

"Let all the sylvan deities protect you, O large-eyed lady ! The fearful evil protents which appear before my eyes indeed make me doubtful whether when come back with Śrī Rāma, I shall be able to see you." (34)

लक्ष्मणेनैवमुक्ता तु रुदती जनकात्मजा।
प्रत्युवाच ततो वाक्यं तीव्रबाष्पपरिप्लुता॥ ३५॥

Crying and bathed in a gushing stream of tears, when spoken to in these words, Sītā (the daughter of Janaka) forthwith replied as follows: (35)

गोदावरीं प्रवेक्ष्यामि हीना रामेण लक्ष्मण।
आबन्धिष्येऽथवा त्यक्ष्ये विषमे देहमात्मनः॥ ३६॥

"Bereft of Śrī Rāma, O Lakṣmaṇa, I shall take a plunge into the Godāvarī or hang myself or cast off my body by climbing up a precipice and falling from it. (36)

पिबामि वा विषं तीक्ष्णं प्रवेक्ष्यामि हुताशनम्।
न त्वहं राघवादन्यं कदापि पुरुषं स्पृशे॥ ३७॥

"Or I shall drink a strong poison or enter the fire. But I shall never touch any male other than Śrī Rāma (a scion of Raghu)." (37)

इति लक्ष्मणमाश्रुत्य सीता शोकसमन्विता।
पाणिभ्यां रुदती दुःखादुदरं प्रजघान ह॥ ३८॥

Having taken this vow before Lakṣmaṇa, Sītā, who was overwhelmed with grief, beat her abdomen with her hands, crying through agony: so the tradition goes. (38)

तामार्तरूपां विमना रुदन्तीं
सौमित्रिरालोक्य विशालनेत्राम्।
आश्वासयामास न चैव भर्तु-
स्तं भ्रातरं किंचिदुवाच सीता॥ ३९॥

Depressed in spirit to perceive her weeping with a distressed air, Lakṣmaṇa, son of Sumitrā, consoled the large-eyed lady. Sītā, however, did not utter even a word to her aforesaid brother-in-law. (39)

ततस्तु सीतामभिवाद्य लक्ष्मणः
कृताञ्जलिः किंचिदभिप्रणम्य।
अवेक्षमाणो बहुशः स मैथिलीं
जगाम रामस्य समीपमात्मवान्॥ ४०॥

Then, greeting Sītā with joined palms and respectfully bowing down a little, nay, looking at the princess of Mithilā again and again, the celebrated Lakṣmaṇa, who had mastered his self, sought the presence of Śrī Rāma. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Rāvaṇa seeks the presence of Sītā in the guise of a recluse; Sītā invites him to accept her hospitality

तया परुषमुक्तस्तु कुपितो राघवानुजः।
स विकांक्षन् भृशं रामं प्रतस्थे नचिरादिव॥ १॥

Enraged when spoken to in harsh words by Sītā, and ardently longing to meet Śrī Rāma, Lakṣmaṇa, the younger brother of Śrī Rāma, departed without delay as it were. (1)

तदासाद्य दशग्रीवः क्षिप्रमन्तरमास्थितः।
अभिचक्राम वैदेहीं परिव्राजकरूपधृक्॥ २॥

Getting an opportunity to meet Sītā alone, provided by the departure of Lakṣmaṇa and availing himself of it, nay, assuming the form of a wandering anchorite, Rāvaṇa, the ten-headed monster, quickly advanced towards Sītā, a princess of the Videha territory. (2)

श्लक्ष्णकाषायसंवीतः शिखी छत्री उपानही।
वामे चांसेऽवसज्याथ शुभे यष्टिकमण्डलू॥ ३॥
परिव्राजकरूपेण वैदेहीमन्ववर्तत।
तामाससादातिबलो भ्रातृभ्यां रहितां वने॥ ४॥
रहितां सूर्यचन्द्राभ्यां संध्यामिव महत्तमः।
तामपश्यत् ततो बालां राजपुत्रीं यशस्विनीम्॥ ५॥
रोहिणीं शशिना हीनां ग्रहवद् भृशदारुणः।
तमुग्रं पापकर्माणं जनस्थानगता द्रुमाः॥ ६॥
संदृश्य न प्रकम्पन्ते न प्रवाति च मारुतः।
शीघ्रस्रोताश्च तं दृष्ट्वा वीक्षन्तं रक्तलोचनम्॥ ७॥
स्तिमितं गन्तुमारेभे भयाद् गोदावरी नदी।
रामस्य त्वन्तरं प्रेप्सुर्दशग्रीवस्तदन्तरे॥ ८॥
उपतस्थे च वैदेहीं भिक्षुरूपेण रावणः।
अभव्यो भव्यरूपेण भर्तारमनुशोचतीम्॥ ९॥
अभ्यवर्तत वैदेहीं चित्रामिव शनैश्चरः।
सहसा भव्यरूपेण तृणैः कूप इवावृतः॥ १०॥
अतिष्ठत् प्रेक्ष्य वैदेहीं रामपत्नीं यशस्विनीम्।
तिष्ठन् सम्प्रेक्ष्य च तदा पत्नीं रामस्य रावणः॥ ११॥
शुभां रुचिरदन्तोष्ठीं पूर्णचन्द्रनिभाननाम्।
आसीनां पर्णशालायां बाष्पशोकाभिपीडिताम्॥ १२॥
स तां पद्मपलाशाक्षीं पीतकौशेयवासिनीम्।
अभ्यगच्छत वैदेहीं हृष्टचेता निशाचरः॥ १३॥

Appearing in the form of a wandering recluse, clad in a neat ochre-coloured garment, with a tuft of hair on the crown of his head and with shoes on, carrying an umbrella on the right shoulder and bearing a glossy staff and a bright Kamaṇḍalu (a vessel made of marine cocoanut shell for carrying water) on the left shoulder, he tried to humour Sītā, a princess of the Videha kingdom. Rāvaṇa, who was possessed of great might, approached her while she was bereft of the two brothers, Śrī Rāma and Lakṣmaṇa, even as thick darkness overtakes dusk, which is without the sun and the moon. The exceedingly cruel fellow then saw that illustrious and youthful princess in the same way as an unpropitious planet would frown at Rohiṇī (a consort of the moon-god and a constellation of that name) bereft of the moon. Perceiving that fierce ogre of sinful deeds, the trees existing in Janasthāna did not wave nor did the wind blow freely. Seeing the red-eyed monster looking intently on the river, the river Godāvarī too, which had a swift current, began to course slowly for fear of him. Seeking to obtain an opportunity when Śrī Rāma should be away from Sītā, Rāvaṇa, the ten-headed monster, sought the presence of Sītā, a princess of the Videha territory, in the guise of a wandering mendicant during the absence of Śrī Rāma. In a propitious garb the unpropitious Rāvaṇa approached Sītā, a princess of the Videha kingdom, who was then grieving for her husband, even as the

planet Saturn would approach the constellation, Citrā. Looking intently at Sītā, a princess of the Videha territory, the illustrious consort of Śrī Rāma, Rāvaṇa suddenly stood before her in an auspicious garb and thereby resembling a well overgrown with blades of grass.

Standing delighted in mind to gaze at that moment on Sītā, a princess of the Videha kingdom, the blessed consort of Śrī Rāma—who had lovely teeth and lips, a countenance shining brightly as the full moon and eyes resembling the petals of a lotus, was clad in yellow silk—sitting in her hut of leaves tormented with grief and flooded with tears, the ogre, Rāvaṇa, drew near her. (3—13)

दृष्ट्वा कामशराविद्धो ब्रह्मघोषमुदीरयन्।
अब्रवीत् प्रश्रितं वाक्यं रहिते राक्षसाधिपः॥ १४॥

Pierced with the darts of Love to see her and chanting Vedic Mantras in order to impress on her that he was a Brāhmaṇa recluse, Rāvaṇa, the suzerain lord of ogres, proceeded to address polite words to her in that lonely place. (14)

तामुत्तमां त्रिलोकानां पद्महीनामिव श्रियम्।
विभ्राजमानां वपुषा रावणः प्रशशंस ह॥ १५॥

Rāvaṇa, they say, extolled that lady, who was the foremost among women in all the three worlds, and shone brightly with her body like Lakṣmī, the goddess of beauty and fortune, without a lotus, in the following words : (15)

रौप्यकाञ्चनवर्णाभे पीतकौशेयवासिनि।
कमलानां शुभां मालां पद्मिनीव च बिभ्रती॥ १६॥
ह्रीः श्रीः कीर्तिः शुभा लक्ष्मीरप्सरा वा शुभानने।
भूतिर्वा त्वं वरारोहे रतिर्वा स्वैरचारिणी॥ १७॥

"O lady possessing the hue and splendour of silver and gold and clad in yellow silk, and having in your person a cluster of lotuses (in the guise of eyes, countenance, hands, feet and so on) like a lotus pond, are you Hrī (the deity presiding over modesty), Śrī (the goddess of elegance), Kīrti (the deity presiding over fame), the blessed Lakṣmī (the goddess of fortune), or a celestial nymph or Bhūti (the goddess presiding over the mystic powers) or Rati (the consort of Love) acting according to her own inclinations, O lady with a charming countenance and other comely limbs? (16-17)

समाः शिखरिणः स्निग्धाः पाण्डुरा दशनास्तव।
विशाले विमले नेत्रे रक्तान्ते कृष्णतारके॥ १८॥

"How even smooth and white are your teeth with their surface resembling jasmine buds and how large and fair are your eyes red at the end with dark pupils. (18)

विशालं जघनं पीनमूरू करिकरोपमौ।
एतावुपचितौ वृत्तौ संहतौ सम्प्रगल्भितौ॥ १९॥
पीनोन्नतमुखौ कान्तौ स्निग्धतालफलोपमौ।
मणिप्रवेकाभरणौ रुचिरौ ते पयोधरौ॥ २०॥

"Broad and fleshy are your hips and thighs resembling the trunk of an elephant; and these breasts of yours are fully developed, round, joined together, and prominent with rounded and elevated teats, lovable and charming, resembling a pair of smooth palmyra fruits and adorned with strings of excellent gems. (19-20)

चारुस्मिते चारुदति चारुनेत्रे विलासिनि।
मनो हरसि मे रामे नदीकूलमिवाम्भसा॥ २१॥

"O playful and charming lady with sweet smiles, shapely teeth and lovely eyes, you steal away my heart even as a river washes away its banks with its current. (21)

करान्तमितमध्यासि सुकेशे संहतस्तनि।
नैव देवी न गन्धर्वी न यक्षी न च किंनरी॥ २२॥
नैवंरूपा मया नारी दृष्टपूर्वा महीतले।
रूपमग्र्यं च लोकेषु सौकुमार्यं वयश्च ते॥ २३॥
इह वासश्च कान्तारे चित्तमुन्माथयन्ति मे।
सा प्रतिक्राम भद्रं ते न त्वं वस्तुमिहार्हसि॥ २४॥

"Your waist can be enclosed within the tips of one thumb and index finger, O lady with sleek hair and close breasts! Neither a goddess, nor a Gandharva lady, nor a Yakṣa woman nor a Kinnara girl nor a human lady of such passing comeliness was seen by me ever before on the face of the earth. Your comeliness, which is foremost in all the three worlds, as also your tenderness and youth, on the one hand, and your residence in this forest, on the other hand, agitate my mind. As such depart from this place, may prosperity attend on you ! You ought no longer to stay here. (22—24)

राक्षसानामयं वासो घोराणां कामरूपिणाम्।
प्रासादाग्राणि रम्याणि नगरोपवनानि च॥ २५॥
सम्पन्नानि सुगन्धीनि युक्तान्याचरितुं त्वया।
वरं माल्यं वरं गन्धं वरं वस्त्रं च शोभने॥ २६॥
भर्तारं च वरं मन्ये त्वद्युक्तमसितेक्षणे।
का त्वं भवसि रुद्राणां मरुतां वा शुचिस्मिते॥ २७॥
वसूनां वा वरारोहे देवता प्रतिभासि मे।
नेह गच्छन्ति गन्धर्वा न देवा न च किन्नराः॥ २८॥

"This forest is the home of fierce ogres capable of assuming any form at will. The charming topmost storeys of palaces as well as prosperous cities and sweet-smelling gardens alone are fit to be occupied and frequented by you. I consider that garland as foremost, that fragrant substance as excellent and that article of wearing apparel as the best and also that husband as worth choosing, that is united with you, O charming lady with dark eyes! Who are you, O lady with bright smiles? To me you appear to be a goddess married to the (eleven) Rudras, the (forty-nine) wind-gods or the (eight) Vasus, O lady with charming limbs! Neither Gandharvas nor gods nor Kinnaras visit this forest. (25—28)

राक्षसानामयं वासः कथं तु त्वमिहागता।
इह शाखामृगाः सिंहा द्वीपिव्याघ्रमृगा वृकाः॥ २९॥
ऋक्षास्तरक्षवः कङ्काः कथं तेभ्यो न बिभ्यसे।
मदान्वितानां घोराणां कुञ्जराणां तरस्विनाम्॥ ३०॥
कथमेका महारण्ये न बिभेषि वरानने।
कासि कस्य कुतश्च त्वं किं निमित्तं च दण्डकान्॥ ३१॥
एका चरसि कल्याणि घोरान् राक्षससेवितान्।
इति प्रशस्ता वैदेही रावणेन महात्मना॥ ३२॥
द्विजातिवेषेण हि तं दृष्ट्वा रावणमागतम्।
सर्वैरतिथिसत्कारैः पूजयामास मैथिली॥ ३३॥

"This forest is the home of ogres. How did you come to this place at all? Here live monkeys, lions, leopards, tigers and deer, wolves, bears, hyenas and buzzards. How do you not feel afraid of them? How do you not feel afraid of dreadful elephants in rut and full of speed, though living alone in this huge forest, O lady with a charming countenance? Who are you? Whose consort are you and where do you hail from? And for what purpose do you range alone in the frightful Daṇḍaka forest frequented by ogres, O blessed one?" Eulogized as above by the swindler Rāvaṇa and actually seeing the aforesaid Rāvaṇa come in the garb of a Brāhmaṇa, Sītā, the princess of Mithilā, adored him with all honours due to an unexpected guest. (29—33)

उपानीयासनं पूर्वं पाद्येनाभिनिमन्त्र्य च।
अब्रवीत् सिद्धमित्येव तदा तं सौम्यदर्शनम्॥ ३४॥

Having offered him a seat first and tended upon him with water to wash his feet with, she then said to Rāvaṇa of gentle aspect only this: "Cooked food is ready." (34)

द्विजातिवेषेण समीक्ष्य मैथिली
समागतं पात्रकुसुम्भधारिणम्।
अशक्यमुद्द्वेष्टुमुपायदर्शना-
न्न्यमन्त्रयद् ब्राह्मणवत् तथागतम्॥ ३५॥

Perceiving him arrived without previous notice in the garb of a Brāhmaṇa, carrying a water-pot (made of marine cocoanut-shell) and clad in saffron-coloured robes and unworthy of neglect because of her having perceived the marks of a Brāhmaṇa on his person, Sītā invited him in the following

words to dinner as a Brāhmaṇa since he had come dressed as such : (35)

इयं बृसी ब्राह्मण काममास्यता-
मिदं च पाद्यं प्रतिगृह्यतामिति।
इदं च सिद्धं वनजातमुत्तमं
त्वदर्थमव्यग्रमिहोपभुज्यताम् ॥ ३६ ॥

"Here is a seat of green grass, O Brāhmaṇa ! Let yourself be seated at will on it. Also let this water to wash your feet with be accepted. And here is excellent produce of the forest dressed for you. This may be partaken of by you on this spot at ease." (36)

निमन्त्र्यमाणः प्रतिपूर्णभाषिणीं
नरेन्द्रपत्नीं प्रसमीक्ष्य मैथिलीम्।
प्रसह्य तस्या हरणे दृढं मनः
समर्पयामास वधाय रावणः॥ ३७॥

Being invited to dine in the aforesaid words and closely observing Queen Sītā, the princess of Mithilā, who had uttered the full formula with which a guest is invited to dine, Rāvaṇa fully and resolutely made up his mind to carry her away by force and thereby to bring about his own death. (37)

ततः सुवेषं मृगयागतं पतिं
प्रतीक्षमाणा सहलक्ष्मणं तदा।
निरीक्षमाणा हरितं ददर्श त-
न्महद् वनं नैव तु रामलक्ष्मणौ॥ ३८॥

Then, looking out for her neatly dressed husband—who had gone ahunting with Lakṣmaṇa—and casting her eyes round, Sītā only saw at that moment that vast green forest but not Śrī Rāma and Lakṣmaṇa. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Sītā tells Rāvaṇa about herself and her husband and also the reason of their coming to the forest. Rāvaṇa expresses his desire to make her his principal queen. Sītā reproaches him

रावणेन तु वैदेही तदा पृष्टा जिहीर्षुणा।
परिव्राजकरूपेण शशंसात्मानमात्मना॥ १॥

Questioned by Rāvaṇa, who, though disguised as a wandering recluse, intended to carry her away, Sītā, a princess of the Videha territory, for her part, spoke to him about herself of her own accord. (1)

ब्राह्मणश्चातिथिश्चैष अनुक्तो हि शपेत माम्।
इति ध्यात्वा मुहूर्तं तु सीता वचनमब्रवीत्॥ २॥

Reflecting awhile that, being a Brāhmaṇa and an unexpected guest, he might likely curse her if not told about herself, Sītā for her part spoke to him as follows : (2)

दुहिता जनकस्याहं मैथिलस्य महात्मनः।
सीता नाम्नास्मि भद्रं ते रामस्य महिषी प्रिया॥ ३॥

"A daughter of the high-souled Janaka, king of Mithilā, Sītā by name, I am the beloved consort of Śrī Rāma. May all be well with you ! (3)

उषित्वा द्वादश समा इक्ष्वाकूणां निवेशने।
भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी॥ ४॥

"Having lived for twelve years in the palace of the kings of Ikṣwāku's line, and

enjoying the luxuries available to humankind, I lived in the midst of an abundance of all kinds of enjoyments. (4)

तत्र त्रयोदशे वर्षे राजाऽमन्त्रयत प्रभुः।
अभिषेचयितुं रामं समेतो राजमन्त्रिभिः॥ ५॥

"In the thirteenth year of my stay in that palace, the powerful monarch, my father-in-law, accompanied by his counsellors, decided to install Śrī Rāma as Prince Regent. (5)

तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने।
कैकेयी नाम भर्तारं ममार्या याचते वरम्॥ ६॥

"While the aforesaid installation in the office of Prince Regent of Śrī Rāma (a scion of Raghu) was being arranged, my mother-in-law, Kaikeyī by name, asked a boon of her husband. (6)

परिगृह्य तु कैकेयी श्वशुरं सुकृतेन मे।
मम प्रव्राजनं भर्तुर्भरतस्याभिषेचनम्॥ ७॥
द्वावयाचत भर्तारं सत्यसंधं नृपोत्तमम्।
नाद्य भोक्ष्ये न च स्वप्स्ये न पास्ये न कदाचन॥ ८॥
एष मे जीवितस्यान्तो रामो यदभिषिच्यते।
इति ब्रुवाणां कैकेयीं श्वशुरो मे स पार्थिवः॥ ९॥
अयाचतार्थैरन्वर्थैर्न च याच्ञां चकार सा।
मम भर्ता महातेजा वयसा पञ्चविंशकः॥ १०॥
अष्टादश हि वर्षाणि मम जन्मनि गण्यते।
रामेति प्रथितो लोके सत्यवान् शीलवान् शुचिः॥ ११॥
विशालाक्षो महाबाहुः सर्वभूतहिते रतः।
कामार्तश्च महाराजः पिता दशरथः स्वयम्॥ १२॥
कैकेय्याः प्रियकामार्थं तं रामं नाभ्यषेचयत्।
अभिषेकाय तु पितुः समीपं राममागतम्॥ १३॥
कैकेयी मम भर्तारमित्युवाच द्रुतं वचः।
तव पित्रा समाज्ञप्तं ममेदं शृणु राघव॥ १४॥

"Binding my father-in-law with an oath in the name of virtue, Kaikeyī for her part asked of her lord, that jewel among kings, who was true to his promise, a couple of boons in the shape of exile of my husband and the installation as Prince Regent of Bharata, her own son, and added : "If Rāma is installed today, I shall neither eat nor sleep nor drink any longer. This event, viz., the installation of Rāma, will constitute the end of my life." The said king, my father-in-law, sought to win over Kaikeyī, who was speaking in this strain, by means of things worth coveting and enjoying; she, however, did not grant his request. My husband, who is possessed of great energy, was over twenty-five years of age when he left for the forest, while my age at the time of our departure from Ayodhyā was calculated to be eighteen years from my birth. Known in the world by the name of Rāma, my husband is truthful, amiable of disposition and virtuous; is possessed of large eyes and mighty arms and devoted to the good of all created beings. Yet, in order to fulfil the cherished object of Kaikeyī's desire, his father, the emperor, who was himself stricken with love (for her), did not install Śrī Rāma as Prince Regent. To Śrī Rāma, my husband, arrived in the presence of his father for getting installed (as Prince Regent), Kaikeyī for her part promptly spoke as follows : 'Hear from me, O scion of Raghu, the following decree duly issued by your father : (7—14)

भरताय प्रदातव्यमिदं राज्यमकण्टकम्।
त्वया तु खलु वस्तव्यं नव वर्षाणि पञ्च च॥ १५॥
वने प्रव्रज काकुत्स्थ पितरं मोचयानृतात्।
तथेत्युवाच तां रामः कैकेयीमकुतोभयः॥ १६॥
चकार तद्वचः श्रुत्वा भर्ता मम दृढव्रतः।
दद्यान्न प्रतिगृह्णीयात् सत्यं ब्रूयान्न चानृतम्॥ १७॥

"This kingdom has to be bestowed on Bharata without any hindrance and you at all events must dwell in the forest for nine years and five. Therefore, depart, O scion of Kakutstha, to the forest and save your father from the sin of falsehood. Hearing her command, my husband, Śrī Rāma, who had no fear from any quarter and is firm of vows, replied as follows : 'Let it be so,' and followed it. He would ever bestow and never accept a gift. He would ever speak the truth and never tell a lie. (15—17)

एतद् ब्राह्मण रामस्य व्रतं धृतमनुत्तमम्।
तस्य भ्राता तु वैमात्रो लक्ष्मणो नाम वीर्यवान्॥ १८॥
रामस्य पुरुषव्याघ्रः सहायः समरेऽरिहा।
स भ्राता लक्ष्मणो नाम ब्रह्मचारी दृढव्रतः॥ १९॥
अन्वगच्छद् धनुष्पाणिः प्रव्रजन्तं मया सह।
जटी तापसरूपेण मया सह सहानुजः॥ २०॥
प्रविष्टो दण्डकारण्यं धर्मनित्यो दृढव्रतः।
ते वयं प्रच्युता राज्यात् कैकेय्यास्तु कृते त्रयः॥ २१॥
विचराम द्विजश्रेष्ठ वनं गम्भीरमोजसा।
समाश्वस मुहूर्तं तु शक्यं वस्तुमिह त्वया॥ २२॥

"Such, O Brāhmaṇa, is the unsurpassed vow held fast by Śrī Rāma. A powerful half-brother of his, Lakṣmaṇa by name, a tiger among men and the slayer of his foes on the battlefield, is the companion of Śrī Rāma. The aforesaid brother, Lakṣmaṇa by name, who is firm of vows and is practising continence, followed, bow in hand, Śrī Rāma, who was going into exile with me. Wearing matted locks, and accompanied by his aforesaid half-brother, Śrī Rāma, who is ever devoted to piety and firm of vows, penetrated in the form of an ascetic into the Daṇḍaka forest with me. Expelled from the kingdom on account of Kaikeyī, we, the aforesaid three, O jewel among the Brāhmaṇas, are ranging the dense forest banking on our own strength. Rest awhile if it is possible for you to stay here. (18—22)

आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम्।
रुरून् गोधान् वराहांश्च हत्वाऽऽदायामिषं बहु॥ २३॥

"Having killed Rurus (a species of deer), iguanas and boars (by way of sport), and taking all kinds of wild products fit for the consumption of ascetics in abundance for repast, my husband will come back very soon. (23)

स त्वं नाम च गोत्रं च कुलमाचक्ष्व तत्त्वतः।
एकश्च दण्डकारण्ये किमर्थं चरसि द्विज॥ २४॥

"Now please make known to me accurately your name as well as your family name and descent. Please also relate, O Brāhmaṇa, what for you roam about in the Daṇḍaka forest alone." (24)

एवं ब्रुवत्यां सीतायां रामपत्न्यां महाबलः।
प्रत्युवाचोत्तरं तीव्रं रावणो राक्षसाधिपः॥ २५॥

While Sītā, the consort of Śrī Rāma, was speaking as aforesaid, Rāvaṇa, the suzerain lord of ogres, who was possessed of great might, made the following sharp reply : (25)

येन वित्रासिता लोकाः सदेवासुरमानुषाः।
अहं स रावणो नाम सीते रक्षोगणेश्वरः॥ २६॥

"I am the celebrated ruler of the hordes of ogres, Rāvaṇa by name, by whom all people, including gods, demons and human beings, have been struck with terror, O Sītā ! (26)

त्वां तु काञ्चनवर्णाभां दृष्ट्वा कौशेयवासिनीम्।
रतिं स्वकेषु दारेषु नाधिगच्छाम्यनिन्दिते॥ २७॥

"Having seen you possessing the hue and brilliance of gold and clad in silk, I no longer find delight in my own consorts, O lady beyond reproach in point of comeliness of form ! (27)

बह्वीनामुत्तमस्त्रीणामाहृतानामितस्ततः।
सर्वासामेव भद्रं ते ममाग्रमहिषी भव॥ २८॥

"Become the foremost queen among all the numerous excellent women carried away from here and there by me. (28)

लङ्का नाम समुद्रस्य मध्ये मम महापुरी।
सागरेण परिक्षिप्ता निविष्टा गिरिमूर्धनि॥ २९॥

"My great capital, Laṅkā by name, is set in the midst of the sea, girt by the ocean and built on the summit of a hill. (29)

तत्र सीते मया सार्धं वनेषु विचरिष्यसि।
न चास्य वनवासस्य स्पृहयिष्यसि भामिनि॥ ३०॥

"There you will roam about with me in woodlands and will never long for this sojourn in the forest, O youthful Sītā ! (30)

पञ्च दास्यः सहस्राणि सर्वाभरणभूषिताः।
सीते परिचरिष्यन्ति भार्या भवसि मे यदि॥ ३१॥

"Five thousand maid-servants decked with all kinds of ornaments will wait on you, if you choose to become my wife, O Sītā !" (31)

रावणेनैवमुक्ता तु कुपिता जनकात्मजा।
प्रत्युवाचानवद्याङ्गी तमनादृत्य राक्षसम्॥ ३२॥

Enraged when spoken to as above by Rāvaṇa and disdaining that ogre, Sītā, daughter of Janaka, of faultless limbs for her part replied as follows: (32)

महागिरिमिवाकम्प्यं महेन्द्रसदृशं पतिम्।
महोदधिमिवाक्षोभ्यमहं राममनुव्रता॥ ३३॥

"I have taken a vow to follow the mind of Śrī Rāma, my husband, who is unshakable like a big mountain, who is a compeer of the mighty Indra, and who is imperturbable (calm) like the ocean. (33)

सर्वलक्षणसम्पन्नं न्यग्रोधपरिमण्डलम्।
सत्यसंधं महाभागमहं राममनुव्रता॥ ३४॥

"I have taken a vow to follow the wishes of the highly blessed Śrī Rāma, who is richly endowed with all auspicious bodily marks, who affords shelter to all like a banyan tree and who is true to his promise. (34)

महाबाहुं महोरस्कं सिंहविक्रान्तगामिनम्।
नृसिंहं सिंहसंकाशमहं राममनुव्रता॥ ३५॥

"I am devoted to the mighty-armed Śrī Rāma, a lion among men, who is distinguished by a broad chest, who walks with the proud gait of a lion and resembles a lion in prowess. (35)

पूर्णचन्द्राननं रामं राजवत्सं जितेन्द्रियम्।
पृथुकीर्तिं महाबाहुमहं राममनुव्रता॥ ३६॥

"I follow the vows of the mighty-armed Śrī Rāma, whose countenance resembles the full moon, who delights all, who is the foremost of kings, who has mastered his senses, and who is of wide renown. (36)

त्वं पुनर्जम्बुकः सिंहीं मामिहेच्छसि दुर्लभाम्।
नाहं शक्या त्वया स्प्रष्टुमादित्यस्य प्रभा यथा॥ ३७॥

"Nevertheless, you, a jackal, covet me, a lioness, so hard to win here. I am unsusceptible of even being touched by you as the glow of the sun. (37)

पादपान् काञ्चनान् नूनं बहून् पश्यसि मन्दभाक्।
राघवस्य प्रियां भार्यां यस्त्वमिच्छसि राक्षस॥ ३८॥

"Surely you behold numerous golden trees (a portentous spectacle beheld by men who are on the verge of death), O short-lived ogre—you who covet the beloved consort of Śrī Rāma, a scion of Raghu ! (38)

क्षुधितस्य च सिंहस्य मृगशत्रोस्तरस्विनः।
आशीविषस्य वदनाद् दंष्ट्रामादातुमिच्छसि॥ ३९॥
मन्दरं पर्वतश्रेष्ठं पाणिना हर्तुमिच्छसि।
कालकूटं विषं पीत्वा स्वस्तिमान् गन्तुमिच्छसि॥ ४०॥
अक्षि सूच्या प्रमृजसि जिह्वया लेढि च क्षुरम्।
राघवस्य प्रियां भार्यामधिगन्तुं त्वमिच्छसि॥ ४१॥

"You seek to extract a tooth from the jaws of a hungry yet powerful lion, the avowed enemy of deer, or a fang from the jaws of a poisonous snake; nay, you seek to carry away in your hand Mount Mandara, the foremost of mountains, and desire to escape safely (even) after having drunk a deadly poison; nay, you rub your eyes with a needle and lick a razor with your tongue—you who seek to lay your hands on the beloved consort of Śrī Rāma. (39—41)

अवसज्य शिलां कण्ठे समुद्रं तर्तुमिच्छसि।
सूर्याचन्द्रमसौ चोभौ पाणिभ्यां हर्तुमिच्छसि॥ ४२॥
यो रामस्य प्रियां भार्यां प्रधर्षयितुमिच्छसि।
अग्निं प्रज्वलितं दृष्ट्वा वस्त्रेणाहर्तुमिच्छसि॥ ४३॥
कल्याणवृत्तां यो भार्यां रामस्याहर्तुमिच्छसि।
अयोमुखानां शूलानामग्रे चरितुमिच्छसि।
रामस्य सदृशीं भार्यां योऽधिगन्तुं त्वमिच्छसि॥ ४४॥

"You desire to cross a sea having tied a slab of stone to your neck and wish to snatch away the sun and the moon both with your hands—you who seek to bear away by force the beloved consort of Śrī Rāma ! Seeing a blazing fire, you desire to

carry it away in a piece of cloth—you who seek to bear away Śrī Rāma's wife of virtuous conduct. Nay, you desire to tread on the heads of iron-tipped pikes—you who seek to lay your hands on the worthy consort of Śrī Rāma ! (42—44)

यदन्तरं सिंहसृगालयोर्वने
यदन्तरं स्यन्दनिकासमुद्रयोः।
सुराग्र्यसौवीरकयोर्यदन्तरं
तदन्तरं दाशरथेस्तवैव च॥ ४५॥

"The same disparity exists between Śrī Rāma (son of Daśaratha) and yourself as does between a lion and a jackal in a forest, between a sea and a brook, between nectar (the foremost of beverages) and Sauvīraka (a sour and savoury drink prepared by dissolving powdered rye-seeds into water and preserving it for a day or two). (45)

यदन्तरं काञ्चनसीसलोहयो-
र्यदन्तरं चन्दनवारिपङ्कयोः।
यदन्तरं हस्तिबिडालयोर्वने
तदन्तरं दाशरथेस्तवैव च॥ ४६॥

"Nay, the same disparity exists between Śrī Rāma (son of Daśaratha) and you as does between gold and a base metal like lead, between sandal-paste and mud and between an elephant and a cat in a jungle. (46)

यदन्तरं वायसवैनतेययो-
र्यदन्तरं मद्गुमयूरयोरपि।
यदन्तरं हंसकगृध्रयोर्वने
तदन्तरं दाशरथेस्तवैव च॥ ४७॥

"Again, the same disparity exists between you and Śrī Rāma (son of Daśaratha) as does between Garuḍa (son of Vinatā and the King of birds) and a crow, between a peacock and a diver bird, between a swan (which is believed to feed on pearls) and a vulture (which feeds on the rotten flesh of carcasses). (47)

तस्मिन् सहस्राक्षसमप्रभावे
रामे स्थिते कार्मुकबाणपाणौ।
हृतापि तेऽहं न जरां गमिष्ये
आज्यं यथा मक्षिकयावगीर्णम्॥ ४८॥

"So long as Śrī Rāma, whose might equals that of Indra (the thousand-eyed god), is alive holding a bow and an arrow in his hand, I shall not be retained by you, even though carried away by you, any more than ghee swallowed by a bee (which ultimately causes its death)." (48)

इतीव तद्वाक्यमदुष्टभावा
सुदुष्टमुक्त्वा रजनीचरं तम्।
गात्रप्रकम्पाद् व्यथिता बभूव
वातोद्धता सा कदलीव तन्वी॥ ४९॥

Having thus addressed the foregoing most pungent words to the said ranger of the night, the lean and thin Sītā, who harboured no vile motive towards him, felt afflicted due to a tremor in her body like a plantain tree shaken by a blast. (49)

तां वेपमानामुपलक्ष्य सीतां
स रावणो मृत्युसमप्रभावः।
कुलं बलं नाम च कर्म चात्मनः
समाचचक्षे भयकारणार्थम्॥ ५०॥

Perceiving Sītā shaking through uncertainty, the said Rāvaṇa, who was mighty as Death, proudly mentioned his own descent, strength, name and exploits in order to intimidate her. (50)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Rāvaṇa boasts of his prowess and Sītā twits him sharp

एवं ब्रुवत्यां सीतायां संरब्धः परुषं वचः।
ललाटे भ्रुकुटिं कृत्वा रावणः प्रत्युवाच ह॥ १॥

Knitting his brows on his forehead while Sītā was speaking as aforesaid, Rāvaṇa felt provoked and replied in the following harsh words : so the tradition goes : (1)

भ्राता वैश्रवणस्याहं सापत्नो वरवर्णिनि।
रावणो नाम भद्रं ते दशग्रीवः प्रतापवान्॥ २॥
यस्य देवाः सगन्धर्वाः पिशाचपतगोरगाः।
विद्रवन्ति सदा भीता मृत्योरिव सदा प्रजाः॥ ३॥
येन वैश्रवणो भ्राता वैमात्राः कारणान्तरे।
द्वन्द्वमासादितः क्रोधाद् रणे विक्रम्य निर्जितः॥ ४॥

"Good luck to you, O lady of excellent complexion ! I am the glorious ten-headed half-brother of Kubera (son of Sage Viśravā), Rāvaṇa by name, from whom gods including Gandharvas, nay, fiends, birds and serpents ever flee in terror as created beings are always afraid of death, nay, provoked by whom to a conflict on some excuse, his half-brother, Kubera (son of Sage Viśravā) was assailed and utterly vanquished. (2—4)

मद्भयार्तः परित्यज्य स्वमधिष्ठानमृद्धिमत्।
कैलासं पर्वतश्रेष्ठमध्यास्ते नरवाहनः॥ ५॥

"Deserting for good his sumptuous abode, Laṅkā, stricken as he was with fear of me, Kubera (who is carried from place to place on a palanquin borne by human beings) dwells on the top of Kailāsa, the foremost of mountains. (5)

यस्य तत् पुष्पकं नाम विमानं कामगं शुभम्।
वीर्यादावर्जितं भद्रे येन यामि विहायसम्॥ ६॥

"His celebrated and beautiful aerial car, Puṣpaka by name, which can go wherever one likes, and in which I range the skies, was snatched by me by dint of my prowess, O good lady ! (6)

मम संजातरोषस्य मुखं दृष्ट्वैव मैथिलि।
विद्रवन्ति परित्रस्ताः सुराः शक्रपुरोगमाः॥ ७॥

"Alarmed to see my very face when I am provoked to anger, gods headed by Indra take to flight, O princess of Mithilā ! (7)

यत्र तिष्ठाम्यहं तत्र मारुतो वाति शङ्कितः।
तीव्रांशुः शिशिरांशुश्च भयात् सम्पद्यते दिवि॥ ८॥

"Wheresoever I halt, the wind blows gently through apprehension and the sun with its fierce rays is transformed into the moon (because of its cool rays) in the heavens. (8)

निष्कम्पपत्रास्तरवो नद्यश्च स्तिमितोदकाः।
भवन्ति यत्र तत्राहं तिष्ठामि च चरामि च॥ ९॥

"Nay, wherever I stay and move, the trees find their leaves motionless and the rivers find their waters still. (9)

मम पारे समुद्रस्य लङ्का नाम पुरी शुभा।
सम्पूर्णा राक्षसैर्घोरैर्यथेन्द्रस्यामरावती॥ १०॥

"Beyond the sea stands my beautiful capital, Laṅkā by name, vying with Amarāvatī, the capital of Indra, and full of fierce ogres. (10)

प्राकारेण परिक्षिप्ता पाण्डुरेण विराजिता।
हेमकक्ष्या पुरी रम्या वैदूर्यमयतोरणा॥ ११॥

"Enclosed and beautified by a white enclosure wall, the city looks charming with the inner apartments of its houses built of gold and outer gates made of cat's-eye jewels. (11)

हस्त्यश्वरथसम्बाधा तूर्यनादविनादिता।
सर्वकामफलैर्वृक्षैः संकुलोद्यानभूषिता॥ १२॥

"The city is crowded with elephants, horses and chariots and rendered noisy by the sound of musical instruments of every description; nay, it abounds in trees yielding

all kinds of coveted fruits and is beautified by gardens. (12)

तत्र त्वं वस हे सीते राजपुत्रि मया सह।
न स्मरिष्यसि नारीणां मानुषीणां मनस्विनि॥ १३॥

"Dwell you there with me, O princess Sītā ! There you will no longer remember mortal women, O proud lady ! (13)

भुञ्जाना मानुषान् भोगान् दिव्यांश्च वरवर्णिनि।
न स्मरिष्यसि रामस्य मानुषस्य गतायुषः॥ १४॥

"Enjoying human as well as celestial delights, you will no longer think of the mortal Rāma, whose life has now well-nigh departed, O lady of excellent complexion ! (14)

स्थापयित्वा प्रियं पुत्रं राज्ये दशरथो नृपः।
मन्दवीर्यस्ततो ज्येष्ठः सुतः प्रस्थापितो वनम्॥ १५॥
तेन किं भ्रष्टराज्येन रामेण गतचेतसा।
करिष्यसि विशालाक्षि तापसेन तपस्विना॥ १६॥

"What use can you have for the aforesaid Rāma, an ascetic practising austerities, who has lost his sovereignty and consequently been deprived of his reasoning faculty, and who, possessed as he was of negligible prowess, though the eldest son of his father, was consequently sent into exile to the forest by King Daśaratha after installing on the throne as Prince Regent his pet son, Bharata, O large-eyed lady? (15-16)

रक्ष राक्षसभर्तारं कामय स्वयमागतम्।
न मन्मथशराविष्टं प्रत्याख्यातुं त्वमर्हसि॥ १७॥

"Save the lord of ogres, i.e., myself, who has sought you in person, and love him. You ought not to spurn me, overpowered as I am by shafts of love. (17)

प्रत्याख्याय हि मां भीरु पश्चात्तापं गमिष्यसि।
चरणेनाभिहत्येव पुरूरवसमुर्वशी॥ १८॥

"Spurning me, O timid one, you will surely suffer contrition as did Urvaśī on having kicked King Purūravā. (18)

अङ्गुल्या न समो रामो मम युद्धे स मानुषः।
तव भाग्येन सम्प्राप्तं भजस्व वरवर्णिनि॥ १९॥

"The mortal Rāma is not equal even to my finger on the field of battle. Therefore, accept me, who have sought you by your good luck, O lady with an excellent complexion !" (19)

एवमुक्ता तु वैदेही क्रुद्धा संरक्तलोचना।
अब्रवीत् परुषं वाक्यं रहिते राक्षसाधिपम्॥ २०॥

Enraged when spoken to as aforesaid, Sītā, a princess of the Videha territory, for her part with blood-red eyes addressed the following harsh words to Rāvaṇa, the suzerain lord of ogres, in that lonely place : (20)

कथं वैश्रवणं देवं सर्वदेवनमस्कृतम्।
भ्रातरं व्यपदिश्य त्वमशुभं कर्तुमिच्छसि॥ २१॥

"How after calling god Kubera (son of Viśravā), who is hailed by all gods, your (half-) brother, do you seek to perpetrate a foul deed? (21)

अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः।
येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः॥ २२॥

"All ogres, O Rāvaṇa, will inevitably perish inasmuch as you, who are so hard-hearted and evil-minded and have not been able to subdue your senses, are their ruler. (22)

अपहृत्य शचीं भार्यां शक्यमिन्द्रस्य जीवितुम्।
नहि रामस्य भार्यां मामानीय स्वस्तिमान् भवेत्॥ २३॥

"It may be possible to survive on abducting Śacī, the consort of Indra, the lord of paradise; but none can survive peacefully after carrying away me, the consort of Śrī Rāma. (23)

जीवेच्चिरं वज्रधरस्य पश्चा-
च्छचीं प्रधृष्याप्रतिरूपरूपाम्।
न मादृशीं राक्षस धर्षयित्वा
पीतामृतस्यापि तवास्ति मोक्षः॥ २४॥

"Having laid one's hands on Śacī, the consort of Indra, the wielder of the thunderbolt, of peerless beauty, one might

survive long, but on treating with indignity a woman like me there is no escape from death for you even though you have quaffed the drink of immortality, O ogre ! (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Thus ends Canto Forty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Rāvaṇa takes away Sītā; Sītā wails and catches sight of Jaṭāyu

सीताया वचनं श्रुत्वा दशग्रीवः प्रतापवान्।
हस्ते हस्तं समाहत्य चकार सुमहद् वपुः॥ १॥

Hearing the rebuke of Sītā, and violently striking his hand against the other hand in anger, the mighty Rāvaṇa, the ten-headed monster, revealed his gigantic form. (1)

स मैथिलीं पुनर्वाक्यं बभाषे वाक्यकोविदः।
नोन्मत्तया श्रुतौ मन्ये मम वीर्यपराक्रमौ॥ २॥

A master of expression, he once more addressed the following words to Sītā, the princess of Mithilā : "I believe my valour and prowess have not been heard of by you, insane as you are. (2)

उद्वहेयं भुजाभ्यां तु मेदिनीमम्बरे स्थितः।
आपिबेयं समुद्रं च मृत्युं हन्यां रणे स्थितः॥ ३॥

"Standing in the air, I can actually lift up the earth with my hands, drink up the ocean on all sides and, stationed on a field of battle, can kill even Death. (3)

अर्कं तुद्यां शरैस्तीक्ष्णैर्विभिन्द्यां हि महीतलम्।
कामरूपेण उन्मत्ते पश्य मां कामरूपिणम्॥ ४॥

"With my sharp arrows I can torment the sun and cleave the surface of the earth. Look at me, who can take any form at will, O lady ! intoxicated with passion and pride of beauty !" (4)

एवमुक्तवतस्तस्य रावणस्य शिखिप्रभे।
क्रुद्धस्य हरिपर्यन्ते रक्ते नेत्रे बभूवतुः॥ ५॥

By the time he had spoken thus the eyes of the angry Rāvaṇa with dark corners turned red and began to burn as fire. (5)

सद्यः सौम्यं परित्यज्य तीक्ष्णरूपं स रावणः।
स्वं रूपं कालरूपाभं भेजे वैश्रवणानुजः॥ ६॥

Abandoning his benign aspect at once, the said Rāvaṇa, a younger (half-) brother of Kubera (son of Sage Viśravā), resumed his own native fierce form, resembling that of Death. (6)

संरक्तनयनः श्रीमांस्तप्तकाञ्चनभूषणः।
क्रोधेन महताविष्टो नीलजीमूतसंनिभः॥ ७॥

With blood-red eyes the glorious ogre, who was decked with ornaments of refined gold and seized with great anger, looked like a dark cloud. (7)

दशास्यो विंशतिभुजो बभूव क्षणदाचरः।
स परिव्राजकच्छद्म महाकायो विहाय तत्॥ ८॥

Shaking off the aforesaid disguise of a wandering ascetic, the ranger of the night assumed a colossal form with ten heads and twenty arms. (8)

प्रतिपेदे स्वकं रूपं रावणो राक्षसाधिपः।
रक्ताम्बरधरस्तस्थौ स्त्रीरत्नं प्रेक्ष्य मैथिलीम्॥ ९॥

Rāvaṇa, the suzerain lord of ogres, resumed his native form and gazing on Sītā, the princess of Mithilā, a veritable jewel among women, stood clad in a red robe. (9)

स तामसितकेशान्तां भास्करस्य प्रभामिव।
वसनाभरणोपेतां मैथिलीं रावणोऽब्रवीत्॥ १०॥

The said Rāvaṇa spoke as follows to that princess of Mithilā, who with her dark ends of hair was duly dressed and adorned with jewels and shone like the radiance of the sun : (10)

त्रिषु लोकेषु विख्यातं यदि भर्तारमिच्छसि।
मामाश्रय वरारोहे तवाहं सदृशः पतिः॥ ११॥

"If you desire a husband well-known throughout the three worlds (heaven, earth and the intermediate region), betake yourself to me, O lady with charming limbs ! I am a husband worthy of you. (11)

मां भजस्व चिराय त्वमहं श्लाघ्यः पतिस्तव।
नैव चाहं क्वचिद् भद्रे करिष्ये तव विप्रियम्॥ १२॥

"Serve me for a long time ! I am a husband worthy of praise for you. I shall certainly never do anything unpalatable to you, O good lady ! (12)

त्यज्यतां मानुषो भावो मयि भावः प्रणीयताम्।
राज्याच्च्युतमसिद्धार्थं रामं परिमितायुषम्॥ १३॥
कैर्गुणैरनुरक्तासि मूढे पण्डितमानिनि।
यः स्त्रियो वचनाद् राज्यं विहाय ससुहृज्जनम्॥ १४॥
अस्मिन् व्यालानुचरिते वने वसति दुर्मतिः।
इत्युक्त्वा मैथिलीं वाक्यं प्रियार्हां प्रियवादिनीम्॥ १५॥
अभिगम्य सुदुष्टात्मा राक्षसः काममोहितः।
जग्राह रावणः सीतां बुधः खे रोहिणीमिव॥ १६॥

"Let your affection for a human being be given up and let it be placed on me. Due to what virtues do you feel attached to the silly Rāma, who has been banished from his kingdom, nay, who has failed to achieve his object and whose days are numbered, O deluded woman accounting yourself wise, and who, having given up the throne of Ayodhyā as well as his kith and kin at the instance of a woman, is dwelling in this forest frequented by beasts of prey?" Having spoken as aforesaid to Sītā, the princess of Mithilā, who spoke kindly to all and deserved kind words from all, and approaching her, the ogre, Rāvaṇa, who was extremely vile of disposition and was infatuated with passion, caught hold of Sītā (who was like a mother to him) as Budha (the deity presiding over the planet Mercury and son of the moon-god) would seize Rohiṇī (the principal consort of the moon-god and the deity presiding over a constellation of that name). (13—16)

वामेन सीतां पद्माक्षीं मूर्धजेषु करेण सः।
ऊर्वोस्तु दक्षिणेनैव परिजग्राह पाणिना॥ १७॥

With his left hand he caught hold of the lotus-eyed Sītā by her locks, while with his right hand he clasped her by her thighs. (17)

तं दृष्ट्वा गिरिशृङ्गाभं तीक्ष्णदंष्ट्रं महाभुजम्।
प्राद्रवन् मृत्युसंकाशं भयार्ता वनदेवताः॥ १८॥

Stricken with fear to see him looking like a mountain-peak in stature and resembling Death himself, endowed as he was with sharp teeth and mighty arms, the sylvan deities ran away. (18)

स च मायामयो दिव्यः खरयुक्तः खरस्वनः।
प्रत्यदृश्यत हेमाङ्गो रावणस्य महारथः॥ १९॥

And there appeared close by at that very moment the well-known, enchanted, huge celestial car of Rāvaṇa, which was drawn by mules, made a jarring sound, and was made of gold. (19)

ततस्तां परुषैर्वाक्यैरभितर्ज्य महास्वनः।
अंकेनादाय वैदेहीं रथमारोपयत् तदा॥ २०॥

Then, overawing Sītā, the princess of the Videha territory, with harsh words, and taking her in his arms, Rāvaṇa, who uttered a loud roar, forthwith placed her in the car. (20)

सा गृहीतातिचुक्रोश रावणेन यशस्विनी।
रामेति सीता दुःखार्ता रामं दूरं गतं वने॥ २१॥

Stricken with agony when seized by Rāvaṇa, the illustrious and well-known Sītā cried at the top of her voice 'O Rāma', addressing Śrī Rāma, who had penetrated deep into the forest. (21)

तामकामां स कामार्तः पन्नगेन्द्रवधूमिव।
विचेष्टमानामादाय उत्पपाताथ रावणः॥ २२॥

Taking Sītā, who had no desire to meet Rāvaṇa and who was wriggling like a consort of the king of Nāgas, the aforesaid Rāvaṇa, who was stricken with passion, presently rose to the skies in his aerial car. (22)

ततः सा राक्षसेन्द्रेण ह्रियमाणा विहायसा।
भृशं चुक्रोश मत्तेव भ्रान्तचित्ता यथातुरा॥ २३॥

While being borne away through the air by Rāvaṇa, the ruler of ogres, she then began to wail loudly as follows like one mad and injured, her mind distracted through grief : (23)

हा लक्ष्मण महाबाहो गुरुचित्तप्रसादक।
ह्रियमाणां न जानीषे रक्षसा कामरूपिणा॥ २४॥

"O mighty-armed Lakṣmaṇa, O delighter of the mind of your elder brother, Śrī Rāma, you do not perceive me being carried away by an ogre, who is able to assume any form at will. (24)

जीवितं सुखमर्थं च धर्महेतोः परित्यजन्।
ह्रियमाणामधर्मेण मां राघव न पश्यसि॥ २५॥

(Addressing Śrī Rāma) "even though you have fully renounced your happiness and whatever is solicited by all, nay, staked your very life, for the sake of virtue, O scion of Raghu, you are not able to see me being borne away unrighteously. (25)

ननु नामाविनीतानां विनेतासि परंतप।
कथमेवंविधं पापं न त्वं शाधि हि रावणम्॥ २६॥

"Undoubtedly you are the tamer of the unruly, O scorcher of your enemies ! How, then, do you not punish Rāvaṇa, who is so sinful, (26)

न तु सद्योऽविनीतस्य दृश्यते कर्मणः फलम्।
कालोऽप्यङ्गीभवत्यत्र सस्यानामिव पक्तये॥ २७॥

(Turning to Rāvaṇa, she continued :) "Of course, the fruit of the evil deed of an insolent man is not perceived immediately. Time as well plays a part in the fructification of an act, as it does in the ripening of foodgrains. (27)

त्वं कर्म कृतवानेतत् कालोपहतचेतनः।
जीवितान्तकरं घोरं रामाद् व्यसनमाप्नुहि॥ २८॥

"Your understanding having been vitiated by an adverse fate, you have perpetrated this outrageous act. As such suffer terrible misfortune, which is sure to bring your life to an end, at the hands of Śrī Rāma. (28)

हन्तेदानीं सकामा तु कैकेयी बान्धवैः सह।
ह्रियेयं धर्मकामस्य धर्मपत्नी यशस्विनः॥ २९॥

"Alas, Kaikeyī with her kith and kin has her desire fulfilled in that I, the lawful consort of an illustrious hero, who is covetous of virtue alone, am being borne away by a desperado. (29)

आमन्त्रये जनस्थाने कर्णिकारांश्च पुष्पितान्।
क्षिप्रं रामाय शंसध्वं सीतां हरति रावणः॥ ३०॥

"Nay, I pray to the Karṇikāra trees in blossom in Janasthāna in the following words: 'Kindly tell Śrī Rāma promptly that Rāvaṇa is taking away Sītā.' (30)

हंससारससंघुष्टां वन्दे गोदावरीं नदीम्।
क्षिप्रं रामाय शंस त्वं सीतां हरति रावणः॥ ३१॥

"I salute the river Godāvarī made noisy by swans and cranes and pray to her as follows: 'Please tell Śrī Rāma (when he comes to you) at once that Rāvaṇa is carrying away Sītā.' (31)

दैवतानि च यान्यस्मिन् वने विविधपादपे।
नमस्करोम्यहं तेभ्यो भर्तुः शंसत मां हृताम्॥ ३२॥

"Nay I offer salutations to all those deities who dwell in this forest full of various trees, and pray to them : '(Kindly) speak to my husband of my having been borne away.' (32)

यानि कानिचिदप्यत्र सत्त्वानि विविधानि च।
सर्वाणि शरणं यामि मृगपक्षिगणानि वै॥ ३३॥
ह्रियमाणां प्रियां भर्तुः प्राणेभ्योऽपि गरीयसीम्।
विवशा ते हृता सीता रावणेनेति शंसत॥ ३४॥

I seek the protection of all the animals of different species, the herds of deer and the flocks of birds, which actually dwell in this forest, and pray : "Kindly tell my husband of his beloved spouse, more valuable to him than his very life, being borne away, and add the following : Your Sītā has been carried away by Rāvaṇa, helpless as she was. (33-34)

विदित्वा तु महाबाहुरमुत्रापि महाबलः।
आनेष्यति पराक्रम्य वैवस्वतहृतामपि॥ ३५॥

"Taking recourse to his prowess on coming to know of my presence even in the other world, the mighty-armed prince, possessed as he is of great strength, will recover me even though carried away by Yama (son of the sun-god)." (35)

सा तदा करुणा वाचो विलपन्ती सुदुःखिता।
वनस्पतिगतं गृध्रं ददर्शायतलोचना॥ ३६॥

Uttering loud laments as aforesaid, sore distressed as she was, the large-eyed Sītā presently caught sight of the vulture, Jaṭāyu, perched on a tree. (36)

सा तमुद्वीक्ष्य सुश्रोणी रावणस्य वशंगता।
समाक्रन्दद् भयपरा दुःखोपहतया गिरा॥ ३७॥

Perceiving him, Sītā of comely limbs, who had given way to fear, fallen as she was into the clutches of Rāvaṇa, cried loudly in a voice choked with agony : (37)

जटायो पश्य मामार्य ह्रियमाणामनाथवत्।
अनेन राक्षसेन्द्रेणाकरुणं पापकर्मणा॥ ३८॥

"Look at me being ruthlessly borne away, like a woman bereft of her protector, by this Rāvaṇa, king of ogres, of sinful deeds, O noble Jaṭāyu ! (38)

नैष वारयितुं शक्यस्त्वया क्रूरो निशाचरः।
सत्ववाञ्जितकाशी च सायुधश्चैव दुर्मतिः॥ ३९॥

"This cruel prowler of the night is incapable of being stopped by you, mighty and proud of his victory, armed with weapons and evil-minded too as he is. (39)

रामाय तु यथातत्त्वं जटायो हरणं मम।
लक्ष्मणाय च तत् सर्वमाख्यातव्यमशेषतः॥ ४०॥

"In any case, O Jaṭāyu, my abduction as well as all that is worth relating in that connection must be correctly reported by you to Śrī Rāma and Lakṣmaṇa in full." (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Jaṭāyu tries to deter Rāvaṇa from his evil design and eventually challenges him to a duel

तं शब्दमवसुप्तस्तु जटायुरथ शुश्रुवे।
निरैक्षद् रावणं क्षिप्रं वैदेहीं च ददर्श सः॥ १॥

Jaṭāyu, for his part, who was lying fast asleep at that time, presently heard that call. He forthwith perceived Rāvaṇa and also saw Sītā, a princess of the Videha territory. (1)

ततः पर्वतशृङ्गाभस्तीक्ष्णतुण्डः खगोत्तमः।
वनस्पतिगतः श्रीमान् व्याजहार शुभां गिरम्॥ २॥

Continuing on the tree, the glorious Jaṭāyu, the foremost of birds, who looked like a mountain-peak and had a sharp bill, thereupon addressed the following wholesome words to Rāvaṇa : (2)

दशग्रीव स्थितो धर्मे पुराणे सत्यसंश्रयः।
भ्रातस्त्वं निन्दितं कर्म कर्तुं नार्हसि साम्प्रतम्॥ ३॥
जटायुर्नाम नाम्नाहं गृध्रराजो महाबलः।
राजा सर्वस्य लोकस्य महेन्द्रवरुणोपमः॥ ४॥
लोकानां च हिते युक्तो रामो दशरथात्मजः।
तस्यैषा लोकनाथस्य धर्मपत्नी यशस्विनी॥ ५॥
सीता नाम वरारोहा यां त्वं हर्तुमिहेच्छसि।
कथं राजा स्थितो धर्मे परदारान् परामृशेत्॥ ६॥

"Rāvaṇa (who are endowed with ten heads), I am the well-known king of vultures, Jaṭāyu by name, possessed of great might, devoted to the eternal code of virtue and true to my promise. Brother, you ought not to perpetrate a reproachful act at least at this moment in my presence. Śrī Rāma, son of Daśaratha, is the ruler of the entire globe, vying with the mighty Indra and Varuṇa (the god presiding over the waters) and devoted to the welfare of all beings. This lady, whom you seek to bear away at this moment, is the illustrious and lawfully wedded wife of excellent limbs of the aforesaid protector of the world, Sītā by name. How dare a king, firm on virtue, lay his finger on another's consort? (3—6)

रक्षणीया विशेषेण राजदारा महाबल।
निवर्तय गतिं नीचां परदाराभिमर्शनात्॥ ७॥

"The consorts of kings, O ogre of extraordinary might, are deserving of protection in a special degree. Therefore, avert a vile destiny which is sure to follow from the sin of laying one's finger on another's wife. (7)

न तत् समाचरेद् धीरो यत् परोऽस्य विगर्हयेत्।
यथाऽऽत्मनस्तथान्येषां दारा रक्ष्या विमर्शनात्॥ ८॥

"A wise man should not deliberately do that on account of which others may revile him. The consorts of others should be protected from another's touch in the same way as one's own wife. (8)

अर्थं वा यदि वा कामं शिष्टाः शास्त्रेष्वनागतम्।
व्यवस्यन्त्यनुराजानं धर्मं पौलस्त्यनन्दन॥ ९॥

"The cultured pursue wealth or sensuous enjoyment or even virtue not sanctioned in the scriptures following the example of a king, O delight of Pulastya's race ! (9)

राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः।
धर्मः शुभं वा पापं वा राजमूलं प्रवर्तते॥ १०॥

"A king embodies virtue and sensuous enjoyment and is an excellent repertory of riches in that virtue; right conduct or sin has its root in a king and proceeds from him. (10)

पापस्वभावश्चपलः कथं त्वं रक्षसां वर।
ऐश्वर्यमभिसम्प्राप्तो विमानमिव दुष्कृती॥ ११॥

"Though sinful of disposition and fickle, how have you stumbled upon lordship, O jewel among ogres, as a man of sinful deeds would come upon an aerial car (which as a rule is the lot of the virtuous alone)? (11)

कामस्वभावो यः सोऽसौ न शक्यस्तं प्रमार्जितुम्।
नहि दुष्टात्मनामार्यमावसत्यालये चिरम्॥ १२॥

"The man, who is licentious by nature, is not able to get rid of such nature; for eminence does not abide for long in the house of the evil-minded. (12)

विषये वा पुरे वा ते यदा रामो महाबलः।
नापराध्यति धर्मात्मा कथं तस्यापराध्यसि॥ १३॥

"When Śrī Rāma, who is possessed of extraordinary might and whose mind is set on virtue, does not commit any wrong in your territory or capital, why should you (take into your head to) wrong him? (13)

यदि शूर्पणखाहेतोर्जनस्थानगतः खरः।
अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा॥ १४॥
अत्र ब्रूहि यथातत्त्वं को रामस्य व्यतिक्रमः।
यस्य त्वं लोकनाथस्य हृत्वा भार्यां गमिष्यसि॥ १५॥

"If Khara stationed in Janasthāna, who transgressed his limits in order to wipe the tears of Śūrpaṇakhā, was killed in action in the past by Śrī Rāma of unwearied action, tell me truly what the fault of Śrī Rāma was

in this matter, for which you are bearing away the spouse of that ruler of the worlds? (14-15)

क्षिप्रं विसृज वैदेहीं मा त्वा घोरेण चक्षुषा।
दहेद् दहनभूतेन वृत्रमिन्द्राशनिर्यथा॥ १६॥

"Release Sītā, a princess of the Videha territory, at once. Let not Śrī Rāma consume you with his fearful eye converted into fire, as the thunderbolt of Indra consumed the demon, Vṛtra. (16)

सर्पमाशीविषं बद्ध्वा वस्त्रान्ते नावबुध्यसे।
ग्रीवायां प्रतिमुक्तं च कालपाशं न पश्यसि॥ १७॥

"Though having tied a poisonous snake in the end of your cloth you are unconscious of it, and you do not perceive the noose of Death placed round your neck; (17)

स भारः सौम्य भर्तव्यो यो नरं नावसादयेत्।
तदन्नमपि भोक्तव्यं जीर्यते यदनामयम्॥ १८॥

"That load alone, O gentle one, should be borne by a man, which may not oppress him. And that food alone should be eaten, which may be digested without giving rise to an ailment. (18)

यत् कृत्वा न भवेद् धर्मो न कीर्तिर्न यशो ध्रुवम्।
शरीरस्य भवेत् खेदः कस्तत् कर्म समाचरेत्॥ १९॥

"Who will knowingly perform an act as a sequel to which follows neither religious merit, nor glory, nor lasting fame, but in whose wake ensues weariness of body? (19)

षष्टिवर्षसहस्राणि जातस्य मम रावण।
पितृपैतामहं राज्यं यथावदनुतिष्ठतः॥ २०॥

"Sixty thousand years have elapsed, O Rāvaṇa, ever since I was born, during which I have duly carried on the hereditary rulership of birds. (20)

वृद्धोऽहं त्वं युवा धन्वी सरथः कवची शरी।
न चाप्यादाय कुशली वैदेहीं मे गमिष्यसि॥ २१॥

"I have grown old, while you are still young, and are armed with a bow and arrows, protected by an armour and mounted on a chariot. Nevertheless you shall not bear away Sītā, a princess of the Videha territory, safely before my eyes. (21)

न शक्तस्त्वं बलाद्धर्तुं वैदेहीं मम पश्यतः।
हेतुभिर्न्यायसंयुक्तैर्ध्रुवां वेदश्रुतीमिव॥ २२॥

"You will not be able to carry away Sītā, a princess of the Videha kingdom, by force while I stand looking on, any more than one can alter an unalterable Vedic text by force of arguments consistent with logic. (22)

युध्यस्व यदि शूरोऽसि मुहूर्तं तिष्ठ रावण।
शयिष्यसे हतो भूमौ यथा पूर्वं खरस्तथा॥ २३॥

"Fight with me if you are a hero; halt awhile, O Rāvaṇa ! Struck dead by me, you will lie on the ground as Khara did in the past. (23)

असकृत्संयुगे येन निहता दैत्यदानवाः।
न चिराच्चीरवासास्त्वां रामो युधि वधिष्यति॥ २४॥

"Clad in the bark of trees, Śrī Rāma, by whom Daityas and Dānavas have been slain on the battlefield more than once, will make short work of you before long. (24)

किं नु शक्यं मया कर्तुं गतौ दूरं नृपात्मजौ।
क्षिप्रं त्वं नश्यसे नीच तयोर्भीतो न संशयः॥ २५॥

"What can be done by me when the two princes have gone afar? If I proceed to call them you will flee at once, afraid of them : there is no doubt about it, O vile ogre ! (25)

नहि मे जीवमानस्य नयिष्यसि शुभामिमाम्।
सीतां कमलपत्राक्षीं रामस्य महिषीं प्रियाम्॥ २६॥

"So long as I breathe, you can on no account carry away this blessed lady, Sītā, the beloved consort of Śrī Rāma, whose eyes resemble the petals of a lotus. (26)

अवश्यं तु मया कार्यं प्रियं तस्य महात्मनः।
जीवितेनापि रामस्य तथा दशरथस्य च॥ २७॥

"What is pleasing to him, the high-souled Śrī Rāma, as well as to the late King Daśaratha, needs must be done by me at all events even at the cost of my life. (27)

तिष्ठ तिष्ठ दशग्रीव मुहूर्तं पश्य रावण।
वृन्तादिव फलं त्वां तु पातयेयं रथोत्तमात्।
युद्धातिथ्यं प्रदास्यामि यथाप्राणं निशाचर॥ २८॥

"Tarry, tarry awhile, O ten-headed monster! See, O Rāvaṇa, how I knock you down from the foremost of chariots on which you are mounted as one would dash down a fruit from its stalk. I shall offer hospitality to you on the battlefield according to my strength, O prowler of the night!" (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Jaṭāyu's encounter with Rāvaṇa; Rāvaṇa kills Jaṭāyu

इत्युक्तः क्रोधताम्राक्षस्तप्तकाञ्चनकुण्डलः।
राक्षसेन्द्रोऽभिदुद्राव पतगेन्द्रममर्षणः॥ १॥

When challenged in the aforesaid words, Rāvaṇa, the ruler of ogres, who was adorned with ear-rings of refined gold, indignantly rushed towards Jaṭāyu, the king of winged creatures, his eyes red with anger. (1)

स सम्प्रहारस्तुमुलस्तयोस्तस्मिन् महामृधे।
बभूव वातोद्धुतयोर्मेघयोर्गगने यथा॥ २॥

The sustained exchange of blows which ensued between the two warriors (viz., Jaṭāyu and Rāvaṇa) in that great conflict was tumultuous like a clash between two clouds impelled by a blast in the sky. (2)

तद् बभूवाद्भुतं युद्धं गृध्रराक्षसयोस्तदा।
सपक्षयोर्माल्यवतोर्महापर्वतयोरिव॥ ३॥

The said conflict between a vulture (Jaṭāyu) and an ogre (Rāvaṇa) at that time was astounding like the encounter of the two large mountains known by the name of Mālyavān (one situated in the Daṇḍakāraṇya near Kiṣkindhā and the other near Mount Meru) and endowed with wings. (3)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः।
अभ्यवर्षन्महाघोरैर्गृध्रराजं महाबलम्॥ ४॥

Thereupon Rāvaṇa assailed the king of vultures, who was possessed of great might, with most terrible Nālīkas, Nārācas and sharp-pointed Vikarṇis (three particular varieties of arrows). (4)

स तानि शरजालानि गृध्रः पत्ररथेश्वरः।
जटायुः प्रतिजग्राह रावणास्त्राणि संयुगे॥ ५॥

In the encounter the celebrated vulture, Jaṭāyu, the king of winged creatures, put up with those volleys of arrows discharged by Rāvaṇa. (5)

तस्य तीक्ष्णनखाभ्यां तु चरणाभ्यां महाबलः।
चकार बहुधा गात्रे व्रणान् पतगसत्तमः॥ ६॥

With his feet endowed with sharp talons, Jaṭāyu (the foremost of birds), for his part, who was possessed of great might, inflicted many wounds on the person of Rāvaṇa. (6)

अथ क्रोधाद् दशग्रीवो जग्राह दश मार्गणान्।
मृत्युदण्डनिभान् घोरान् शत्रोर्निधनकांक्षया॥ ७॥

With intent to compass the death of his adversary, Rāvaṇa (the ten-headed monster) presently seized in anger ten dread arrows resembling the rod of Death. (7)

स तैर्बाणैर्महावीर्यः पूर्णमुक्तैरजिह्मगैः।
बिभेद निशितैस्तीक्ष्णैर्गृध्रं घोरैः शिलीमुखैः॥ ८॥

Rāvaṇa, who was possessed of

extraordinary prowess, pierced the vulture with those straight-going, sharp and terrible barbed arrows whetted on a stone and discharged with full force. (8)

स राक्षसरथे पश्यञ्जानकीं बाष्पलोचनाम्।
अचिन्तयित्वा बाणांस्तान् राक्षसं समभिद्रवत्॥ ९॥

Beholding Sītā (daughter of Janaka) in the ogre's chariot with tears in her eyes, and not minding those arrows, Jaṭāyu darted towards the ogre. (9)

ततोऽस्य सशरं चापं मुक्तामणिविभूषितम्।
चरणाभ्यां महातेजा बभञ्ज पतगोत्तमः॥ १०॥

Then Jaṭāyu (the foremost of birds), who was possessed of great energy, broke with his talons the bow, fitted with an arrow, of Rāvaṇa, artistically decked with pearls. (10)

ततोऽन्यद् धनुरादाय रावणः क्रोधमूर्च्छितः।
ववर्ष शरवर्षाणि शतशोऽथ सहस्रशः॥ ११॥

Thereupon, seizing another bow, Rāvaṇa, who was beside himself with anger, rained showers of arrows in hundreds and thousands. (11)

शरैरावारितस्तस्य संयुगे पतगेश्वरः।
कुलायमभिसम्प्राप्तः पक्षिवच्च बभौ तदा॥ १२॥

Enclosed by the arrows of Rāvaṇa on the field of battle at that time, Jaṭāyu (the king of birds) looked like a bird having found shelter in a nest. (12)

स तानि शरजालानि पक्षाभ्यां तु विधूय ह।
चरणाभ्यां महातेजा बभञ्जास्य महद् धनुः॥ १३॥

Having shaken off that network of arrows with his wings, Jaṭāyu (who was endowed with great energy) for his part snapped the mighty bow of Rāvaṇa with his feet. (13)

तच्चाग्निसदृशं दीप्तं रावणस्य शरावरम्।
पक्षाभ्यां च महातेजा व्यधुनोत् पतगेश्वरः॥ १४॥

The king of birds, who was endowed with great energy, also broke his coat of mail, blazing like fire. (14)

काञ्चनोरश्छदान् दिव्यान् पिशाचवदनान् खरान्।
तांश्चास्य जवसम्पन्नाञ्जघान समरे बली॥ १५॥

The mighty bird further killed in the course of the encounter the celebrated swift-going heavenly mules of Rāvaṇa, endowed with the heads of fiends and protected by breast-plates of gold. (15)

अथ त्रिवेणुसम्पन्नं कामगं पावकार्चिषम्।
मणिसोपानचित्राङ्गं बभञ्ज च महारथम्॥ १६॥

Jaṭāyu presently smashed the huge chariot as well (of Rāvaṇa) provided with a pole to which the yoke is fixed and flaming like fire, which could go wherever one liked and whose frame looked charming with its steps of gems. (16)

पूर्णचन्द्रप्रतीकाशं छत्रं च व्यजनैः सह।
पातयामास वेगेन ग्राहिभी राक्षसैः सह॥ १७॥

Jaṭāyu also knocked down with vehemence the canopy (over the seat of Rāvaṇa) shining as the full moon, alongwith the whisks as also the ogres holding them. (17)

सारथेश्चास्य वेगेन तुण्डेन च महच्छिरः।
पुनर्व्यपहनच्छ्रीमान् पक्षिराजो महाबलः॥ १८॥

Nay, the glorious Jaṭāyu (the king of birds), who was possessed of great might, then vehemently struck off with his bill the big head of the charioteer of Rāvaṇa. (18)

स भग्नधन्वा विरथो हताश्वो हतसारथिः।
अङ्केनादाय वैदेहीं पपात भुवि रावणः॥ १९॥

Clasping in his arms Sītā (a princess of the Videha territory), Rāvaṇa, whose bow had been broken, nay, who was left without a chariot and whose horses and charioteer had been killed—fell to the ground. (19)

दृष्ट्वा निपतितं भूमौ रावणं भग्नवाहनम्।
साधु साध्विति भूतानि गृध्रराजमपूजयन्॥ २०॥

Seeing Rāvaṇa dashed to the ground, his chariot smashed, all beings applauded the king of vultures in the words "Well done, bravo !" (20)

परिश्रान्तं तु तं दृष्ट्वा जरया पक्षियूथपम्।
उत्पपात पुनर्हृष्टो मैथिलीं गृह्य रावणः॥ २१॥

Clasping the princess of Mithilā, Rāvaṇa, for his part—who felt rejoiced to see Jaṭāyu, the ruler of the feathered kingdom, exhausted due to age—rose once more to the heavens. (21)

तं प्रहृष्टं निधायाङ्के रावणं जनकात्मजाम्।
गच्छन्तं खड्गशेषं च प्रणष्टहतसाधनम्॥ २२॥
गृध्रराजः समुत्पत्य रावणं समभिद्रवत्।
समावार्य महातेजा जटायुरिदमब्रवीत्॥ २३॥

Springing up on his wings, the king of vultures rushed towards Rāvaṇa, who was now on his move, highly rejoiced, clasping the daughter of Janaka in his arms, the sword alone being left with him, all his other implements of war destroyed. Intercepting Rāvaṇa, Jaṭāyu (who was—endowed with great energy) spoke as follows to Rāvaṇa : (22-23)

वज्रसंस्पर्शबाणस्य भार्यां रामस्य रावण।
अल्पबुद्धे हरस्येनां वधाय खलु रक्षसाम्॥ २४॥

"Surely it is for the destruction of ogres that you are carrying away this spouse of Śrī Rāma, whose arrows impinge on the body like the thunderbolt, O Rāvaṇa of meagre understanding ! (24)

समित्रबन्धुः सामात्यः सबलः सपरिच्छदः।
विषपानं पिबस्येतत् पिपासित इवोदकम्॥ २५॥

"With your near and dear ones, ministers, army and retinue you are drinking this beverage mixed with poison (in the shape of princess Sītā) as a thirsty man would drink water. (25)

अनुबन्धमजानन्तः कर्मणामविचक्षणाः।
शीघ्रमेव विनश्यन्ति यथा त्वं विनशिष्यसि॥ २६॥

"Not foreseeing the result of their evil acts, unwise men perish very soon as you are going to perish. (26)

बद्धस्त्वं कालपाशेन क्व गतस्तस्य मोक्ष्यसे।
वधाय बडिशं गृह्य सामिषं जलजो यथा॥ २७॥

"Caught as you are in the noose of Death, where can you hope to be delivered from it, like the fish which has swallowed a hook alongwith the bait? (27)

नहि जातु दुराधर्षौ काकुत्स्थौ तव रावण।
धर्षणं चाश्रमस्यास्य क्षमिष्येते तु राघवौ॥ २८॥

"Nay, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, for their part, who are descended from the stock of Kakutstha, and are hard to overcome, will never on any account brook the violation of the sanctity of their hermitage. (28)

यथा त्वया कृतं कर्म भीरुणा लोकगर्हितम्।
तस्कराचरितो मार्गो नैष वीरनिषेवितः॥ २९॥

"The way in which an act denounced by the world has been perpetrated by you, a coward that you are, is the path trodden by thieves; it is not the path followed by heroes. (29)

युद्ध्यस्व यदि शूरोऽसि मुहूर्तं तिष्ठ रावण।
शयिष्यसे हतो भूमौ यथा भ्राता खरस्तथा॥ ३०॥

"Fight with me, if you are a hero and pause awhile, O Rāvaṇa ! Struck dead by me, you will lie on the ground in the same way as did your brother Khara. (30)

परेतकाले पुरुषो यत् कर्म प्रतिपद्यते।
विनाशायात्मनोऽधर्म्यं प्रतिपन्नोऽसि कर्म तत्॥ ३१॥

"For your own destruction you have adopted such an unrighteous conduct as a man does at the hour of death. (31)

पापानुबन्धो वै यस्य कर्मणः को नु तत् पुमान्।
कुर्वीत लोकाधिपतिः स्वयंभूर्भगवानपि॥ ३२॥

"What man on earth, be he even Lord Brahmā (the self-born) and the ruler of all the worlds, would undertake an action that results invariably in sin?" (32)

एवमुक्त्वा शुभं वाक्यं जटायुस्तस्य रक्षसः।
निपपात भृशं पृष्ठे दशग्रीवस्य वीर्यवान्॥ ३३॥

Uttering these wholesome words, the powerful Jaṭāyu swooped on the back of that ten-headed ogre. (33)

तं गृहीत्वा नखैस्तीक्ष्णैर्विददार समन्ततः।
अधिरूढो गजारोहो यथा स्याद् दुष्टवारणम्॥ ३४॥

Catching hold of the latter, he tore the ogre all over with his sharp talons as the rider of an elephant, mounted on it, would prick the elephant with his goad. (34)

विददार नखैरस्य तुण्डं पृष्ठे समर्पयन्।
केशांश्चोत्पाटयामास नखपक्षमुखायुधः॥ ३५॥

Plunging his beak into the ogre's back, Jaṭāyu (who had claws, wings and a bill for his weapons) tore him and pulled his hair with his talons. (35)

स तथा गृध्रराजेन क्लिश्यमानो मुहुर्मुहुः।
अमर्षस्फुरितोष्ठः सन् प्राकम्पत च राक्षसः॥ ३६॥

Nay, being tormented again and again by the king of vultures as aforesaid, the said ogre trembled with rage, his lips throbbing through indignation. (36)

सम्परिष्वज्य वैदेहीं वामेनाङ्केन रावणः।
तलेनाभिजघानार्तो जटायुं क्रोधमूर्च्छितः॥ ३७॥

Pressing Sītā (a princess of the Videha territory) tightly in his left lap, the afflicted Rāvaṇa, who was beside himself with rage, struck Jaṭāyu with the palm of his hand. (37)

जटायुस्तमतिक्रम्य तुण्डेनास्य खगाधिपः।
वामबाहून् दश तदा व्यपाहरदरिंदमः॥ ३८॥

Dodging that blow, Jaṭāyu, the king of birds, the chastiser of his foes, presently tore off his ten left arms with his beak. (38)

संछिन्नबाहोः सद्यो वै बाहवः सहसाभवन्।
विषज्वालावलीयुक्ता वल्मीकादिव पन्नगाः॥ ३९॥

Even though his ten arms had been severed, fresh arms sprang up all of a sudden even like serpents issuing from an ant-hill and emitting sprouts of poison. (39)

ततः क्रोधाद् दशग्रीवः सीतामुत्सृज्य वीर्यवान्।
मुष्टिभ्यां चरणाभ्यां च गृध्रराजमपोथयत्॥ ४०॥

Thereupon, letting alone Sītā, the powerful Rāvaṇa (the ten-headed monster) angrily struck the king of vultures with his fists and feet. (40)

ततो मुहूर्तं संग्रामो बभूवातुलवीर्ययोः।
राक्षसानां च मुख्यस्य पक्षिणां प्रवरस्य च॥ ४१॥

Then, for an hour or so, a duel ensued between the two warriors of incomparable prowess, Rāvaṇa, the foremost of ogres, and Jaṭāyu, the chief of vultures. (41)

तस्य व्यायच्छमानस्य रामस्यार्थे स रावणः।
पक्षौ पादौ च पार्श्वौ च खड्गमुद्धृत्य सोऽच्छिनत्॥ ४२॥

Again, unsheathing his sword, the said Rāvaṇa lopped off the wings, the feet and the flanks too of Jaṭāyu, who was contending in the cause of Śrī Rāma. (42)

स च्छिन्नपक्षः सहसा रक्षसा रौद्रकर्मणा।
निपपात महागृध्रो धरण्यामल्पजीवितः॥ ४३॥

With his wings sundered all at once by the ogre of fierce deeds, the great vulture, whose life was now of short duration, dropped down on the ground. (43)

तं दृष्ट्वा पतितं भूमौ क्षतजार्द्रं जटायुषम्।
अभ्यधावत वैदेही स्वबन्धुमिव दुःखिता॥ ४४॥

Distressed to see Jaṭāyu fallen on the ground drenched with blood, Sītā, a princess of the Videha territory, rushed towards him as towards one of her own kin. (44)

तं नीलजीमूतनिकाशकल्पं
सपाण्डुरोरस्कमुदारवीर्यम्।
ददर्श लङ्काधिपतिः पृथिव्यां
जटायुषं शान्तमिवाग्निदावम्॥ ४५॥

The said Rāvaṇa (the sovereign ruler of Laṅkā) beheld the celebrated Jaṭāyu of exalted prowess—who approached the splendour of a dark-blue cloud and was marked with a white breast—lying on the ground like an extinguished forest fire. (45)

ततस्तु तं पत्ररथं महीतले
निपातितं रावणवेगमर्दितम्।
पुनश्च संगृह्य शशिप्रभानना
रुरोद सीता जनकात्मजा तदा॥ ४६॥

Then, embracing the aforesaid bird,

who had been fatally injured by the vehemence of Rāvaṇa and thrown on the ground, Sītā, daughter of Janaka, for her part, whose countenance shone like the moon, cried once more on that occasion. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

Thus ends Canto Fifty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Rāvaṇa carries away Sītā

सा तु ताराधिपमुखी रावणेन निरीक्ष्य तम्।
गृध्रराजं विनिहतं विललाप सुदुःखिता॥ १॥

Sore distressed to perceive the aforesaid king of vultures mortally wounded by Rāvaṇa, Sītā, whose countenance resembled the full moon (the king of stars), for her part wailed as follows addressing Śrī Rāma : (1)

निमित्तं लक्षणं स्वप्नं शकुनिस्वरदर्शनम्।
अवश्यं सुखदुःखेषु नराणां परिदृश्यते॥ २॥

"Omens, dreams and the sight of the movement of birds and deer etc., to one's left or right and the hearing of their cries are invariably found to foreshadow joy or sorrow in the case of human beings. (2)

न नूनं राम जानासि महद्व्यसनमात्मनः।
धावन्ति नूनं काकुत्स्थ मदर्थं मृगपक्षिणः॥ ३॥

"Surely, O Rāma, you do not perceive the great calamity in the shape of my abduction which has befallen you, although deer and birds are moving in a direction foreboding evil in order to indicate my abduction, O scion of Kakutstha ! (3)

अयं हि कृपया राम मां त्रातुमिह संगतः।
शेते विनिहतो भूमौ ममाभाग्याद् विहंगमः॥ ४॥

"Here lies on the ground, mortally wounded due to my misfortune, the bird, Jaṭāyu, who actually arrived here to rescue me out of compassion, O Rāma ! (4)

त्राहि मामद्य काकुत्स्थ लक्ष्मणेति वराङ्गना।
सुसंत्रस्ता समाक्रन्दच्छृण्वतां तु यथान्तिके॥ ५॥

"Deliver me today, O Rāma, a scion of Kakutstha, and Lakṣmaṇa !" So did Sītā (a lovely lady), who was greatly alarmed, cry bitterly at such a pitch that those listening at close quarters at least might hear her. (5)

तां क्लिष्टमाल्याभरणां विलपन्तीमनाथवत्।
अभ्यधावत वैदेहीं रावणो राक्षसाधिपः॥ ६॥

Rāvaṇa, the suzerain lord of ogres, darted towards the aforesaid Sītā (a princess of the Videha territory), whose garland and ornaments had been squeezed and who was wailing like a woman without her lord. (6)

तां लतामिव वेष्टन्तीमालिङ्गन्तीं महाद्रुमान्।
मुञ्च मुञ्चेति बहुशः प्राप तां राक्षसाधिपः॥ ७॥

Rāvaṇa (the suzerain lord of ogres) approached the aforesaid Sītā—who was embracing huge trees like a climber entwining them—saying again and again, "Save, Save me, O trees ! (7)

क्रोशन्तीं राम रामेति रामेण रहितां वने।
जीवितान्ताय केशेषु जग्राहान्तकसंनिभः॥ ८॥

For his destruction the ogre (who resembled Death) seized by the hair Sītā, who was crying "Rāma, O Rāma !" bereft as she was of Śrī Rāma in the forest. (8)

प्रधर्षितायां वैदेह्यां बभूव सचराचरम्।
जगत् सर्वममर्यादं तमसान्धेन संवृतम्॥ ९॥

When Sītā, a princess of the Videha territory, was assaulted in this way, the whole world including the animate and inanimate creation went out of order and was enveloped in thick darkness. (9)

न वाति मारुतस्तत्र निष्प्रभोऽभूद् दिवाकरः।
दृष्ट्वा सीतां परामृष्टां देवो दिव्येन चक्षुषा॥ १०॥
कृतं कार्यमिति श्रीमान् व्याजहार पितामहः।
प्रहृष्टा व्यथिताश्चासन् सर्वे ते परमर्षयः॥ ११॥
दृष्ट्वा सीतां परामृष्टां दण्डकारण्यवासिनः।
रावणस्य विनाशं च प्राप्तं बुद्ध्वा यदृच्छया॥ १२॥

The wind did not blow at that moment and the sun grew lustreless. Perceiving by his divine eye Sītā, laid violent hands on by Rāvaṇa, the glorious Lord Brahmā (the grandfather of the entire creation) exclaimed: "Our purpose is accomplished!" Seeing Sītā seized by Rāvaṇa, all the great sages dwelling in the Daṇḍaka forest and mentioned before, felt agonized. They were also highly rejoiced to foresee the destruction of Rāvaṇa brought about as a matter of course. (10—12)

स तु तां राम रामेति रुदतीं लक्ष्मणेति च।
जगामादाय चाकाशं रावणो राक्षसेश्वरः॥ १३॥

Nay, laying hold of Sītā, who was crying "Rāma, O Rāma, O Lakṣmaṇa !" Rāvaṇa, the ruler of ogres, rose to the skies. (13)

तप्ताभरणवर्णाङ्गी पीतकौशेयवासिनी।
रराज राजपुत्री तु विद्युत्सौदामनी यथा॥ १४॥

With her limbs possessing the hue of her ornaments of molten gold and clad in yellow silk, the princess for her part shone like lightning athwart a cloud. (14)

उद्धूतेन च वस्त्रेण तस्याः पीतेन रावणः।
अधिकं परिबभ्राज गिरिर्दीप्त इवाग्निना॥ १५॥

Because of her yellow garment being shaken violently by the wind, Rāvaṇa shone all the more brightly like a mountain illumined by a fire. (15)

तस्याः परमकल्याण्यास्ताम्राणि सुरभीणि च।
पद्मपत्राणि वैदेह्या अभ्यकीर्यन्त रावणम्॥ १६॥

The coppery and fragrant petals of lotuses dropping from the person of the aforesaid supremely blessed Sītā, a princess of the Videha territory, covered Rāvaṇa. (16)

तस्याः कौशेयमुद्धूतमाकाशे कनकप्रभम्।
बभौ चादित्यरागेण ताम्रमभ्रमिवातपे॥ १७॥

Nay, shaken violently in the air, her silken garment possessing a golden hue, shone like a cloud rendered coppery by the sun's rays at dusk. (17)

तस्यास्तद् विमलं वक्त्रमाकाशे रावणाङ्कगम्।
न रराज विना रामं विनालमिव पङ्कजम्॥ १८॥

Lying in the lap of Rāvaṇa in the air, that fair countenance of Sītā did not shine, bereft as it was of Śrī Rāma, any more than a lotus detached from its stalk. (18)

बभूव जलदं नीलं भित्त्वा चन्द्र इवोदितः।
सुललाटं सुकेशान्तं पद्मगर्भाभमव्रणम्॥ १९॥
शुक्लैः सुविमलैर्दन्तैः प्रभावद्भिरलंकृतम्।
तस्याः सुनयनं वक्त्रमाकाशे रावणाङ्कगम्॥ २०॥

Marked with a fair brow, lovely locks and charming eyes and resembling the interior of a lotus in hue, nay, devoid of scars and adorned with white, entirely spotless and brilliant teeth, her countenance placed in the lap of Rāvaṇa in the air resembled the moon emerged after splitting a cloud. (19-20)

रुदितं व्यपमृष्टास्त्रं चन्द्रवत्प्रियदर्शनम्।
सुनासं चारुताम्रोष्ठमाकाशे हाटकप्रभम्॥ २१॥
राक्षसेन्द्रसमाधूतं तस्यास्तद् वदनं शुभम्।
शुशुभे न विना रामं दिवा चन्द्र इवोदितः॥ २२॥

Shaken with fear of Rāvaṇa (the ruler of ogres), that lovely face of Sītā—which had just burst into tears, although her tears had been wiped off, nay which was pleasing like the moon to look upon, was marked with a shapely nose and beautiful coppery

lips and possessed a golden hue—did not look charming in the heavens in the absence of Śrī Rāma any more than the moon risen during the day. (21-22)

सा हेमवर्णा नीलाङ्गं मैथिली राक्षसाधिपम्।
शुशुभे काञ्चनी काञ्ची नीलं गजमिवाश्रिता॥ २३॥

Confined in the lap of the dark-bodied Rāvaṇa (the suzerain lord of ogres), the said princess of Mithilā, who possessed a golden hue, shone brightly like a girth of gold round a dark-blue elephant. (23)

सा पद्मपीता हेमाभा रावणं जनकात्मजा।
विद्युद् घनमिवाविश्य शुशुभे तप्तभूषणा॥ २४॥

Nearing Rāvaṇa's back, the said daughter of Janaka—who possessed a yellowish hue, resembling the filaments of a lotus, and was bright as gold, nay, who was adorned with jewels of refined gold—shone like lightning flashing athwart a cloud. (24)

तस्या भूषणघोषेण वैदेह्या राक्षसेश्वरः।
बभूव विमलो नीलः सघोष इव तोयदः॥ २५॥

Due to the jingling of ornaments of the aforesaid Sītā (a princess of the Videha territory) the king of ogres appeared like a clear dark-blue rumbling rain-cloud. (25)

उत्तमाङ्गच्युता तस्याः पुष्पवृष्टिः समन्ततः।
सीताया ह्रियमाणायाः पपात धरणीतले॥ २६॥

While Sītā was being borne away, a shower of flowers dropped from her head, rained on all sides on the earth's surface. (26)

सा तु रावणवेगेन पुष्पवृष्टिः समन्ततः।
समाधूता दशग्रीवं पुनरेवाभ्यवर्तत॥ २७॥

Raised on all sides by the tempest released by the vehemence of Rāvaṇa, however, the rain of blossoms covered the ten-headed monster once more. (27)

अभ्यवर्तत पुष्पाणां धारा वैश्रवणानुजम्।
नक्षत्रमाला विमला मेरुं नगमिवोन्नतम्॥ २८॥

That shower of flowers descended on Rāvaṇa (a younger half-brother of Kubera) as does the immaculate belt of the lunar mansions descend on Mount Meru, the foremost of mountains. (28)

चरणान्नूपुरं भ्रष्टं वैदेह्या रत्नभूषितम्।
विद्युन्मण्डलसंकाशं पपात धरणीतले॥ २९॥

A bejewelled anklet of gold, loosed from a foot of Sītā (a princess of the Videha territory) and resembling a circular flash of lightning, dropped on the earth's surface.(29)

तरुप्रवालरक्ता सा नीलाङ्गं राक्षसेश्वरम्।
प्रशोभयत वैदेही गजं कक्ष्येव काञ्चनी॥ ३०॥

Ruddy like the shoots of certain trees, the aforesaid princess of the Videha kingdom adorned the dark-limbed king of ogres as a girth of gold would adorn an elephant. (30)

तां महोल्कामिवाकाशे दीप्यमानां स्वतेजसा।
जहाराकाशमाविश्य सीतां वैश्रवणानुजः॥ ३१॥

Betaking himself to the heavens, the younger brother of Kubera, Rāvaṇa (son of Sage Viśravā), bore away the celebrated Sītā, who was blazing with her own effulgence as a big meteor in the heavens. (31)

तस्यास्तान्यग्निवर्णानि भूषणानि महीतले।
सघोषाण्यवशीर्यन्त क्षीणास्तारा इवाम्बरात्॥ ३२॥

The aforesaid jewels of Sītā, shining like fire, dropped on the earth's surface with a jingling sound like worn-away meteors falling from the firmament. (32)

तस्याः स्तनान्तराद् भ्रष्टो हारस्ताराधिपद्युतिः।
वैदेह्या निपतन् भाति गङ्गेव गगनच्युता॥ ३३॥

Dissociated from the heart of the aforesaid princess of the Videha territory and dropping down, the necklace of pearls, which shone like the moon (the suzerain lord of stars) looked like the Gaṅgā descending from the heavens. (33)

उत्पातवाताभिरता नानाद्विजगणायुताः।
मा भैरिति विधूताग्रा व्याजह्रुरिव पादपाः॥ ३४॥

Violently shaken by a portentous blast (released by the flight of Rāvaṇa) and inhabited by birds of every description, the

trees with their topmost branches set into motion said (to Sītā) as it were : "Don't be afraid !" (34)

नलिन्यो ध्वस्तकमलास्त्रस्तमीनजलेचराः।
सखीमिव गतोत्साहां शोचन्तीव स्म मैथिलीम्॥ ३५॥

With their faded lotuses and frightened fishes and other aquatic creatures, the lotus-ponds, as it were, felt sorry for the princess of Mithilā as for a dispirited friend. (35)

समन्तादभिसम्पत्य सिंहव्याघ्रमृगद्विजाः।
अन्वधावंस्तदा रोषात् सीताच्छायानुगामिनः॥ ३६॥

Collecting from all sides, lions, tigers, as well as other beasts and birds angrily rushed behind on that occasion following the shadow of Sītā. (36)

जलप्रपातास्त्रमुखाः शृङ्गैरुच्छ्रितबाहुभिः।
सीतायां ह्रियमाणायां विक्रोशन्तीव पर्वताः॥ ३७॥

While Sītā was being carried away by Rāvaṇa, mountains with their faces bathed in tears in the form of cataracts and with their arms uplifted in the form of peaks, screamed, as it were. (37)

ह्रियमाणां तु वैदेहीं दृष्ट्वा दीनो दिवाकरः।
प्रविध्वस्तप्रभः श्रीमानासीत् पाण्डुरमण्डलः॥ ३८॥

Seeing Sītā, a princess of the Videha territory, being borne away by Rāvaṇa, the glorious sun itself felt wretched with its splendour totally eclipsed and its orb rendered pale. (38)

नास्ति धर्मः कुतः सत्यं नार्जवं नानृशंसता।
यत्र रामस्य वैदेहीं सीतां हरति रावणः॥ ३९॥

"Righteousness is extinct, how then could truth prevail? Guilelessness is no more, nor is there kindness, now that Rāvaṇa is carrying away Sītā, a princess of the Videha kingdom, and the consort of Śrī Rāma !" (39)

इति भूतानि सर्वाणि गणशः पर्यदेवयन्।
वित्रस्तका दीनमुखा रुरुदुर्मृगपोतकाः॥ ४०॥

So did all living beings lament in multitudes. Even fawns shed tears with dejected looks, greatly alarmed. (40)

उद्वीक्ष्योद्वीक्ष्य नयनैर्भयादिव विलक्षणैः।
सुप्रवेपितगात्राश्च बभूवुर्वनदेवताः॥ ४१॥
विक्रोशन्तीं दृढं सीतां दृष्ट्वा दुःखं तथा गताम्।
तां तु लक्ष्मण रामेति क्रोशन्तीं मधुरस्वराम्॥ ४२॥
अवेक्षमाणां बहुशो वैदेहीं धरणीतलम्।
स तामाकुलकेशान्तां विप्रमृष्टविशेषकाम्।
जहारात्मविनाशाय दशग्रीवो मनस्विनीम्॥ ४३॥

Seeing Sītā fallen in great distress as aforesaid and uttering a loud cry, and looking at her again and again with eyes shorn of their lustre, the deities presiding over the forest found their limbs seized with a violent tremor through fear of Rāvaṇa. To his own destruction Rāvaṇa (the ten-headed monster), however, carried away the aforesaid princess of the Videha territory, that strong-minded lady, who was crying in sweet accents : "Lakṣmaṇa, O Rāma !!" and repeatedly looking towards the earth's surface, whose hair had got dishevelled and whose auspicious mark on the forehead had effaced. (41—43)

ततस्तु सा चारुदती शुचिस्मिता
विनाकृता बन्धुजनेन मैथिली।
अपश्यती राघवलक्ष्मणावुभौ
विवर्णवक्त्रा भयभारपीडिता॥ ४४॥

Bereft of her own kin and failing to perceive both Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, the aforesaid princess of Mithilā for her part, who had beautiful teeth and was distinguished by a bright smile, was oppressed by the weight of fear and her face grew pale. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Sītā reproaches Rāvaṇa

खमुत्पतन्तं तं दृष्ट्वा मैथिली जनकात्मजा।
दुःखिता परमोद्विग्ना भये महति वर्तिनी॥ १॥
रोषरोदनताम्राक्षी भीमाक्षं राक्षसाधिपम्।
रुदती करुणं सीता ह्रियमाणा तमब्रवीत्॥ २॥

Distressed and greatly alarmed to see the aforesaid Rāvaṇa, the suzerain lord of ogres, of fearful eyes rising to the heavens, Sītā, a princess of Mithilā and daughter of Janaka—who was involved in a great risk (of losing her honour and chastity) and whose eyes had grown red through indignation and weeping—spoke to him as follows, crying piteously while being borne away through the sky: (1-2)

न व्यपत्रपसे नीच कर्मणानेन रावण।
ज्ञात्वा विरहितां यो मां चोरयित्वा पलायसे॥ ३॥

"Do you not feel ashamed of this act, O vile Rāvaṇa—you, who, having stealthily abducted me, knowing me to be alone, are fleeing away like a coward? (3)

त्वयैव नूनं दुष्टात्मन् भीरुणा हर्तुमिच्छता।
ममापवाहितो भर्ता मृगरूपेण मायया॥ ४॥

"Seeking to abduct me, surely it was you alone, O evil-minded fellow, who caused my husband to be lured away by an ogre appearing in the disguise of a deer through a conjuring trick, timid as you are. (4)

यो हि मामुद्यतस्त्रातुं सोऽप्ययं विनिपातितः।
गृध्रराजः पुराणोऽसौ श्वशुरस्य सखा मम॥ ५॥

"Even the yonder aged Jaṭāyu, the king of vultures, a friend of my father-in-law, who actually strove to rescue me, lies killed there. (5)

परमं खलु ते वीर्यं दृश्यते राक्षसाधम।
विश्राव्य नामधेयं हि युद्धे नास्मि जिता त्वया॥ ६॥

"Indeed the highest valour is seen in you in that I have not been won by you in a combat with my husband even after disclosing your name, O vile ogre! (6)

ईदृशं गर्हितं कर्म कथं कृत्वा न लज्जसे।
स्त्रियाश्चाहरणं नीच रहिते च परस्य च॥ ७॥

"How do you not feel ashamed even after perpetrating such a reproachful act as bearing away a woman, much more the wife of another, and that too in a lonely place where there is none to protect her? (7)

कथयिष्यन्ति लोकेषु पुरुषाः कर्म कुत्सितम्।
सुनृशंसमधर्मिष्ठं तव शौटीर्यमानिनः॥ ८॥

"People will poclaim throughout the worlds the aforesaid act of yours—even though you pride yourself on your valour—as reproachful, extremely cruel and most unrighteous. (8)

धिक् ते शौर्यं च सत्त्वं च यत्त्वया कथितं तदा।
कुलाक्रोशकरं लोके धिक् ते चारित्रमीदृशम्॥ ९॥

"Fie upon your valour and energy too, of which you spoke at that time. And accursed in the world is such conduct of yours, which brings reproach on your race! (9)

किं शक्यं कर्तुमेवं हि यज्जवेनैव धावसि।
मुहूर्तमपि तिष्ठ त्वं न जीवन् प्रतियास्यसि॥ १०॥

"Of course, what can be done just at this moment when you are flying with such speed? Halt you but for an hour or so and you will not return alive. (10)

नहि चक्षुःपथं प्राप्य तयोः पार्थिवपुत्रयोः।
ससैन्योऽपि समर्थस्त्वं मुहूर्तमपि जीवितुम्॥ ११॥

"Having reached the range of sight of those two princes, Śrī Rāma and Lakṣmaṇa, you will surely not be able to survive even for an hour or so, no matter if you are followed by an army. (11)

न त्वं तयोः शरस्पर्शं सोढुं शक्तः कथंचन।
वने प्रज्वलितस्येव स्पर्शमग्नेर्विहंगमः॥ १२॥

"You will in no way be able to bear the impact of their arrows any more than a bird is able to bear the impact of a blazing fire in a forest. (12)

साधु कृत्वाऽऽत्मनः पथ्यं साधु मां मुञ्च रावण।
मत्प्रधर्षणसंक्रुद्धो भ्रात्रा सह पतिर्मम॥ १३॥
विधास्यति विनाशाय त्वं मां यदि न मुञ्चसि।
येन त्वं व्यवसायेन बलान्मां हर्तुमिच्छसि॥ १४॥
व्यवसायस्तु ते नीच भविष्यति निरर्थकः।
नह्यहं तमपश्यन्ती भर्तारं विबुधोपमम्॥ १५॥
उत्सहे शत्रुवशगा प्राणान् धारयितुं चिरम्।
न नूनं चात्मनः श्रेयः पथ्यं वा समवेक्षसे॥ १६॥
मृत्युकाले यथा मर्त्यो विपरीतानि सेवते।
मुमूर्षूणां तु सर्वेषां यत् पथ्यं तन्न रोचते॥ १७॥

"Therefore, duly considering your own welfare, you had better leave me alone, O Rāvaṇa ! Enraged by my abduction, my lord with his younger brother, Lakṣmaṇa, will strive for your destruction if you do not let me go. Your sinister purpose, for which you seek to bear me away by force, O mean fellow, will undoubtedly prove infructuous. For if, when fallen into the clutches of an enemy, I fail to behold my husband, who vies with gods, I shall not be able to sustain my life for long. Surely you do not look to your own immediate good or your lasting good and, even as a man who has reached the hour of death relishes objects which run counter to his interests, you also do the same. As a rule, that which is good for one's health does not find favour with all those who are about to die. (13—17)

पश्यामीह हि कण्ठे त्वां कालपाशावपाशितम्।
यथा चास्मिन् भयस्थाने न बिभेषि निशाचर॥ १८॥

"I know you to be caught in the noose of Death about your neck indeed, in that you do not feel diffident in embarking on this risky adventure of abducting the virtuous wife of a hero, O prowler of the night ! (18)

व्यक्तं हिरण्मयांस्त्वं हि सम्पश्यसि महीरुहान्।
नदीं वैतरणीं घोरां रुधिरौघविवाहिनीम्॥ १९॥
खड्गपत्रवनं चैव भीमं पश्यसि रावण।
तप्तकाञ्चनपुष्पां च वैदूर्यप्रवरच्छदाम्॥ २०॥
द्रक्ष्यसे शाल्मलीं तीक्ष्णामायसैः कण्टकैश्चिताम्।
नहि त्वमीदृशं कृत्वा तस्यालीकं महात्मनः॥ २१॥
धारितुं शक्ष्यसि चिरं विषं पीत्वेव निर्घृण।
बद्धस्त्वं कालपाशेन दुर्निवारेण रावण॥ २२॥

"Obviously you are vividly viewing trees as made of gold (an unmistakable sign of approaching death). Nay, you are going to see in the near future, O Rāvaṇa, the fearful river Vaitaraṇī, carrying a flood of blood in place of water as well as the dreadful grove known by the name of Asipatravana (a hell of this name depicted as consisting of a cluster of trees or shrubs with leaves sharp-edged as a sword) and will behold a dentate Śālmalī (a silk-cotton tree) containing flowers of heated gold and leaves of excellent cat's eye gems and bristling with thorns of steel. Having done such a grievous wrong to the high-souled Śrī Rāma, you shall not be able to survive long any more than on drinking poison, O merciless ogre ! You are caught in the noose of Death, which is difficult to repulse, O Rāvaṇa ! (19—22)

क्व गतो लप्स्यसे शर्म मम भर्तुर्महात्मनः।
निमेषान्तरमात्रेण विना भ्रातरमाहवे॥ २३॥
राक्षसा निहता येन सहस्राणि चतुर्दश।
कथं स राघवो वीरः सर्वास्त्रकुशलो बली॥ २४॥
न त्वां हन्याच्छरैस्तीक्ष्णैरिष्टभार्यापहारिणम्।
एतच्चान्यच्च परुषं वैदेही रावणाङ्कगा।
भयशोकसमाविष्टा करुणं विललाप ह॥ २५॥

"Transferred to which place will you get shelter from the rage of my high-minded husband? How will the aforesaid Śrī Rāma, a scion of Raghu, a mighty hero, who is adept in the use of all mystic missiles, not despatch with sharp arrows you, who are carrying away his beloved spouse?" Having uttered these and many other harsh words, while still etrapped by Rāvaṇa, Sītā, a princess of the

Videha territory, who was fully possessed with fear and grief, wailed piteously: so the tradition goes. (23—25)

तदा भृशार्तां बहु चैव भाषिणीं
विलापपूर्वं करुणं च भामिनीम्।
जहार पापस्तरुणीं विचेष्टतीं
नृपात्मजामागतगात्रवेपथुः ॥ २६ ॥

The villain, however, continued to bear away the lovely and youthful princess, who was talking much in a pathetic tone in the wake of crying, sore distressed as she was, and was struggling hard all the time to get released, although a tremor ran through his limbs. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Thus ends Canto Fifty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

***

चतुष्पञ्चाशः सर्गः

Canto LIV

Sītā throws her jewels and articles of wearing apparel in the midst of five monkeys; Reaching Laṅkā, Rāvaṇa keeps Sītā in his gynaeceum and sends eight ogres to Janasthāna for espionage

ह्रियमाणा तु वैदेही कंचिन्नाथमपश्यती।
ददर्श गिरिशृङ्गस्थान् पञ्च वानरपुङ्गवान्॥ १ ॥

Not finding any saviour while being carried away by Rāvaṇa, Sītā, a princess of the Videha territory, for her part caught sight of five Vānara (monkey) chiefs sitting on a mountain-peak. (1)

तेषां मध्ये विशालाक्षी कौशेयं कनकप्रभम्।
उत्तरीयं वरारोहा शुभान्याभरणानि च॥ २ ॥
मुमोच यदि रामाय शंसेयुरिति भामिनी।
वस्त्रमुत्सृज्य तन्मध्ये निक्षिप्तं सहभूषणम्॥ ३ ॥

The lovely lady with large eyes and other comely limbs took off from her person her silken upper garment, brilliant as gold, as well as her shining jewels. Having placed other articles of her wearing apparel in the said garment, the latter was dropped alongwith the jewels in the midst of the monkeys in the hope that they might break the news of her being carried away by Rāvaṇa to Śrī Rāma if he ever happened to meet them. (2-3)

सम्भ्रमात् तु दशग्रीवस्तत्कर्म च न बुद्धवान्।
पिङ्गाक्षास्तां विशालाक्षीं नेत्रैरनिमिषैरिव॥ ४ ॥
विक्रोशन्तीं तदा सीतां ददृशुर्वानरोत्तमाः।
स च पम्पामतिक्रम्य लङ्कामभिमुखः पुरीम्॥ ५ ॥
जगाम मैथिलीं गृह्य रुदतीं राक्षसेश्वरः।
तां जहार सुसंहृष्टो रावणो मृत्युमात्मनः॥ ६ ॥
उत्सङ्गेनैव भुजगीं तीक्ष्णदंष्ट्रां महाविषाम्।
वनानि सरितः शैलान् सरांसि च विहायसा॥ ७ ॥
स क्षिप्रं समतीयाय शरश्चापादिव च्युतः।
तिमिनक्रनिकेतं तु वरुणालयमक्षयम्॥ ८ ॥
सरितां शरणं गत्वा समतीयाय सागरम्।
सम्भ्रमात् परिवृत्तोर्मी रुद्धमीनमहोरगः॥ ९ ॥
वैदेह्यां ह्रियमाणायां बभूव वरुणालयः।
अन्तरिक्षगता वाचः ससृजुश्चारणास्तदा॥ १० ॥
एतदन्तो दशग्रीव इति सिद्धास्तथाब्रुवन्।
स तु सीतां विचेष्टन्तीमङ्केनादाय रावणः॥ ११ ॥
प्रविवेश पुरीं लङ्कां रूपिणीं मृत्युमात्मनः।
सोऽभिगम्य पुरीं लङ्कां सुविभक्तमहापथाम्॥ १२ ॥
संरूढकक्ष्यां बहुलां स्वमन्तःपुरमाविशत्।
तत्र तामसितापाङ्गीं शोकमोहसमन्विताम्॥ १३ ॥

निदधे रावणः सीतां मयो मायामिवासुरीम्।
अब्रवीच्च दशग्रीवः पिशाचीर्घोरदर्शनाः॥ १४॥
यथा नैनां पुमान् स्त्री वा सीतां पश्यत्यसम्मतः।
मुक्तामणिसुवर्णानि वस्त्राण्याभरणानि च॥ १५॥
यद् यदिच्छेत् तदैवास्या देयं मच्छन्दतो यथा।
या च वक्ष्यति वैदेहीं वचनं किंचिदप्रियम्॥ १६॥
अज्ञानाद् यदि वा ज्ञानान्न तस्या जीवितं प्रियम्।
तथोक्त्वा राक्षसीस्तास्तु राक्षसेन्द्रः प्रतापवान्॥ १७॥
निष्क्रम्यान्तःपुरात् तस्मात् किं कृत्यमिति चिन्तयन्।
ददर्शाष्टौ महावीर्यान् राक्षसान् पिशिताशनान्॥ १८॥

In his flurry, however, Rāvaṇa (the ten-headed monster) did not at all perceive the aforesaid act of Sītā. The tawny-eyed monkey chiefs then beheld with unwinking eyes as it were (through wonder and compassion) that large-eyed Sītā crying loudly. Having passed beyond the Pampā lake, that ruler of ogres proceeded with his face towards the city of Laṅkā, taking the princess of Mithilā, who continued to cry all the time. Extremely delighted, Rāvaṇa bore in his arms his own death in the form of Sītā as one would carry in one's arms a highly venomous female serpent with sharp fangs. Coursing through the air like an arrow shot from a bow, he quickly left clearly behind forests, rivers, mountains and lakes. Having reached the Indian ocean, the abode of Timis (a species of fish of an enormous size) and crocodiles, the seat of Varuṇa (the god of waters), which knows no depletion, and the resting-place of rivers, Rāvaṇa for his part passed clearly beyond it. While Sītā (a princess of the Videha territory) was being carried away by Rāvaṇa, the ocean (the seat of Varuṇa) found its billows brought to a standstill and its fishes and large aquatic serpents rendered motionless due to fear of Rāvaṇa. At that moment Cāraṇas (the celestial bards) standing in the airspace uttered the following remark: "This act of bearing away Sītā marks the end of Rāvaṇa, the ten-headed monster." The Siddhas too spoke likewise. Bearing in his arms Sītā, his death-incarnate, the said Rāvaṇa for his part entered the city of Laṅkā. Reaching the large city of Laṅkā, which contained well-ramified roads and whose gateways remained thronged with people, he entered his own gynaeceum. There Rāvaṇa lodged the celebrated Sītā, who was noted for the dark corners of her eyes and was seized with grief and infatuation—even as the demon Maya (the suzerain lord of Tripura) would shed his demoniac Māyā (conjuring trick). Nay, Rāvaṇa commanded fiendesses of terrible aspect as follows: "Take care that no unauthorized man or woman looks on Sītā. Pearls, gems and gold, articles of wearing apparel and ornaments—whatever she desires should be supplied to her that very moment in deference to my wishes according to her choice. Nay, I presume life is not dear to the ogress who utters any harsh word to her through ignorance or consciously." Having instructed the aforesaid ogresses accordingly and sallying forth from that gynaeceum contemplating as to what should be done next, the powerful Rāvaṇa (the king of ogres) for his part granted interview to eight exceptionally powerful flesh-eating ogres. (4—18)

स तान् दृष्ट्वा महावीर्यो वरदानेन मोहितः।
उवाच तानिदं वाक्यं प्रशस्य बलवीर्यतः॥ १९॥

Having met and extolled them on the score of their strength and prowess, and blinded by the boon he had received from Brahmā, the exceptionally powerful Rāvaṇa spoke to them as follows: (19)

नानाप्रहरणाः क्षिप्रमितो गच्छत सत्वराः।
जनस्थानं हतस्थानं भूतपूर्वं खरालयम्॥ २०॥

"Equipped with diverse weapons proceed at once from this place with all speed to Janasthāna, which was formerly the abode of Khara, but whose dwellings have since been laid waste by Rāma. (20)

तत्रास्यतां जनस्थाने शून्ये निहतराक्षसे।
पौरुषं बलमाश्रित्य त्रासमुत्सृज्य दूरतः॥ २१॥

"Relying on your own manliness and strength and casting off fear at a distance, get yourself established in the said Janasthāna, which is now desolate, the ogres living there having been exterminated by Rāma. (21)

बहुसैन्यं महावीर्यं जनस्थाने निवेशितम्।
सदूषणखरं युद्धे निहतं रामसायकैः॥ २२॥

"The very powerful and large army stationed in Janasthāna has been wiped out on the battlefield alongwith Dūṣaṇa and Khara by the arrows of Rāma. (22)

ततः क्रोधो ममापूर्वो धैर्यस्योपरि वर्धते।
वैरं च सुमहज्जातं रामं प्रति सुदारुणम्॥ २३॥

"As a sequel to it a rage which was never known before has taken possession of me and is growing beyond the limits of forbearance. Nay, a very great and fierce enmity has since then been set up with Rāma. (23)

निर्यातयितुमिच्छामि तच्च वैरं महारिपोः।
नहि लप्स्याम्यहं निद्रामहत्वा संयुगे रिपुम्॥ २४॥

"I wish to put an end to the enmity by being quits with my great enemy, Rāma, and I shall not get a wink of sleep till I have slain the enemy in battle. (24)

तं त्विदानीमहं हत्वा खरदूषणघातिनम्।
रामं शर्मोपलप्स्यामि धनं लब्ध्वेव निर्धनः॥ २५॥

"I shall have peace of mind now only after killing the slayer of Khara and Dūṣaṇa, as a destitute would on obtaining wealth. (25)

जनस्थाने वसद्भिस्तु भवद्भी राममाश्रिता।
प्रवृत्तिरुपनेतव्या किं करोतीति तत्त्वतः॥ २६॥

"Information bearing on Rāma as to what he is doing should be correctly made available to me by you while staying in Janasthāna. (26)

अप्रमादाच्च गन्तव्यं सर्वैरेव निशाचरैः।
कर्तव्यश्च सदा यत्नो राघवस्य वधं प्रति॥ २७॥

"Journey should be undertaken by all the rangers of the night with vigilance and an endeavour should always be made for the destruction of Rāma. (27)

युस्माकं तु बलं ज्ञातं बहुशो रणमूर्धनि।
अतश्चास्मिञ्जनस्थाने मया यूयं निवेशिताः॥ २८॥

"Your strength, of course, has been witnessed on many an occasion in the van of fight and hence you have been selected by me for being stationed in yonder Janasthāna." (28)

ततः प्रियं वाक्यमुपेत्य राक्षसा
महार्थमष्टावभिवाद्य रावणम्।
विहाय लङ्कां सहिताः प्रतस्थिरे
यतो जनस्थानमलक्ष्यदर्शनाः॥ २९॥

Receiving the command couched in endearing terms and full of deep meaning, nay, greeting Rāvaṇa and quitting Laṅkā, all the eight ogres thereupon set out towards the quarter in which lay Janasthāna, their body remaining invisible. (29)

ततस्तु सीतामुपलभ्य रावणः
सुसम्प्रहृष्टः परिगृह्य मैथिलीम्।
प्रसज्य रामेण च वैरमुत्तमं
बभूव मोहान्मुदितः स रावणः॥ ३०॥

Extremely rejoiced to secure Sītā, the princess of Mithilā, and having placed her within the four walls of his gynaeceum and having set up bitter enmity with Śrī Rāma, the aforesaid Rāvaṇa, for his part, who made people cry by his cruel deeds, felt happy through ignorance. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुष्पञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Rāvaṇa shows his gynaeceum to Sītā and coaxes her to become his wife

संदिश्य राक्षसान् घोरान् रावणोऽष्टौ महाबलान्।
आत्मानं बुद्धिवैक्लव्यात् कृतकृत्यममन्यत॥ १॥

Having given instruction to the eight fierce ogres of inordinate strength to leave for Janasthāna, Rāvaṇa thought, due to perversity of intellect, that he had accomplished his object. (1)

स चिन्तयानो वैदेहीं कामबाणैः प्रपीडितः।
प्रविवेश गृहं रम्यं सीतां द्रष्टुमभित्वरन्॥ २॥

Thinking of Sītā (a princess of the Videha territory), sore stricken as he was with darts of love, and being in a great hurry to see Sītā, he directly entered his delightful gynaeceum. (2)

स प्रविश्य तु तद्वेश्म रावणो राक्षसाधिपः।
अपश्यद् राक्षसीमध्ये सीतां दुःखपरायणाम्॥ ३॥
अश्रुपूर्णमुखीं दीनां शोकभारावपीडिताम्।
वायुवेगैरिवाक्रान्तां मज्जन्तीं नावमर्णवे॥ ४॥
मृगयूथपरिभ्रष्टां मृगीं श्वभिरिवावृताम्।
अधोगतमुखीं सीतां तामभ्येत्य निशाचरः॥ ५॥
तां तु शोकवशाद् दीनामवशां राक्षसाधिपः।
सबलाद् दर्शयामास गृहं देवगृहोपमम्॥ ६॥

Having duly entered that palace, Rāvaṇa, the suzerain lord of ogres, for his part saw Sītā given over to woe in the mind of ogresses, her face bathed in tears, distressed as she was, nay, weighed down by the load of grief (she carried in her heart) and resembling a bark buffeted by blasts of wind and foundering in the ocean or a female deer strayed from the herd of deer and beset by hounds. Approaching the aforesaid Sītā, who sat with her face bent down (through humiliation and shame), afflicted as she was through grief, the night-stalker, Rāvaṇa, the ruler of ogres, for his part, forcibly showed her, even though she was unwilling to see it, his palace resembling an abode of gods. (3—6)

हर्म्यप्रासादसम्बाधं स्त्रीसहस्रनिषेवितम्।
नानापक्षिगणैर्जुष्टं नानारत्नसमन्वितम्॥ ७॥

The palace was thickly set with mansions and seven-storeyed buildings, was occupied by thousands of women, inhabited by flocks of birds of every description and full of jewels of various kinds. (7)

दान्तकैस्तापनीयैश्च स्फाटिकै राजतैस्तथा।
वज्रवैदूर्यचित्रैश्च स्तम्भैर्दृष्टिमनोरमैः॥ ८॥

It was supported on pillars of ivory, gold, crystal and silver, and studded with diamonds and cat's-eye jewels and was pleasing to the sight as well as to the mind. (8)

दिव्यदुन्दुभिनिर्घोषं तप्तकाञ्चनभूषणम्।
सोपानं काञ्चनं चित्रमारुरोह तया सह॥ ९॥

The palace resounded with the crash of large kettledrums and was decked with ornaments of refined gold. (In order to show her the palace) he ascended with her the magnificent stairway of gold. (9)

दान्तका राजताश्चैव गवाक्षाः प्रियदर्शनाः।
हेमजालावृताश्चासंस्तत्र प्रासादपङ्क्तयः॥ १०॥

Along the stairway there were air-holes of ivory as well as of silver and above them ranged rows of palaces pleasing to look at and covered with trellises of gold. (10)

सुधामणिविचित्राणि भूमिभागानि सर्वशः।
दशग्रीवः स्वभवने प्रादर्शयत मैथिलीम्॥ ११॥

Rāvaṇa (the ten-headed monster) showed Sītā (the princess of Mithilā) the floors in his palace paved with mortar and inlaid with gems and hence looking picturesque on all sides. (11)

दीर्घिकाः पुष्करिण्यश्च नानापुष्पसमावृताः।
रावणो दर्शयामास सीतां शोकपरायणाम्॥ १२॥

Rāvaṇa also showed Sītā, who was given over to grief, spacious wells with staircases and ponds hemmed in with flowers of various kinds. (12)

दर्शयित्वा तु वैदेहीं कृत्स्नं तद्भवनोत्तमम्।
उवाच वाक्यं पापात्मा सीतां लोभितुमिच्छया॥ १३॥

Having shown Sītā (a princess of the Videha territory) the whole of that excellent palace, Rāvaṇa (whose mind was set on sin) for his part spoke as follows to Sītā with intent to enamour her: (13)

दश राक्षसकोट्यश्च द्वाविंशतिरथापराः।
वर्जयित्वा जरावृद्धान् बालांश्च रजनीचरान्॥ १४॥

"Barring the aged ones and infant rangers of the night, there are other ten and twenty-two crores of ogres in my kingdom. (14)

तेषां प्रभुरहं सीते सर्वेषां भीमकर्मणाम्।
सहस्त्रमेकमेकस्य मम कार्यपुरःसरम्॥ १५॥

"I am the lord, O Sītā, of all the aforesaid ogres of terrible deeds. One thousand of them remain at my beck and call for doing my work alone. (15)

यदिदं राज्यतन्त्रं मे त्वयि सर्वं प्रतिष्ठितम्।
जीवितं च विशालाक्षि त्वं मे प्राणैर्गरीयसी॥ १६॥

"The entire administration of this state of mine as well as my life, O large-eyed lady, stands consecrated to you. You are more valuable to me even than my life. (16)

बह्वीनामुत्तमस्त्रीणां मम योऽसौ परिग्रहः।
तासां त्वमीश्वरी सीते मम भार्या भव प्रिये॥ १७॥

"Be my wife, O beloved Sītā, and as such the queen of all the numerous excellent women, who are my wives. (17)

साधु किं तेऽन्यथाबुद्ध्या रोचयस्व वचो मम।
भजस्व माभितप्तस्य प्रसादं कर्तुमर्हसि॥ १८॥

"Accept my wholesome advice; what will you gain by thinking otherwise (fixing your mind on Rāma)? Therefore, look favourably on me; you ought to show grace to me, who am sore stricken with love. (18)

परिक्षिप्ता समुद्रेण लङ्केयं शतयोजना।
नेयं धर्षयितुं शक्या सेन्द्रैरपि सुरासुरैः॥ १९॥

"This city of Laṅkā surrounded by the ocean, covers an area of eight hundred miles. It cannot be taken by storm even by gods and demons (taken together) including Indra, the ruler of gods. (19)

न देवेषु न यक्षेषु न गन्धर्वेषु नर्षिषु।
अहं पश्यामि लोकेषु यो मे वीर्यसमो भवेत्॥ २०॥

"I do not perceive in all the three worlds anyone, among the gods or the Yakṣas or the Gandharvas or the seers of Vedic Mantras, who may prove my equal in prowess. (20)

राज्यभ्रष्टेन दीनेन तापसेन पदातिना।
किं करिष्यसि रामेण मानुषेणाल्पतेजसा॥ २१॥

"What will you do with the human Rāma of scant energy, who has been deprived of his sovereignty, is a pauper given to austerities and travels on foot? (21)

भजस्व सीते मामेव भर्ताहं सदृशस्तव।
यौवनं त्वध्रुवं भीरु रमस्वेह मया सह॥ २२॥

"Accept me alone, O Sītā; I am a consort worthy of you. Youth is but fleeting, O timid lady; enjoy life with me here in Laṅkā. (22)

दर्शने मा कृथा बुद्धिं राघवस्य वरानने।
कास्य शक्तिरिहागन्तुमपि सीते मनोरथैः॥ २३॥

"Do not harbour even the thought of beholding again in this life Rāma, a scion of Raghu, O lady of charming countenance! What power has he to reach this place even in thought, O Sītā? (23)

न शक्यो वायुराकाशे पाशैर्बद्धुं महाजवः।
दीप्यमानस्य वाप्यग्नेर्ग्रहीतुं विमलाः शिखाः॥ २४॥

"A very powerful wind cannot be bound with ropes in the sky nor can the smokeless flames of a blazing fire be seized. (24)

त्रयाणामपि लोकानां न तं पश्यामि शोभने।
विक्रमेण नयेद् यस्त्वां मद्बाहुपरिपालिताम्॥ २५॥

"In all the three worlds, viz., heaven

earth and the intermediate region, I do not perceive a man who may snatch by dint of prowess you, who are protected by my arms, O beautiful lady ! (25)

लङ्कायाः सुमहद्राज्यमिदं त्वमनुपालय।
त्वत्प्रेष्या मद्विधाश्चैव देवाश्चापि चराचरम्॥ २६॥

"Rule you over this vast dominion of Laṅkā. If you agree to this proposal of mine, those like me (viz., the ogres) as well as gods, nay, the entire mobile and immobile creation will automatically become your servants (inasmuch as they are all subservient to my will and I shall be at your beck and call). (26)

अभिषेकजलक्लिन्ना तुष्टा च रमयस्व च।
दुष्कृतं यत्पुरा कर्म वनवासेन तद्गतम्॥ २७॥
यच्च ते सुकृतं कर्म तस्येह फलमाप्नुहि।
इह सर्वाणि माल्यानि दिव्यगन्धानि मैथिलि॥ २८॥
भूषणानि च मुख्यानि तानि सेव मया सह।
पुष्पकं नाम सुश्रोणि भ्रातुर्वैश्रवणस्य मे॥ २९॥
विमानं सूर्यसंकाशं तरसा निर्जितं रणे।
विशालं रमणीयं च तद्विमानं मनोजवम्॥ ३०॥

"Nay,[1] drenched with the water meant for bath and gratified on being relieved from fatigue, afford delight to me. Whatever sinful act was done by you in the past has been exhausted through exile in the forest. And enjoy here the fruit of such meritorious acts as stand to your credit. Share with me all these garlands emitting a heavenly fragrance as well as the excellent ornments that are available here, O princess of Mithilā. Moreover, there exists an aerial car, Puṣpaka by name, belonging to my (half-) brother, Kubera (son of Sage Viśravā), which shines brightly as the sun and was won by me in an encounter by sheer dint of superior strength, O lady of comely limbs ! Spacious and delightful, the said aerial car is swift as thought. (27—30)

तत्र सीते मया सार्धं विहरस्व यथासुखम्।
वदनं पद्मसंकाशं विमलं चारुदर्शनम्॥ ३१॥
शोकार्तं तु वरारोहे न भ्राजति वरानने।
एवं वदति तस्मिन् सा वस्त्रान्तेन वराङ्गना॥ ३२॥
पिधायेन्दुनिभं सीता मन्दमश्रूण्यवर्तयत्।
ध्यायन्तीं तामिवास्वस्थां सीतां चिन्ताहतप्रभाम्॥ ३३॥
उवाच वचनं वीरो रावणो रजनीचरः।
अलं व्रीडेन वैदेहि धर्मलोपकृतेन ते॥ ३४॥
आर्षोऽयं देवि निष्यन्दो यस्त्वामभिभविष्यति।
एतौ पादौ मया स्निग्धौ शिरोभिः परिपीडितौ॥ ३५॥

"Divert yourself with me in that car so long as it gratifies you, O Sītā ! Your flawless countenance, resembling a lotus and lovely to look at, does not look charming, oppressed as it is with grief, O lady with a beautiful face and other limbs !" Covering her moonlike face while Rāvaṇa was speaking thus, that lovely lady, Sītā, gently allowed her tears to flow. Rāvaṇa, the valiant prowler of the night, addressed the following words to the aforesaid Sītā, who was definitely ill at ease, her splendour having been bedimmed through anxiety, and was contemplating on Śrī Rāma: "Have done with bashfulness occasioned by transgrassion of the prescribed course of conduct in the shape of leaving one's husband and accepting another. The tie of love which is going to be established with you by me, O queen, is permitted by the seers of Vedic Mantras, who allow marriage[2] by force, giving it the name of Rākṣasa-Vivāha. These tender soles of yours are being lovingly pressed with my heads. (31—35)

प्रसादं कुरु मे क्षिप्रं वश्यो दासोऽहमस्मि ते।
इमाः शून्या मया वाचः शुष्यमाणेन भाषिताः॥ ३६॥
न चापि रावणः कांचिन्मूर्ध्ना स्त्रीं प्रणमेत ह।
एवमुक्त्वा दशग्रीवो मैथिलीं जनकात्मजाम्।
कृतान्तवशमापन्नो ममेयमिति मन्यते॥ ३७॥

1. This shows that Sītā had not washed herself (ever since her abduction by Rāvaṇa).

2. Rāvaṇa is evidently trying here to twist the scriptural passages, which allow such marriages only in the case of virgins and not in the case of a married woman.

“Show your grace to me at once; I am your obedient servant. Let not these words uttered by me pining from love fall flat on your ears. It is well-known that Rāvaṇa never salutes any woman whatsoever with his head bent low.” Having spoken as aforesaid to Sītā (the princess of Mithilā), daughter of Janaka, Rāvaṇa, the ten-headed monster, who had fallen a prey to Death, thought to himself, ‘She is now mine.’ (36-37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Thus ends Canto Fifty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Giving expression to her undivided love for Śrī Rāma, Sītā reproaches Rāvaṇa, whereupon under his orders ogresses take her to the Aśoka Garden and intimidate her

सा तथोक्ता तु वैदेही निर्भया शोककर्शिता।
तृणमन्तरतः कृत्वा रावणं प्रत्यभाषत॥ १॥

*Interposing a blade of grass between herself and Rāvaṇa when spoken to as aforesaid, Sītā (a princess of the Videha territory), for her part, emaciated as she was through grief, fearlessly replied to Rāvaṇa as follows : (1)

राजा दशरथो नाम धर्मसेतुरिवाचलः।
सत्यसंधः परिज्ञातो यस्य पुत्रः स राघवः॥ २॥
रामो नाम स धर्मात्मा त्रिषु लोकेषु विश्रुतः।
दीर्घबाहुर्विशालाक्षो दैवतं स पतिर्मम॥ ३॥

“There was a king, Daśaratha by name, who was, as it were, an unflinching bulwark of righteousness, was true to his promise and well-known for these virtues all over the world, whose son is the celebrated scion of Raghu, Śrī Rāma by name. The latter, whose mind is set on virtue, is equally well-known in all three worlds, and is distinguished by long arms and large eyes. He is my husband, and the object of my adoration. (2-3)

इक्ष्वाकूणां कुले जातः सिंहस्कन्धो महाद्युतिः।
लक्ष्मणेन सह भ्रात्रा यस्ते प्राणान् वधिष्यति॥ ४॥

“Born in the line of Ikṣwākus, he has shoulders like those of a lion and is possessed of extraordinary splendour. It is he who, with his younger brother, Lakṣmaṇa, will put an end to your life. (4)

प्रत्यक्षं यद्यहं तस्य त्वया वै धर्षिता बलात्।
शयिता त्वं हतः संख्ये जनस्थाने यथा खरः॥ ५॥

“Had I been forcibly laid violent hands upon by you before his eyes, you would have surely lain on the ground, killed in battle by him as Khara in Janasthāna. (5)

य एते राक्षसाः प्रोक्ता घोररूपा महाबलाः।
राघवे निर्विषाः सर्वे सुपर्णे पन्नगा यथा॥ ६॥

“These ogres of grim visage and extraordinary might, who have just been commanded by you to proceed to Janasthāna will all become powerless in the presence of Śrī Rāma, a scion of Raghu, as serpents turn venomless in the presence of Garuḍa of beautiful wings. (6)

* According to the Hindu etiquette a virtuous lady must not talk to a male stranger, much less to a sinner like Rāvaṇa, without a medium. Being forced to violate this rule at this emergency, Sītā takes recourse to this expedient.

तस्य ज्याविप्रमुक्तास्ते शराः काञ्चनभूषणाः।
शरीरं विधमिष्यन्ति गङ्गाकूलमिवोर्मयः॥ ७॥

"Shafts decked with gold, shot from his bow-string, will tear your body to pieces as the waters of the sacred Gaṅgā wear away its banks. (7)

असुरैर्वा सुरैर्वा त्वं यद्यवध्योऽसि रावण।
उत्पाद्य सुमहद् वैरं जीवंस्तस्य न मोक्ष्यसे॥ ८॥

"In case you cannot be killed by demons or, say, by gods (by virtue of the boon granted in your favour by Brahmā, the creator), O Rāvaṇa, you shall not be allowed to escape alive having set up bitter enmity, as you have done, with him. (8)

स ते जीवितशेषस्य राघवोऽन्तकरो बली।
पशोर्यूपगतस्येव जीवितं तव दुर्लभम्॥ ९॥

"That mighty scion of Raghu will put an end to the remnant of your life. Your life, like that of the animal tied to a sacrificial post, is now difficult to save. (9)

यदि पश्येत् स रामस्त्वां रोषदीप्तेन चक्षुषा।
रक्षस्त्वमद्य निर्दग्धो यथा रुद्रेण मन्मथः॥ १०॥

"If the said Rāma were to regard you with an eye inflamed with anger, O ogre, you will be consumed that very moment as Love was by Lord Śiva (the Destroyer of the universe). (10)

यश्चन्द्रं नभसो भूमौ पातयेन्नाशयेत वा।
सागरं शोषयेद् वापि स सीतां मोचयेदिह॥ ११॥

"He, who is able to bring the moon down to the earth or destroy it or again to dry up the ocean, is able (even) to be here and deliver Sītā. (11)

गतासुस्त्वं गतश्रीको गतसत्त्वो गतेन्द्रियः।
लङ्का वैधव्यसंयुक्ता त्वत्कृतेन भविष्यति॥ १२॥

"Your life has all but departed; your royal fortune too is gone; gone too is your strength and your organs of perception and action have also left you. Nay, Laṅkā too will be endowed with widowhood through your fault. (12)

न ते पापमिदं कर्म सुखोदर्कं भविष्यति।
याहं नीता विनाभावं पतिपार्श्वात् त्वया बलात्॥ १३॥

"This sinful act of yours will not result in happiness inasmuch as I have been forcibly weaned by you from the side of my husband. (13)

स हि देवरसंयुक्तो मम भर्ता महाद्युतिः।
निर्भयो वीर्यमाश्रित्य शून्ये वसति दण्डके॥ १४॥

"Actually depending on his own prowess and accompanied by my brother-in-law, the aforesaid husband of mine, possessed as he is of extraordinary splendour, lives fearlessly in the desolate Daṇḍaka forest, indeed. (14)

स ते वीर्यं बलं दर्पमुत्सेकं च तथाविधम्।
अपनेष्यति गात्रेभ्यः शरवर्षेण संयुगे॥ १५॥

"By the shower of his arrows on the battlefield he will squeeze out of your limbs your prowess, strength, arrogance and impropriety of conduct of aforesaid description. (15)

यदा विनाशो भूतानां दृश्यते कालचोदितः।
तदा कार्ये प्रमाद्यन्ति नराः कालवशं गताः॥ १६॥

"When the destruction of beings as ordained by the god of death is at hand, people under the sway of Death commit lapses in their duty. (16)

मां प्रधृष्य स ते कालः प्राप्तोऽयं राक्षसाधम।
आत्मनो राक्षसानां च वधायान्तःपुरस्य च॥ १७॥

"Death, O vile ogre, has arrived at your door consequent on your having laid violent hands upon me—for your own destruction as also the entire ogre race and of the inmates of your gynaeceum. (17)

न शक्या यज्ञमध्यस्था वेदिः स्रुग्भाण्डमण्डिता।
द्विजातिमन्त्रसम्पूता चण्डालेनावमर्दितुम्॥ १८॥

"An altar existing in the centre of a sacrificial pavilion, adorned with ladies for pouring ghee etc., on the sacred fire with and other sacrificial vessels and consecrated with the sacred texts uttered by Brāhmaṇas, cannot be trampled upon by a pariah. (18)

तथाहं धर्मनित्यस्य धर्मपत्नी दृढव्रता।
त्वया स्प्रष्टुं न शक्याहं राक्षसाधम पापिना॥ १९॥

"I, the lawful wife, firm of vows, of him who is constantly devoted to virtue, cannot likewise be laid hands upon by you, a sinner as you are, O vile ogre! (19)

क्रीडन्ती राजहंसेन पद्मषण्डेषु नित्यशः।
हंसी सा तृणमध्यस्थं कथं द्रक्ष्येत मद्गुकम्॥ २०॥

"How can a female swan, well-known for its rare virtues, and ever sporting with a male swan among tufts of lotuses, cast its wistful eyes on a diver bird standing in the midst of reeds? (20)

इदं शरीरं निःसंज्ञं बन्ध वा घातयस्व वा।
नेदं शरीरं रक्ष्यं मे जीवितं वापि राक्षस॥ २१॥

"Put this body, which is insentient by itself, in chains or cause it to be put to death, as you will. This body is not to be preserved by me, not even life, O ogre! (21)

न तु शक्यमपक्रोशं पृथिव्यां दातुमात्मनः।
एवमुक्त्वा तु वैदेही क्रोधात् सुपरुषं वचः॥ २२॥
रावणं जानकी तत्र पुनर्नोवाच किंचन।
सीताया वचनं श्रुत्वा परुषं रोमहर्षणम्॥ २३॥
प्रत्युवाच ततः सीतां भयसंदर्शनं वचः।
शृणु मैथिलि मद्वाक्यं मासान् द्वादश भामिनि॥ २४॥

"It is not possible for me to give a bad name to myself on earth." Having spoken very harsh words as aforesaid in anger to Rāvaṇa, Sītā (a princess of the Videha territory), daughter to King Janaka, for her part, said nothing further on that occasion. Hearing the harsh words of Sītā, which made his hair stand on their end, Rāvaṇa now made the following threatening reply to Sītā : "Hear my warning, O Princess of Mithilā : I allow you an interval of twelve months, O comely and youthful lady! (22—24)

कालेनानेन नाभ्येषि यदि मां चारुहासिनि।
ततस्त्वां प्रातराशार्थं सूदाश्छेत्स्यन्ति लेशशः॥ २५॥

"If you do not yield voluntarily to me within this period, O lady of smiles with love, my cooks will then cut you into small pieces for my breakfast." (25)

इत्युक्त्वा परुषं वाक्यं रावणः शत्रुरावणः।
राक्षसीश्च ततः क्रुद्ध इदं वचनमब्रवीत्॥ २६॥

Having given this stern warning to Sītā, Rāvaṇa, who made his enemies cry by his cruel actions, then angrily addressed the following words to the ogresses guarding Sītā : (26)

शीघ्रमेव हि राक्षस्यो विरूपा घोरदर्शनाः।
दर्पमस्यापनेष्यन्तु मांसशोणितभोजनाः॥ २७॥

"Take away without delay the vanity of this lady, O misshapen ogresses of terrible aspect, subsisting on flesh and blood!" (27)

वचनादेव तास्तस्य सुघोरा घोरदर्शनाः।
कृतप्राञ्जलयो भूत्वा मैथिलीं पर्यवारयन्॥ २८॥

Joining their palms at his very command, those ferocious ogresses of grim visage surrounded the princess of Mithilā. (28)

स ताः प्रोवाच राजासौ रावणो घोरदर्शनाः।
प्रचल्य चरणोत्कर्षैर्दारयन्निव मेदिनीम्॥ २९॥

Taking a few strides, the celebrated King Rāvaṇa, referred to above, spoke to those ogresses of terrifying looks as follows, rending the earth with his very footsteps, as it were : (29)

अशोकवनिकामध्ये मैथिली नीयतामिति।
तत्रेयं रक्ष्यतां गूढं युष्माभिः परिवारिता॥ ३०॥

"Let the princess of Mithilā be taken to the heart of the Aśoka grove. Let her remain surrounded by you and guarded in a clandestine way. (30)

तत्रैनां तर्जनैर्घोरैः पुनः सान्त्वैश्च मैथिलीम्।
आनयध्वं वशं सर्वा वन्यां गजवधूमिव॥ ३१॥

"Win over, all of you, this princess of Mithilā there by recourse to fearful threats and again with conciliatory words as one would tame a wild she-elephant." (31)

इति प्रतिसमादिष्टा राक्षस्यो रावणेन ताः।
अशोकवनिकां जग्मुर्मैथिलीं परिगृह्य तु॥ ३२॥

सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृताम्।
सर्वकालमदैश्चापि द्विजैः समुपसेविताम्॥ ३३॥

Taking the princess of Mithilā with them when commanded thus by Rāvaṇa, those ogresses for their part left for the Aśoka grove, encompassed with trees yielding all one's desires and laden with flowers and fruits of every description and inhabited by birds remaining in heat every moment. (32-33)

सा तु शोकपरीताङ्गी मैथिली जनकात्मजा।
राक्षसीवशमापन्ना व्याघ्रीणां हरिणी यथा॥ ३४॥

The aforesaid princess of Mithilā, Sītā, daughter of Janaka, however, found her limbs overpowered by grief. Fallen into the clutches of the ogresses, she was reduced to the plight of a female deer fallen into the clutches of tigresses. (34)

शोकेन महता ग्रस्ता मैथिली जनकात्मजा।
न शर्म लभते भीरुः पाशबद्धा मृगी यथा॥ ३५॥

Overwhelmed with excessive grief, the timid Sītā (a princess of Mithilā), daughter of Janaka, did not find peace of mind any more than a female deer caught in a snare. (35)

न विन्दते तत्र तु शर्म मैथिली
विरूपनेत्राभिरतीव तर्जिता।
पतिं स्मरन्ती दयितं च देवरं
विचेतनाभूद् भयशोकपीडिता॥ ३६॥

Thereatened in an excessive measure by those misshapen ogresses of deformed eyes, the princess of Mithilā, however, did not find rest there. Remembering her beloved lord as well as her brother-in-law, Lakṣmaṇa, she lost her consciousness, oppressed as she was with fear and grief. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

प्रक्षिप्तः सर्गः

An Interpolated Canto*

At the command of Brahmā (the creator), Indra, the ruler of gods, goes to Laṅkā with Nidrā and offers a heavenly menu in the form of milk boiled with rice and sugar to Sītā

प्रवेशितायां सीतायां लङ्कां प्रति पितामहः।
तदा प्रोवाच देवेन्द्रं परितुष्टं शतक्रतुम्॥ १॥

When Sītā had been brought into Laṅkā, Brahmā, the progenitor of the entire creation, presently instructed as follows Indra (who had performed in his previous existences a hundred Aśwamedha sacrifices as a condition precedent for Indrahood), the ruler of gods, who felt highly gratified to hear the news as the event, to his mind, had sealed the fate of Rāvaṇa. (1)

त्रैलोक्यस्य हितार्थाय रक्षसामहिताय च।
लङ्कां प्रवेशिता सीता रावणेन दुरात्मना॥ २॥

"To the good of the three worlds and the detriment of ogres Sītā has been brought by the evil-minded Rāvaṇa into Laṅkā. (2)

पतिव्रता महाभागा नित्यं चैव सुखैधिता।
अपश्यन्ती च भर्तारं पश्यन्ती राक्षसीजनम्॥ ३॥
राक्षसीभिः परिवृता भर्तृदर्शनलालसा।
निविष्टा हि पुरी लङ्का तीरे नदनदीपतेः॥ ४॥

* This canto is believed by some to be an interpolation since it has not been commented upon by classical commentators. However, it is being included in this Volume since it serves as an interesting and fitting interlude to the main story.

"The highly blessed Sītā, who is pledged to the service of her lord and has ever been brought up in comfort, is now unable to see her husband and sees all around her ogresses alone, surrounded as she always is by them, and is eager to see her husband. The city of Laṅkā is located on the brink of the ocean (the lord of rivers and streams). (3-4)

कथं ज्ञास्यति तां रामस्तत्रस्थां तामनिन्दिताम्।
दुःखं संचिन्तयन्ती सा बहुशः परिदुर्लभा॥ ५॥

"How will Śrī Rāma come to know of that irreproachable lady being present there? Being very hard to find for her lord, she frequently remains brooding on her suffering. (5)

प्राणयात्रामकुर्वाणा प्राणांस्त्यक्ष्यत्यसंशयम्।
स भूयः संशयो जातः सीतायाः प्राणसंक्षये॥ ६॥

"Nay, failing to support her life by refusing any nourishment, she will undoubtedly give up the ghost. In the event of Sītā's life coming to an end, doubt will arise again about the success of our plans. (6)

स त्वं शीघ्रमितो गत्वा सीतां पश्य शुभाननाम्।
प्रविश्य नगरीं लङ्कां प्रयच्छ हविरुत्तमम्॥ ७॥

"Therefore, departing from this place without delay and penetrating into the city of Laṅkā, see Sītā of charming countenance and offer to her the foremost food worth offering to the sacred fire in the shape of milk boiled with rice and sugar." (7)

एवमुक्तोऽथ देवेन्द्रः पुरीं रावणपालिताम्।
आगच्छन्निद्रया सार्धं भगवान् पाकशासनः॥ ८॥
निद्रां चोवाच गच्छ त्वं राक्षसान् सम्प्रमोहय।
सा तथोक्ता मघवता देवी परमहर्षिता॥ ९॥
देवकार्यार्थसिद्ध्यर्थं प्रामोहयत राक्षसान्।
एतस्मिन्नन्तरे देवः सहस्राक्षः शचीपतिः॥ १०॥
आससाद वनस्थां तां वचनं चेदमब्रवीत्।
देवराजोऽस्मि भद्रं ते इह चास्मि शुचिस्मिते॥ ११॥

Commanded thus by Brahmā, the glorious Indra (the tamer of the demon Pāka), the ruler of gods, presently reached alongwith Nidrā (the deity presiding over sleep) the city of Laṅkā protected by Rāvaṇa, and commanded Nidrā as follows : "Depart you and stupefy the ogres by burying them in sleep." Supremely gratified when instructed thus by Indra, the goddess of sleep stupefied the ogres in order to accomplish the object aimed at by gods. In the meanwhile, Indra, the consort of Śacī, the thousand-eyed god, approached Sītā, residing in the Aśoka grove and spoke to her as follows : "I am Indra, the ruler of gods, and am now here, O lady of bright smiles! May all be well with you ! (8—11)

अहं त्वां कार्यसिद्ध्यर्थं राघवस्य महात्मनः।
साहाय्यं कल्पयिष्यामि मा शुचो जनकात्मजे॥ १२॥

"I will render assistance to you in order to accomplish the object of the high-souled Śrī Rāma (a scion of Raghu). Pray, do not grieve, O daughter of Janaka ! (12)

मत्प्रसादात् समुद्रं स तरिष्यति बलैः सह।
मयैवेह च राक्षस्यो मायया मोहिताः शुभे॥ १३॥

"Through my goodwill he will be able to cross the ocean with his armed forces. Nay, by me alone have the ogresses been stupefied by dint of Māyā (my enchanting potency) here, O good lady ! (13)

तस्मादन्नमिदं सीते हविष्यान्नमहं स्वयम्।
स त्वां संगृह्य वैदेहि आगतः सह निद्रया॥ १४॥

"Therefore, procuring this food fit to be offered as an oblation to the sacred fire, I have personally come to you with Nidrā, O Sītā, princess of the Videha territory ! (14)

एतदत्स्यसि मद्धस्तान्न त्वां बाधिष्यते शुभे।
क्षुधा तृषा च रम्भोरु वर्षाणामयुतैरपि॥ १५॥

"If you partake of this from my hand, O good lady, neither hunger nor thirst will trouble you, O lady with charming limbs, even for myriad of years." (15)

एवमुक्ता तु देवेन्द्रमुवाच परिशङ्किता।
कथं जानामि देवेन्द्रं त्वामिहस्थं शचीपतिम्॥ १६॥

Full of misgiving, when requested as aforesaid by Indra, Sītā for her part replied as follows to Indra, the ruler of gods : "How can I know you to be the ruler of gods, the lord of Śacī, present here? (16)

देवलिङ्गानि दृष्टानि रामलक्ष्मणसंनिधौ।
तानि दर्शय देवेन्द्र यदि त्वं देवराट् स्वयम्॥ १७॥

"The distinguishing marks of gods have been seen by me in the presence of Śrī Rāma and Lakṣmaṇa. Kindly reveal them to me, O ruler of gods, if you are Indra (the king of gods) himself." (17)

सीताया वचनं श्रुत्वा तथा चक्रे शचीपतिः।
पृथिवीं नास्पृशत् पद्भ्यामनिमेषेक्षणानि च॥ १८॥

Hearing the request of Sītā, Indra, the spouse of Śacī, did the same. He did not touch the ground with his feet and his eyes did not wink. (18)

अरजोऽम्बरधारी च नम्लानकुसुमस्तथा।
तं ज्ञात्वा लक्षणैः सीता वासवं परिहर्षिता॥ १९॥
उवाच वाक्यं रुदती भगवन् राघवं प्रति।
सह भ्रात्रा महाबाहुर्दिष्ट्या मे श्रुतिमागतः॥ २०॥

His clothes were free from dust and the flowers of his garland did not fade even after his very long journey. Greatly rejoiced to recognize him by his distinguishing marks to be no other than Indra, Sītā spoke as follows to Indra, shedding tears for Śrī Rāma, a scion of Raghu : "The mighty-armed prince, Śrī Rāma, with his younger brother, Lakṣmaṇa, has by good luck reached my ears in the form of their names. (19-20)

यथा मे श्वशुरो राजा यथा च मिथिलाधिपः।
तथा त्वामद्य पश्यामि सनाथो मे पतिस्त्वया॥ २१॥

"I view you today to be the same as my father-in-law, the late king of Ayodhyā and as my father the sovereign ruler of Mithilā. My lord, Śrī Rāma, has found a protector in you. (21)

तवाज्ञया च देवेन्द्र पयोभूतमिदं हविः।
अशिष्यामि त्वया दत्तं रघूणां कुलवर्धनम्॥ २२॥

"Nay, at your bidding, O ruler of gods, I shall partake of this food fit to be offered as an oblation to the sacred fire in the form of milk, boiled with rice and sugar, offered by you, which may prove to be the promoter of Raghu's race." (22)

इन्द्रहस्ताद् गृहीत्वा तत् पायसं सा शुचिस्मिता।
न्यवेदयत भर्त्रे सा लक्ष्मणाय च मैथिली॥ २३॥

Taking that preparation of milk and rice sweetened with sugar from the hands of Indra, that renowned princess of Mithilā of bright smiles mentally offered it to her husband and her brother-in-law, Lakṣmaṇa, in the following words : (23)

यदि जीवति मे भर्ता सह भ्रात्रा महाबलः।
इदमस्तु तयोर्भक्त्या तदाश्नात् पायसं स्वयम्॥ २४॥

"If my husband, who is possessed of extraordinary might, is yet alive with his younger brother, let this food offered with devotion by me conduce to their gratification." Then she partook of it herself. (24)

इतीव तत् प्राश्य हविर्वरानना
जहौ क्षुधादुःखसमुद्भवं च तम्।
इन्द्रात् प्रवृत्तिम् उपलभ्य जानकी
काकुत्स्थयोः प्रीतमना बभूव॥ २५॥

Having thus partaken of that food fit to be offered as an oblation to the sacred fire, Sītā, the daughter of King Janaka, who was possessed of a charming countenance, bade adieu to the agony caused by the pangs of hunger and experienced by all hunger-stricken creatures, and felt delighted in mind to gather from Indra the news of Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha. (25)

स चापि शक्रस्त्रिदिवालयं तदा
प्रीतो ययौ राघवकार्यसिद्धये।
आमन्त्र्य सीतां स ततो महात्मा
जगाम निद्रासहितः स्वमालयम्॥ २६॥

Taking leave of Sītā, the said celebrated and high-souled Indra too, accompanied by Nidrā, then joyously left forthwith for the

heaven-world in order to accomplish the purpose of Śrī Rāma (a scion of Raghu) and reached his own abode in Amarāvatī, the capital of heaven. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे प्रक्षिप्तः सर्गः ॥

Thus ends the interpolated Canto in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

While returning to his hermitage Śrī Rāma feels concerned to perceive ill omens and on meeting Lakṣmaṇa scolds him for leaving Sītā unprotected and feels apprehensive about Sītā's safety

राक्षसं मृगरूपेण चरन्तं कामरूपिणम्।
निहत्य रामो मारीचं तूर्णं पथि न्यवर्तत॥ १॥

Having slain the ogre Mārīca, who was capable of changing his form at will, moving about in the form of a deer, Śrī Rāma quickly returned to the trodden path leading to his hermitage. (1)

तस्य संत्वरमाणस्य द्रष्टुकामस्य मैथिलीम्।
क्रूरस्वनोऽथ गोमायुर्विननादास्य पृष्ठतः॥ २॥

While he was making all possible haste to return to the hermitage, eager as he was to see Sītā (a princess of Mithilā), a jackal uttering a fierce yell presently cried loudly at his back. (2)

स तस्य स्वरमाज्ञाय दारुणं रोमहर्षणम्।
चिन्तयामास गोमायोः स्वरेण परिशङ्कितः॥ ३॥

Concluding the yell of that jackal, which made one's hair stand on end, to be of fearful consequence, Śrī Rāma, who was already seized with apprehension to hear Mārīca's voice in imitation of his own, became thoughtful. (3)

अशुभं बत मन्येऽहं गोमायुर्वाश्यते यथा।
स्वस्ति स्यादपि वैदेह्या राक्षसैर्भक्षणं विना॥ ४॥

He said to himself 'From the way in which the jackal is yelling, alas, I apprehend some evil. Is all well with Sītā (a princess of the Videha territory)? Has she escaped being devoured by the ogres? (4)

मारीचेन तु विज्ञाय स्वरमालक्ष्य मामकम्।
विक्रुष्टं मृगरूपेण लक्ष्मणः शृणुयाद् यदि॥ ५॥
स सौमित्रिः स्वरं श्रुत्वा तां च हित्वाथ मैथिलीम्।
तयैव प्रहितः क्षिप्रं मत्सकाशमिहैष्यति॥ ६॥

'If Lakṣmaṇa happens to have heard the piteous wail, knowingly uttered in imitation of my voice by Mārīca, appearing in the disguise of a deer, then, hearing that voice and forthwith leaving the said Sītā (a princess of Mithilā), and sent by that very lady, the aforesaid son of Sumitrā will speedily seek my presence here. (5-6)

राक्षसैः सहितैर्नूनं सीताया ईप्सितो वधः।
काञ्चनश्च मृगो भूत्वा व्यपनीयाश्रमात्तु माम्॥ ७॥
दूरं नीत्वाथ मारीचो राक्षसोऽभूच्छराहतः।
हा लक्ष्मण हतोऽस्मीति यद्वाक्यं व्याजहार ह॥ ८॥
अपि स्वस्ति भवेद् द्वाभ्यां रहिताभ्यां मया वने।
जनस्थाननिमित्तं हि कृतवैरोऽस्मि राक्षसैः॥ ९॥

'The destruction of Sītā is surely sought by the ogres joined together. From the way in which the ogre, Mārīca, appearing as a golden deer, nay, luring me away from my hermitage and taking me afar, uttered the cry, 'Alas, O Lakṣmaṇa, I am killed indeed !' when he was pierced with my arrow, I for

my part am very doubtful that all is well with Sītā and Lakṣmaṇa, bereft of me in the forest; for, I stand antagonized by the ogres on the score of my having devastated their colony at Janasthāna. (7—9)

निमित्तानि च घोराणि दृश्यन्तेऽद्य बहूनि च।
इत्येवं चिन्तयन् रामः श्रुत्वा गोमायुनिःस्वनम्॥ १०॥
निवर्तमानस्त्वरितो जगामाश्रममात्मवान्।
आत्मनश्चापनयनं मृगरूपेण रक्षसा॥ ११॥
आजगाम जनस्थानं राघवः परिशङ्कितः।
तं दीनमानसं दीनमासेदुर्मृगपक्षिणः॥ १२॥
सव्यं कृत्वा महात्मानं घोरांश्च ससृजुः स्वरान्।
तानि दृष्ट्वा निमित्तानि महाघोराणि राघवः।
न्यवर्तताथ त्वरितो जवेनाश्रममात्मनः॥ १३॥

'Nay, many evil portents too of a fearful nature are seen by me today.' Reflecting thus on hearing the cry of the jackal, and hastily retracing his steps, Śrī Rāma, the master of his Self, proceeded towards his hermitage. Reviewing with apprehension the event of his having been lured away by the ogre, Mārīca, appearing in the disguise of a deer, Śrī Rāma, a scion of Raghu, proceeded on his way back to Janasthāna. Śrī Rāma passed beasts and birds, who felt miserable and distressed in mind, keeping the high-souled prince to their left, and uttered fearful cries. Witnessing those exceedingly fearful portents and taking rapid strides, Śrī Rāma, a scion of Raghu, presently retraced his steps with expedition to his hermitage. (10—13)

ततो लक्ष्मणमायान्तं ददर्श विगतप्रभम्।
ततोऽविदूरे रामेण समीयाय स लक्ष्मणः॥ १४॥
विषण्णः सन् विषण्णेन दुःखितो दुःखभागिना।
स जगर्हेऽथ तं भ्राता दृष्ट्वा लक्ष्मणमागतम्॥ १५॥
विहाय सीतां विजने वने राक्षससेविते।
गृहीत्वा च करं सव्यं लक्ष्मणं रघुनन्दनः॥ १६॥
उवाच मधुरोदर्कमिदं परुषमार्तवत्।
अहो लक्ष्मण गर्ह्यं ते कृतं यत् त्वं विहाय ताम्॥ १७॥
सीतामिहागतः सौम्य कच्चित् स्वस्ति भवेदिति।
न मेऽस्ति संशयो वीर सर्वथा जनकात्मजा॥ १८॥
विनष्टा भक्षिता वापि राक्षसैर्वनचारिभिः।
अशुभान्येव भूयिष्ठं यथा प्रादुर्भवन्ति मे॥ १९॥

In the meantime he espied Lakṣmaṇa approaching, his splendour entirely gone. Presently at no considerable distance the said Lakṣmaṇa, who was feeling despondent and afflicted, got united with Śrī Rāma, who too looked dejected and shared the agony of Lakṣmaṇa. Seeing Lakṣmaṇa come, having abandoned Sītā in a lonely forest frequented by ogres, the aforesaid brother, Śrī Rāma, forthwith proceeded to censure him. Taking hold of his left hand, Śrī Rāma (the delight of the Raghus), like one distressed, addressed to Lakṣmaṇa the following harsh words, though agreeable in consequence : "Ah Lakṣmaṇa, a reproachful act has been done by you in that you came away here leaving alone Sītā, who deserved protection, O gentle brother ! Can she be expected to be doing well? No, doubt lurks in my mind, O heroic brother, that the daughter of Janaka has at all events been removed out of sight or even devoured by ogres ranging in the forest, as is evident from the fact that evil portents alone appear before me in abundance. (14—19)

अपि लक्ष्मण सीतायाः सामग्र्यं प्राप्नुयामहे।
जीवन्त्याः पुरुषव्याघ्र सुताया जनकस्य वै॥ २०॥

"Shall we actually be able to find, O Lakṣmaṇa, the entire being of Sītā, daughter of Janaka, continuing to live, O tiger among men? (20)

यथा वै मृगसंघाश्च गोमायुश्चैव भैरवम्।
वाश्यन्ते शकुनाश्चापि प्रदीप्तामभितो दिशम्।
अपि स्वस्ति भवेत् तस्या राजपुत्र्या महाबल॥ २१॥

"Nay, from the way in which herds of deer as well as the jackal as also birds actually utter fierce cries facing the quarter brightened by the sun it is doubtful that all may be well with that princess, O brother, possessed of extraordinary might ! (21)

इदं हि रक्षो मृगसंनिकाशं
प्रलोभ्य मां दूरमनुप्रयातम्।

हतं कथंचिन्महता श्रमेण
स राक्षसोऽभून्म्रियमाण एव॥ २२॥

"This ogre, Mārīca, who, having seduced me, in a form closely resembling a deer, had gone far away, reappeared as an ogre only while dying when killed anyhow by me with great exertion. (22)

मनश्च मे दीनमिहाप्रहृष्टं
चक्षुश्च सव्यं कुरुते विकारम्।
असंशयं लक्ष्मण नास्ति सीता
हृता मृता वा पथि वर्तते वा॥ २३॥

"My mind is distressed at this moment and not much rejoiced as my left eye is throbbing. Without doubt, O Lakṣmaṇa, Sītā is no more in the hermitage; she has either been borne away to some other place or is dead or is on the way to some unknown destination being forcibly carried away by someone." (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Indulging in various speculations about the fate of Sītā, Śrī Rāma with Lakṣmaṇa arrives at his hermitage and is pained not to find Sītā there

स दृष्ट्वा लक्ष्मणं दीनं शून्यं दशरथात्मजः।
पर्यपृच्छत धर्मात्मा वैदेहीमागतं विना॥ १॥

Seeing Lakṣmaṇa distressed and cheerless and arrived without Sītā (a princess of the Videha territory), Śrī Rāma, son of Daśaratha, whose mind was set on virtue, anxiously questioned him as follows : (1)

प्रस्थितं दण्डकारण्यं या मामनुजगाम ह।
क्व सा लक्ष्मण वैदेही यां हित्वा त्वमिहागतः॥ २॥

"Where is that Sītā (a princess of the Videha kingdom) who actually followed me as I set out towards the Daṇḍaka forest, and leaving whom you have come hither? (2)

राज्यभ्रष्टस्य दीनस्य दण्डकान् परिधावतः।
क्व सा दुःखसहाया मे वैदेही तनुमध्यमा॥ ३॥

"Where is that Sītā (a princess of the Videha kingdom) of graceful limbs who shared my sufferings as I knocked about in the Daṇḍaka forest, deprived of my sovereignty and dispirited? (3)

यां विना नोत्सहे वीर मुहूर्तमपि जीवितुम्।
क्व सा प्राणसहाया मे सीता सुरसुतोपमा॥ ४॥

"Where is that Sītā, my life's companion, who resembled a daughter of the gods and without whom, O heroic Lakṣmaṇa, I cannot live even for a while? (4)

पतित्वममराणां हि पृथिव्याश्चापि लक्ष्मण।
विना तां तपनीयाभां नेच्छेयं जनकात्मजाम्॥ ५॥

"Bereft of that daughter of Jahaka, who possessed the lustre of gold, I do not really seek even the lordship of gods, much less the sovereignty of the earth, O Lakṣmaṇa ! (5)

कच्चिज्जीवति वैदेही प्राणैः प्रियतरा मम।
कच्चित् प्रव्राजनं वीर न मे मिथ्या भविष्यति॥ ६॥
सीतानिमित्तं सौमित्रे मृते मयि गते त्वयि।
कच्चित् सकामा कैकेयी सुखिता सा भविष्यति॥ ७॥

"Is Sītā (a princess of the Videha territory), who is dearer to me than life, still living? I hope my exile to the forest for a period of fourteen years will not be rendered

void by my death due to separation from Sītā before the expirity of this period. I am sure Kaikeyī will have her desire fulfilled and feel gratified when I, O Lakṣmaṇa, son of Sumitrā, am dead because of my separation from Sītā and you return to Ayodhyā alone. (6-7)

सपुत्रराज्यां सिद्धार्थां मृतपुत्रा तपस्विनी।
उपस्थास्यति कौसल्या कच्चित् सौम्येन कैकयीम्॥ ८॥

"Will my mother, the wretched Kausalyā with her son (myself) dead, wait with reverence on Kaikeyī, who is with her son by her side and also enjoying sovereignty, and has her object accomplished? (8)

यदि जीवति वैदेही गमिष्याम्याश्रमं पुनः।
संवृत्ता यदि वृत्ता सा प्राणांस्त्यक्ष्यामि लक्ष्मण॥ ९॥

"If Sītā (a princess of the Videha kingdom) is alive, I shall enter my hermitage once more. If, however, that lady of excellent conduct is dead and gone, I shall yield up my life, O Lakṣmaṇa ! (9)

यदि मामाश्रमगतं वैदेही नाभिभाषते।
पुरः प्रहसिता सीता विनशिष्यामि लक्ष्मण॥ १०॥

"If Sītā, a princess of the Videha territory, does not speak to me with her smiling face before me, when I reach the hermitage, I shall perish. (10)

ब्रूहि लक्ष्मण वैदेही यदि जीवति वा न वा।
त्वयि प्रमत्ते रक्षोभिर्भक्षिता वा तपस्विनी॥ ११॥

"Speak, O Lakṣmaṇa, if Sītā (a princess of the Videha kingdom) is still alive. And if not, has the poor lady been, on the other hand, devoured by ogres since you failed in your duty of protecting her? (11)

सुकुमारी च बाला च नित्यं चादुःखभागिनी।
मद्वियोगेन वैदेही व्यक्तं शोचति दुर्मनाः॥ १२॥

"Tender and youthful, and having never experienced agony, Sītā (a princess of the Videha territory) is evidently feeling disconsolate and grieving due to separation from me. (12)

सर्वथा रक्षसा तेन जिह्मेन सुदुरात्मना।
वदता लक्ष्मणेत्युच्चैस्तवापि जनितं भयम्॥ १३॥

"Fear was in all probability incited even in you by that crooked and most evil-minded ogre, crying out 'Lakṣmaṇa !' (13)

श्रुतश्च मन्ये वैदेह्या स स्वरः सदृशो मम।
त्रस्तया प्रेषितस्त्वं च द्रष्टुं मां शीघ्रमागतः॥ १४॥

"That cry for help, uttered in a voice resembling mine, was I believe heard by Sītā (a princess of the Videha kingdom) too. And sent by her, alarmed as she was, you came away with all speed to see me. (14)

सर्वथा तु कृतं कष्टं सीतामुत्सृजता वने।
प्रतिकर्तुं नृशंसानां रक्षसां दत्तमन्तरम्॥ १५॥

"But an error, which was grievous in every respect, has been committed by you, leaving Sītā alone in the forest, inasmuch as an opportunity has been afforded thereby to the cruel ogres to retaliate. (15)

दुःखिताः खरघातेन राक्षसाः पिशिताशनाः।
तैः सीता निहता घोरैर्भविष्यति न संशयः॥ १६॥

"The flesh-eating ogres were feeling aggrieved on account of the destruction of Khara; Sītā must have been slain by those fearful ogres : there is no doubt about it.(16)

अहोऽस्मि व्यसने मग्नः सर्वथा रिपुनाशन।
किं त्विदानीं करिष्यामि शङ्के प्राप्तव्यमीदृशम्॥ १७॥

"Alas, I stand plunged in adversity in everyway, O exterminator of foes ! But what shall I do now to avert this tragedy? I fear such a calamity must be faced." (17)

इति सीतां वरारोहां चिन्तयन्नेव राघवः।
आजगाम जनस्थानं त्वरया सहलक्ष्मणः॥ १८॥

Thus thinking solely of Sītā of excellent limbs, Śrī Rāma, a scion of Raghu, hastened to his hermitage in Janasthāna with Lakṣmaṇa. (18)

विगर्हमाणोऽनुजमार्तरूपं
क्षुधाश्रमेणैव पिपासया च।
विनिःश्वसन् शुष्कमुखो विषण्णः
प्रतिश्रयं प्राप्य समीक्ष्य शून्यम्॥ १९॥

Severely reproaching his younger brother, Lakṣmaṇa, who wore a distressed appearance, nay, heaving a deep breath, Śrī Rāma, whose mouth was parched from hunger, fatigue and thirst, grew despondent to perceive the site of his hermitage desolate on reaching it. (19)

स्वमाश्रमं स प्रविगाह्य वीरो
विहारदेशाननुसृत्य कांश्चित्।
एतत्तदित्येव निवासभूमौ
प्रहृष्टरोमा व्यथितो बभूव॥ २०॥

Directly entering his own hermitage, nay, exploring some of Sītā's sporting grounds and saying to himself that it was the same place where she used to disport, the aforesaid hero felt disquieted in his own abode, his hair standing on end through agony. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight in the Araṇyakāṇḍa the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्ठितमः सर्गः

Canto LIX

Dialogue between Śrī Rāma and Lakṣmaṇa

अथाश्रमादुपावृत्तमन्तरा रघुनन्दनः।
परिपप्रच्छ सौमित्रिं रामो दुःखादिदं वचः॥ १॥

Earlier Śrī Rāma, the delight of the Raghus, painfully proceeded to put the following question to Lakṣmaṇa (son of Sumitrā), returned from his hermitage, meeting him half way. (1)

तमुवाच किमर्थं त्वमागतोऽपास्य मैथिलीम्।
यदा सा तव विश्वासाद् वने विरहिता मया॥ २॥

Śrī Rāma said to him, "What for have you come leaving Sītā (the princess of Mithilā) alone, when she had been confided by me to your care in the forest? (2)

दृष्ट्वैवाभ्यागतं त्वां मे मैथिलीं त्यज्य लक्ष्मण।
शङ्कमानं महत् पापं यत्सत्यं व्यथितं मनः॥ ३॥

"Apprehending grave danger, my mind was forsooth filled with pain the moment I saw you come back leaving the princess of Mithilā alone, O Lakṣmaṇa ! (3)

स्फुरते नयनं सव्यं बाहुश्च हृदयं च मे।
दृष्ट्वा लक्ष्मण दूरे त्वां सीताविरहितं पथि॥ ४॥

"Seeing you alone, without Sītā, on the way at some distance, my left eye and arm as well as the heart began to throb, O Lakṣmaṇa !"(4)

एवमुक्तस्तु सौमित्रिर्लक्ष्मणः शुभलक्षणः।
भूयो दुःखसमाविष्टो दुःखितं राममब्रवीत्॥ ५॥

Twitted in these words, Lakṣmaṇa, son of Sumitrā, for his part, who was endowed with auspicious bodily marks, and was overcome with sorrow all the more, submitted as follows to the afflicted Śrī Rāma : (5)

न स्वयं कामकारेण तां त्यक्त्वाहमिहागतः।
प्रचोदितस्तयैवोग्रैस्त्वत्सकाशमिहागतः॥ ६॥

"I have not come here leaving her of myself voluntarily by action. I have sought your presence here only when urged by her in pungent words. (6)

आर्येणेव परिक्रुष्टं लक्ष्मणेति सुविस्वरम्।
परित्राहीति यद्वाक्यं मैथिल्यास्तच्छ्रुतिं गतम्॥ ७॥

(The fact is that) the shrill cry in the words "Lakṣmaṇa, protect me !" which was uttered in a voice resembling your's, as it were, reached the ears of Sītā, the princess of Mithilā, (7)

सा तमार्तस्वरं श्रुत्वा तव स्नेहेन मैथिली।
गच्छ गच्छेति मामाशु रुदती भयविक्लवा॥ ८॥

"unnerved with fear to hear that plaintive cry and crying through affection for you, Sītā, a princess of Mithilā, urged me at once in the words "Go, depart!" (8)

प्रचोद्यमानेन मया गच्छेति बहुशस्तया।
प्रत्युक्ता मैथिली वाक्यमिदं तत् प्रत्ययान्वितम्॥ ९॥

"By me, however, who was being repeatedly goaded by her to depart, Sītā (a princess of Mithilā) was answered in the following words calculated to inspire confidence in her: (9)

न तत् पश्याम्यहं रक्षो यदस्य भयमावहेत्।
निर्वृता भव नास्त्येतत् केनाप्येतदुदाहृतम्॥ १०॥

"I do not know of that ogre who could arouse fear in Śrī Rāma. Be at ease. It was not his cry; it was uttered by a stranger.(10)

विगर्हितं च नीचं च कथमार्योऽभिधास्यति।
त्राहीति वचनं सीते यस्त्रायेत् त्रिदशानपि॥ ११॥

"How could my eldest brother, who can protect even the gods (who pass through only three stages in life, viz., childhood, adolescence and youth), O Sītā, utter the reproachful and mean words "Save me !"? (11)

किं निमित्तं तु केनापि भ्रातुरालम्ब्य मे स्वरम्।
विस्वरं व्याहृतं वाक्यं लक्ष्मण त्राहि मामिति॥ १२॥

"In fact, imitating the voice of my eldest brother, Śrī Rāma, with some sinister motive, the words 'Lakṣmaṇa, save me !' were loudly uttered by a stranger. (12)

राक्षसेनेरितं वाक्यं त्रासात् त्राहीति शोभने।
न भवत्या व्यथा कार्या कुनारीजनसेविता॥ १३॥

"The words 'Save me' were uttered through fear by the ogre himself, O good lady ! Hence no agony, which is harboured only by bad women, should be entertained by you. (13)

अलं विक्लवतां गन्तुं स्वस्था भव निरुत्सुका।
न चास्ति त्रिषु लोकेषु पुमान् यो राघवं रणे॥ १४॥

जातो वा जायमानो वा संयुगे यः पराजयेत्।
अजेयो राघवो युद्धे देवैः शक्रपुरोगमैः॥ १५॥

"You should not yield to nervousness. Be at ease and free from anxiety. There is no man born or going to be born in all the three worlds, who can vanquish Śrī Rāma (a scion of Raghu) in an encounter. Śrī Rāma (a scion of Raghu) cannot be conquered in battle even by gods headed by Indra. (14-15)

एवमुक्ता तु वैदेही परिमोहितचेतना।
उवाचाश्रूणि मुञ्चन्ती दारुणं मामिदं वचः॥ १६॥

"Reassured in these words by me, Sītā (a princess of the Videha territory) for her part, whose judgment was utterly clouded, addressed the following poignant words, shedding tears all the time : (16)

भावो मयि तवात्यर्थं पाप एव निवेशितः।
विनष्टे भ्रातरि प्राप्तुं न च त्वं मामवाप्स्यसे॥ १७॥

" 'The grossly sinful intention of winning me when your eldest brother has been slain has definitely been cherished by you with regard to me; but you shall never secure me. (17)

संकेताद् भरतेन त्वं रामं समनुगच्छसि।
क्रोशन्तं हि यथात्यर्थं नैनमभ्यवपद्यसे॥ १८॥

" 'You are closely following Śrī Rāma in pursuance of a pact entered into by you with Bharata in that you do not actually run to the side of Śrī Rāma, who is crying for your help at the top of his voice ! (18)

रिपुः प्रच्छन्नचारी त्वं मदर्थमनुगच्छसि।
राघवस्यान्तरं प्रेप्सुस्तथैनं नाभिपद्यसे॥ १९॥

" 'An enemy of Śrī Rāma in disguise, you have been following him for my sake only, seeking an opportunity to harm him. Hence you do not run to his succour.' (19)

एवमुक्तस्तु वैदेह्या संरब्धो रक्तलोचनः।
क्रोधात् प्रस्फुरमाणोष्ठ आश्रमादभिनिर्गतः॥ २०॥

"Waxing wroth, when accused thus by Sītā (a princess of the Videha kingdom), with eyes red and lips quivering from anger,

I for my part came away straight from the hermitage." (20)

एवं ब्रुवाणं सौमित्रिं रामः संतापमोहितः।
अब्रवीद् दुष्कृतं सौम्य तां विना त्वमिहागतः॥ २१॥

Distracted with agony, Śrī Rāma replied as follows to Lakṣmaṇa (son of Sumitrā) when he was speaking as aforesaid: "An unbecoming act has been done by you in that you came hither without her. (21)

जानन्नपि समर्थं मां रक्षसामपवारणे।
अनेन क्रोधवाक्येन मैथिल्या निर्गतो भवान्॥ २२॥

"Though knowing me to be capable of repulsing the ogres, you came away annoyed by this angry rebuke from Sītā (a princess of Mithilā) ! (22)

नहि ते परितुष्यामि त्यक्त्वा यदसि मैथिलीम्।
क्रुद्धायाः परुषं श्रुत्वा स्त्रिया यत् त्वमिहागतः॥ २३॥

"Surely I am not much pleased with you for the fact that you came hither leaving Sītā (a princess of Mithilā) and that too on hearing a harsh word uttered by an angry woman. (23)

सर्वथा त्वपनीतं ते सीतया यत् प्रचोदितः।
क्रोधस्य वशमागम्य नाकरोः शासनं मम॥ २४॥

"It was wholly unjustifiable on your part that, falling a prey to anger when goaded by Sītā to leave her, you did not carry out my behest. (24)

असौ हि राक्षसः शेते शरेणाभिहतो मया।
मृगरूपेण येनाहमाश्रमादपवाहितः॥ २५॥

"Indeed, the ogre by whom, disguised as a deer, I was lured away from our hermitage, lies there killed, being fatally wounded with an arrow aimed at by me. (25)

विकृष्य चापं परिधाय सायकं
सलीलबाणेन च ताडितो मया।
मार्गीं तनुं त्यज्य च विक्लवस्वरो
बभूव केयूरधरः स राक्षसः॥ २६॥

"Giving up the form of a deer when struck by me with an arrow sportfully discharged after pulling my bow at full length and putting the arrow to it, the fellow appeared as an ogre adorned with armlets and emitting a cry of agony. (26)

शराहतेनैव तदार्तया गिरा
स्वरं ममालम्ब्य सुदूरसुश्रवम्।
उदाहृतं तद् वचनं सुदारुणं
त्वमागतो येन विहाय मैथिलीम्॥ २७॥

"Feigning my voice, that most poignant cry, which could be easily heard at a long distance, was uttered in plaintive tones by the ogre the moment he was hit with the shaft, led by which you came away leaving Sītā (the princess of Mithilā) alone. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे
एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Uttering a loud wail Śrī Rāma inquires of the trees the whereabouts of Sītā, cries like one distracted and looks about for her again and again

भृशमाव्रजमानस्य तस्याधो वामलोचनम्।
प्रास्फुरच्चास्खलद् रामो वेपथुश्चास्य जायते॥ १॥

While Śrī Rāma was returning to his hermitage, his lower left eyelid* violently throbbed again and again, he himself stumbled and a tremor ran through his limbs. (1)

उपालक्ष्य निमित्तानि सोऽशुभानि मुहुर्मुहुः।
अपि क्षेमं तु सीताया इति वै व्याजहार ह॥ २॥

Observing the evil omens appearing again and again, he instinctively spoke as follows, so the tradition goes: "Is all well with Sītā?" (2)

त्वरमाणो जगामाथ सीतादर्शनलालसः।
शून्यमावसथं दृष्ट्वा बभूवोद्विग्नमानसः॥ ३॥

Eager to see Sītā, he went with hasty steps, but he felt perturbed in mind to find the dwelling deserted. (3)

उद्भ्रमन्निव वेगेन विक्षिपन् रघुनन्दनः।
तत्र तत्रोटजस्थानमभिवीक्ष्य समन्ततः॥ ४॥
ददर्श पर्णशालां च सीतया रहितां तदा।
श्रिया विरहितां ध्वस्तां हेमन्ते पद्मिनीमिव॥ ५॥

Appearing on account of his speed as though he were flying and moving his hands etc., with impatience on his not finding Sītā anywhere, nay, closely examining the site of the hut made of leaves all over, on every side, Śrī Rāma (the delight of the Raghus) found the hut at the moment bereft of Sītā and resembling a lotus flower blighted and deprived of its charm in winter. (4-5)

रुदन्तमिव वृक्षैश्च ग्लानपुष्पमृगद्विजम्।
श्रिया विहीनं विध्वस्तं संत्यक्तं वनदैवतैः॥ ६॥
विप्रकीर्णाजिनकुशं विप्रविद्धबृसीकटम्।
दृष्ट्वा शून्योटजस्थानं विललाप पुनः पुनः॥ ७॥

Seeing the site of the lonely hut desolate and shorn of its charm, deserted by the sylvan deities and crying as it were through its creaking trees, its flowers faded, deer and birds ill at case, deerskin and blades of Kuśa grass scattered all around and seats of fresh grass and mats lying in disorder, he wailed again and again as follows : (6-7)

हृता मृता वा नष्टा वा भक्षिता वा भविष्यति।
निलीनाप्यथवा भीरुरथवा वनमाश्रिता॥ ८॥

"The timid lady Sītā must have been carried away or devoured or is dead or lost in the way or she lies hidden somewhere out of fun or has entered the forest. (8)

गता विचेतुं पुष्पाणि फलान्यपि च वा पुनः।
अथवा पद्मिनीं याता जलार्थं वा नदीं गता॥ ९॥

"Or she has gone out to pluck flowers or even fruits for that matter or has gone to the lotus pond for a bath or to the river to bring water." (9)

यत्नान्मृगयमाणस्तु नाससाद वने प्रियाम्।
शोकरक्तेक्षणः श्रीमानुन्मत्त इव लक्ष्यते॥ १०॥

Though looking about for her in that forest with effort, he did not find his darling. His eyes red through grief, the glorious one looked as though gone mad. (10)

* We read in books on the science of omens 'अधोवामदृशः स्फूर्ती बह्वनिष्टं भजेत्पुमान्'.
"When a man's left lower eyelid throbs, he meets with grave danger."
प्रयाणकाले स्खलनं करोतीष्टस्य भञ्जनम्।
"The act of stumbling at the time of one's leaving a place is sure to shatter one's cherished purpose."

वृक्षाद् वृक्षं प्रधावन् स गिरींश्चापि नदीनदम्।
बभ्राम विलपन् रामः शोकपङ्कार्णवप्लुतः॥ ११॥

Running fast from tree to tree the said Śrī Rāma roamed about along the slopes of mountains as well as on the banks of rivers and streams wailing and accosting trees as below, plunged as he was in an ocean of bog in the form of grief: (11)

अस्ति कच्चित्त्वया दृष्टा सा कदम्बप्रिया प्रिया।
कदम्ब यदि जानीषे शंस सीतां शुभाननाम्॥ १२॥

"Was my celebrated darling, who is so fond of Kadamba flowers, seen by you, O Kadamba? If you know anything about Sītā of charming countenance, pray, tell me. (12)

स्निग्धपल्लवसंकाशां पीतकौशेयवासिनीम्।
शंसस्व यदि सा दृष्टा बिल्व बिल्वोपमस्तनी॥ १३॥

"If Sītā, whose breasts resemble a Bilva fruit in shape, O Bilva, was seen by you, please tell me the whereabouts of that lady, who is tender as a soft shoot and is clad in yellow silk. (13)

अथवार्जुन शंस त्वं प्रियां तामर्जुनप्रियाम्।
जनकस्य सुता तन्वी यदि जीवति वा न वा॥ १४॥

"Else, O Arjuna, give you me the news of my aforesaid darling, who is fond of Arjuna flowers. Tell me if the frail daughter of Janaka is still alive or not. (14)

ककुभः ककुभोरुं तां व्यक्तं जानाति मैथिलीम्।
लतापल्लवपुष्पाढ्यो भाति ह्येष वनस्पतिः॥ १५॥

"The Kakubha tree evidently knows the aforesaid princess of Mithilā, whose thighs are smooth as the boughs of a Kakubha tree. Enriched with climbers, shoots and blossoms this tree looks charming indeed. (15)

भ्रमरैरुपगीतश्च यथा द्रुमवरो ह्यसि।
एष व्यक्तं विजानाति तिलकस्तिलकप्रियाम्॥ १६॥

"As you are no doubt the foremost of trees, O Tilaka, whose praises are sung by bees humming close by, you the Tilaka tree, evidently know the truth about her, who is fond of Tilaka flowers. (16)

अशोक शोकापनुद शोकोपहतचेतनम्।
त्वन्नामानं कुरु क्षिप्रं प्रियासंदर्शनेन माम्॥ १७॥

"O Aśoka tree, the dispeller of grief by bringing my darling clearly to my view, make me, whose understanding has been clouded by grief, your namesake soon by ridding me of my grief. (17)

यदि ताल त्वया दृष्टा पक्वतालोपमस्तनी।
कथयस्व वरारोहां कारुण्यं यदि ते मयि॥ १८॥

"O palmyra, if Sītā, whose breasts resemble a ripe palmyra fruit, has been seen by you, pray, give me the news about that lady of excellent limbs, if there is any compassion in your heart for me. (18)

यदि दृष्टा त्वया जम्बो जाम्बूनदसमप्रभा।
प्रियां यदि विजानासि निःशङ्कं कथयस्व मे॥ १९॥

"If, O Jambu (a rose-apple tree), Sītā, who possesses the splendour of gold, has been seen by you or if you know the truth about my darling, pray, let me know without fear. (19)

अहो त्वं कर्णिकाराद्य पुष्पितः शोभसे भृशम्।
कर्णिकारप्रियां साध्वीं शंस दृष्टा यदि प्रिया॥ २०॥

"Laden with flowers, O Karṇikāra tree, you look most charming today. Tell me the whereabouts of the virtuous Sītā, who is fond of Karṇikāra flowers, if my darling has been seen by you." (20)

चूतनीपमहासालान् पनसान् कुरवान् धवान्।
दाडिमानपि तान् गत्वा दृष्ट्वा रामो महायशाः॥ २१॥
बकुलानथ पुन्नागांश्चन्दनान् केतकांस्तथा।
पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते॥ २२॥

Seeing the familiar mango and Nīpa trees, gigantic sal trees, jack-fruit and Kurava and Dhava trees as also pomegranate trees, the highly illustrious Śrī Rāma went up to them. Nay, addressing questions to Bakula, Punnāga, sandalwood and Ketaka trees, while roaming about in the forest, Śrī Rāma looked hysterical, as it were. (21-22)

अथवा मृगशावाक्षीं मृग जानासि मैथिलीम्।
मृगविप्रेक्षणी कान्ता मृगीभिः सहिता भवेत्॥ २३॥

Addressing the animals of the forest, he said: "O deer, do you know of Sītā, a princess of Mithilā, whose eyes resemble those of a fawn? My darling, who glances round like a female deer, is likely to be with female deer. (23)

गज सा गजनासोरुर्यदि दृष्टा त्वया भवेत्।
तां मन्ये विदितां तुभ्यमाख्याहि वरवारण॥ २४॥

"O elephant, tell me if Sītā, whose thighs resemble the proboscis of an elephant (in their tapering shape), has been seen by you? I presume her to be known to you, O excellent elephant! (24)

शार्दूल यदि सा दृष्टा प्रिया चन्द्रनिभानना।
मैथिली मम विस्रब्धः कथयस्व न ते भयम्॥ २५॥

"Tell me without fear, O tiger, if that darling, the princess of Mithilā, who has a moon-like countenance, has been seen by you? There is no cause for fear to you. (25)

किं धावसि प्रिये नूनं दृष्टासि कमलेक्षणे।
वृक्षैराच्छाद्य चात्मानं किं मां न प्रतिभाषसे॥ २६॥

Imagining to see Sītā before him, he addresses her: "Why do you run, my darling? You have undoubtedly been seen by me, O lotus-eyed one ! Screening yourself behind the trees, why do you not answer me? (26)

तिष्ठ तिष्ठ वरारोहे न तेऽस्ति करुणा मयि।
नात्यर्थं हास्यशीलासि किमर्थं मामुपेक्षसे॥ २७॥

"Stay, tarry awhile, O Sītā with excellent limbs ! Is there no compassion in your heart for me? You are not excessively given to fun; why then do you disregard me? (27)

पीतकौशेयकेनासि सूचिता वरवर्णिनि।
धावन्त्यपि मया दृष्टा तिष्ठ यद्यस्ति सौहृदम्॥ २८॥

"You stand disclosed by your yellow silk garment, O lady with an excellent complexion! You have been seen by me even while running. Therefore, halt if there is any affection left in you for me. (28)

नैव सा नूनमथवा हिंसिता चारुहासिनी।
कृच्छ्रं प्राप्तं न मां नूनं यथोपेक्षितुमर्हति॥ २९॥

"Or, it was definitely not Sītā of charming smiles, who has most probably been killed; surely she could not have ignored me, fallen in adversity. (29)

व्यक्तं सा भक्षिता बाला राक्षसैः पिशिताशनैः।
विभज्याङ्गानि सर्वाणि मया विरहिता प्रिया॥ ३०॥

"Bereft of me, my youthful darling has evidently been devoured by flesh-eating ogres, dividing all her limbs among themselves. (30)

नूनं तच्छुभदन्तोष्ठं सुनासं शुभकुण्डलम्।
पूर्णचन्द्रनिभं ग्रस्तं मुखं निष्प्रभतां गतम्॥ ३१॥

"Seized by the ogres, that face of Sītā, which was distinguished by charming teeth and lips and a shapely nose and adorned with beautiful earrings and resembled the full moon, must have surely been eclipsed. (31)

सा हि चम्पकवर्णाभा ग्रीवा ग्रैवेयकोचिता।
कोमला विलपन्त्यास्तु कान्ताया भक्षिता शुभा॥ ३२॥

"That lovely and delicate neck, possessing the hue and splendour of a Campaka flower and worthy of being adorned with a necklace, of my wailing darling has undoubtedly been devoured by the ogres. (32)

नूनं विक्षिप्यमाणौ तौ बाहू पल्लवकोमलौ।
भक्षितौ वेपमानाग्रौ सहस्ताभरणाङ्गदौ॥ ३३॥

"Being thrown restlessly, those arms of hers, tender as shoots and adorned with bracelets and armlets, with their fore parts trembling through fear have surely been eaten up. (33)

मया विरहिता बाला रक्षसां भक्षणाय वै।
सार्थेनेव परित्यक्ता भक्षिता बहुबान्धवा॥ ३४॥

"The youthful lady was left alone by me only for being eaten up by the ogres. Though having numerous kinsfolk, she has been devoured by the ogres like a women deserted by co-travellers. (34)

हा लक्ष्मण महाबाहो पश्यसे त्वं प्रियां क्वचित्।
हा प्रिये क्व गता भद्रे हा सीतेति पुनः पुनः॥ ३५॥
इत्येवं विलपन् रामः परिधावन् वनाद् वनम्।
क्वचिदुद्भ्रमते वेगात् क्वचिद् विभ्रमते बलात्॥ ३६॥

"Ah, mighty-armed Lakṣmaṇa, do you perceive my darling anywhere? Ah Sītā, my darling, where have you gone, O blessed one?" Wailing in these words again and again and running about from grove to grove, Śrī Rāma now sprang up with impetuosity and now violently revolved like a whirlwind. (35-36)

क्वचिन्मत्त इवाभाति कान्तान्वेषणतत्परः।
स वनानि नदीः शैलान् गिरिप्रस्रवणानि च।
काननानि च वेगेन भ्रमत्यपरिसंस्थितः॥ ३७॥

Intent on finding out his darling, he now appeared as though drunk and (now) he would range with rapidity forests, rivers, mountains, cataracts falling from mountains and woodlands too, knowing no rest. (37)

तदा स गत्वा विपुलं महद् वनं
परीत्य सर्वं त्वथ मैथिलीं प्रति।
अनिष्ठिताशः स चकार मार्गणे
पुनः प्रियायाः परमं परिश्रमम्॥ ३८॥

Then entering the large and dense forest and forthwith ransacking it all with a view to tracing out Sītā, the princess of Mithilā, the aforesaid Śrī Rāma, who had not yet given up hope of finding out Sītā, once more put forth great exertion for tracing out his darling. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The quest of Śrī Rāma and Lakṣmaṇa for Sītā; not finding her, Śrī Rāma gets unnerved

दृष्ट्वाऽऽश्रमपदं शून्यं रामो दशरथात्मजः।
रहितां पर्णशालां च प्रविद्धान्यासनानि च॥ १॥
अदृष्ट्वा तत्र वैदेहीं संनिरीक्ष्य च सर्वशः।
उवाच रामः प्राक्रुश्य प्रगृह्य रुचिरौ भुजौ॥ २॥

Seeing the site of the hermitage desolate, the hut made of leaves deserted and the grassy seats cast away, nay, fully casting his eyes all round and yet not finding Sītā (a princess of the Videha territory) there, Śrī Rāma spoke as follows to Lakṣmaṇa, calling out Sītā at the top of his voice and lifting up his charming arms : (1-2)

क्व नु लक्ष्मण वैदेही कं वा देशमितो गता।
केनाहृता वा सौमित्रे भक्षिता केन वा प्रिया॥ ३॥

"Where on earth, O Lakṣmaṇa, could Sītā, a princess of the Videha kingdom, be? Nay, to what territory has she gone from this place? Or, by whom, O darling of Sumitrā, has she been borne away or by whom has she been devoured? (3)

वृक्षेणावार्य यदि मां सीते हसितुमिच्छसि।
अलं ते हसितेनाद्य मां भजस्व सुदुःखितम्॥ ४॥

(Addressing fantasy of Sītā, he continued) "If, hiding yourself behind a tree, O Sītā, you want to jest with me, have done with your jest today. Pray, betake yourself to me, sore distressed as I am. (4)

यैः परिक्रीडसे सीते विश्वस्तैर्मृगपोतकैः।
एते हीनास्त्वया सौम्ये ध्यायन्त्यस्राविलेक्षणाः॥ ५॥

"Bereft of you, the fearless offsprings

of deer with which you used to sport, O gentle Sītā, are thoughtful, their eyes bedimmed with tears. (5)

सीतया रहितोऽहं वै नहि जीवामि लक्ष्मण।
वृतं शोकेन महता सीताहरणजेन माम्॥ ६॥
परलोके महाराजो नूनं द्रक्ष्यति मे पिता।
कथं प्रतिज्ञां संश्रुत्य मया त्वमभियोजितः॥ ७॥
अपूरयित्वा तं कालं मत्सकाशमिहागतः।
कामवृत्तमनार्यं वा मृषावादिनमेव च॥ ८॥
धिक् त्वामिति परे लोके व्यक्तं वक्ष्यति मे पिता।
विवशं शोकसंतप्तं दीनं भग्नमनोरथम्॥ ९॥
मामिहोत्सृज्य करुणं कीर्तिर्नरमिवानृजुम्।
क्व गच्छसि वरारोहे मा मोत्सृज सुमध्यमे॥ १०॥

"Deprived of Sītā I shall certainly not survive, O Lakṣmaṇa ! My father, the late emperor, will surely find me in the other world, overwhelmed as I am with excessive grief sprung from abduction of Sītā. 'How, having plighted your word to remain in exile in the forest for fourteen years, when charged by me to do so, have you sought my presence here without completing the stipulated period of fourteen years? Fie upon you, who are licentious, ignoble as well as a liar.' In the foregoing words will my father reproach me without doubt in the other world. Deserting at this place me, helpless, tormented with grief, afflicted and pitiable as I am, my aspirations shattered—even as a fair name forsakes a crooked man—where are you going, O lady with charming limbs? Pray, do not, O do not leave me, O lovely Sītā ! (6—10)

त्वया विरहितश्चाहं त्यक्ष्ये जीवितमात्मनः।
इतीव विलपन् रामः सीतादर्शनलालसः॥ ११॥
न ददर्श सुदुःखार्तो राघवो जनकात्मजाम्।
अनासादयमानं तं सीतां शोकपरायणम्॥ १२॥
पङ्कमासाद्य विपुलं सीदन्तमिव कुञ्जरम्।
लक्ष्मणो राममत्यर्थमुवाच हितकाम्यया॥ १३॥

"Bereft of you I shall yield up my life." Wailing as aforesaid, Śrī Rāma, who was longing for a sight of Sītā, felt sore stricken with agony. Śrī Rāma (a scion of Raghu) could not, however, see Janaka's daughter anywhere. To the said Śrī Rāma, who was given over to grief, unable as he was to find Sītā, and resembled an elephant feeling afflicted on getting stuck into a large stretch of marshy land, Lakṣmaṇa spoke as follows out of extreme solicitude for his welfare: (11—13)

मा विषादं महाबुद्धे कुरु यत्नं मया सह।
इदं गिरिवरं वीर बहुकन्दरशोभितम्॥ १४॥

"Don't give way to despondency, O prince possessed of great wisdom! Put forth endeavour with me. The yonder crown of mountains, O heroic prince, is adorned with many caves. (14)

प्रियकाननसंचारा वनोन्मत्ता च मैथिली।
सा वनं वा प्रविष्टा स्यान्नलिनीं वा सुपुष्पिताम्॥ १५॥
सरितं वापि सम्प्राप्ता मीनवञ्जुलसेविताम्।
वित्रासयितुकामा वा लीना स्यात् कानने क्वचित्॥ १६॥
जिज्ञासमाना वैदेही त्वां मां च पुरुषर्षभ।
तस्या ह्यन्वेषणे श्रीमन् क्षिप्रमेव यतावहे॥ १७॥

"And Sītā, a princess of Mithilā, is fond of frequenting groves and is enraptured at the sight of a forest. As such she must have penetrated deep into the forest or dived into a lotus pond abounding in lotus flowers or may have reached a river teeming with fishes and cane. Sītā, a princess of the Videha territory, may be hiding somewhere in a woodland with intent to alarm us and in order to test your and mine capacity to trace her out, O jewel among men ! Hence, O glorious prince, let us both strive to search for her at once. (15—17)

वनं सर्वं विचिनुवो यत्र सा जनकात्मजा।
मन्यसे यदि काकुत्स्थ मा स्म शोके मनः कृथाः॥ १८॥

"We shall explore the whole forest where the said daughter of Janaka is likely to be, if you deem fit, O scion of Kākutstha ! Pray, do not give over your mind to grief." (18)

एवमुक्तः स सौहार्दाल्लक्ष्मणेन समाहितः।
सह सौमित्रिणा रामो विचेतुमुपचक्रमे॥ १९॥

Getting composed when exhorted in these words by Lakṣmaṇa out of affection, Śrī Rāma with Lakṣmaṇa (son of Sumitrā) proceeded to search for Sītā. (19)

तौ वनानि गिरींश्चैव सरितश्च सरांसि च।
निखिलेन विचिन्वन्तौ सीतां दशरथात्मजौ॥ २०॥

Looking about for Sītā, the aforesaid two sons of Daśaratha fully explored forests as well as mountains, rivers and lakes too. (20)

तस्य शैलस्य सानूनि शिलाश्च शिखराणि च।
निखिलेन विचिन्वन्तौ नैव तामभिजग्मतुः॥ २१॥

Nay, even while ransacking the tablelands of the Prasravaṇa mountain as well as its rocks and peaks in their entirety, they did not meet her at all. (21)

विचित्य सर्वतः शैलं रामो लक्ष्मणमब्रवीत्।
नेह पश्यामि सौमित्रे वैदेहीं पर्वते शुभाम्॥ २२॥

Having searched the mountain on all sides Śrī Rāma said to Lakṣmaṇa, "I do not behold, O darling of Sumitrā, the lovely Sītā (a princess of the Videha kingdom) on this mountain anywhere. (22)

ततो दुःखाभिसंतप्तो लक्ष्मणो वाक्यमब्रवीत्।
विचरन् दण्डकारण्यं भ्रातरं दीप्ततेजसम्॥ २३॥

Overwhelmed with agony, while ranging the forest of Daṇḍaka, Lakṣmaṇa thereupon submitted as follows to his eldest brother, Śrī Rāma, of flaming energy: (23)

प्राप्स्यसे त्वं महाप्राज्ञ मैथिलीं जनकात्मजाम्।
यथा विष्णुर्महाबाहुर्बलिं बद्ध्वा महीमिमाम्॥ २४॥

"You will recover Sītā (a princess of Mithilā), Janaka's daughter, O highly sagacious prince, even as the mighty-armed Lord Viṣṇu, in the form of the Divine Dwarf, got back this globe for his elder brother, Indra, after tying down Bali as a captive." (24)

एवमुक्तस्तु वीरेण लक्ष्मणेन स राघवः।
उवाच दीनया वाचा दुःखाभिहतचेतनः॥ २५॥

Consoled in these words by the gallant Lakṣmaṇa, the aforesaid Śrī Rāma (a scion of Raghu) for his part, whose understanding had been dulled by agony, replied in a piteous tone : (25)

वनं सुविचितं सर्वं पद्मिन्यः फुल्लपङ्कजाः।
गिरिश्चायं महाप्राज्ञ बहुकन्दरनिर्झरः।
नहि पश्यामि वैदेहीं प्राणेभ्योऽपि गरीयसीम्॥ २६॥

"The entire forest has been fully explored as well as the lotus ponds with expanded lotuses. This mountain (Prasravaṇa) too, abounding in caves and cascades, has been thoroughly searched, O highly wise brother! But I do not find Sitā (a princess of the Videha territory), who is more valuable to me even than my life." (26)

एवं स विलपन् रामः सीताहरणकर्षितः।
दीनः शोकसमाविष्टो मुहूर्तं विह्वलोऽभवत्॥ २७॥

Wailing thus, Śrī Rāma, who looked emaciated due to agony caused by the abduction of Sītā and felt miserable, overwhelmed as he was with grief, was beside himself for a while. (27)

स विह्वलितसर्वाङ्गो गतबुद्धिर्विचेतनः।
निषसादातुरो दीनो निःश्वस्याशीतमायतम्॥ २८॥

Drawing hot and deep breaths, Śrī Rāma, whose all limbs had become out of control, nay, who had lost his reason and stood motionless, and who was feeling over-anxious and miserable, gave way to despondency. (28)

बहुशः स तु निःश्वस्य रामो राजीवलोचनः।
हा प्रियेति विचुक्रोश बहुशो बाष्पगद्गदः॥ २९॥

Sighing again and again, the aforesaid Śrī Rāma, for his part, who had lotus-like eyes and had his voice choked through tears, repeatedly cried out : "Ah, my darling !" (29)

तं सान्त्वयामास ततो लक्ष्मणः प्रियबान्धवम्।
बहुप्रकारं शोकार्तः प्रश्रितः प्रश्रिताञ्जलिः॥ ३०॥

Thereupon Lakṣmaṇa, though himself stricken with grief, humbly comforted with folded hands in many ways his beloved kinsman, Śrī Rāma. (30)

अनादृत्य तु तद् वाक्यं लक्ष्मणोष्ठपुटच्युतम्।
अपश्यंस्तां प्रियां सीतां प्राक्रोशत् स पुनः पुनः॥ ३१॥

Turning a deaf ear to that submission, issued from the lips of Lakṣmaṇa, which looked like a cup of tender leaves, Śrī Rāma, however, continued to cry again and again, unable as he was to see his aforesaid darling, Sītā. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Rāma's Lament

सीतामपश्यन् धर्मात्मा शोकोपहतचेतनः।
विललाप महाबाहू रामः कमललोचनः॥ १॥

Not perceiving Sītā, Śrī Rāma, whose mind was set on virtue, and who was distinguished by mighty arms and lotus-like eyes, began to wail, his understanding having been dulled by grief. (1)

पश्यन्निव च तां सीतामपश्यन्मन्मथार्दितः।
उवाच राघवो वाक्यं विलापाश्रयदुर्वचम्॥ २॥

As though seeing her, seized as he was with hallucination, though actually not seeing Sītā, Śrī Rāma (a scion of Raghu), who was tormented with love, uttered the following words, which could not be easily articulated due to his sobs: (2)

त्वमशोकस्य शाखाभिः पुष्पप्रियतरा प्रिये।
आवृणोषि शरीरं ते मम शोकविवर्धनी॥ ३॥

"Very fond of flowers, you are hiding your body behind the boughs of an Aśoka tree, thereby augmenting my grief all the more, my darling! (3)

कदलीकाण्डसदृशौ कदल्या संवृतावुभौ।
ऊरू पश्यामि ते देवि नासि शक्ता निगूहितुम्॥ ४॥

"I descry, O queen, both your thighs, even though screened with the plantain tree, resembling as they do the stem of a plantain tree; you are no longer able to hide them from my view! (4)

कर्णिकारवनं भद्रे हसन्ती देवि सेवसे।
अलं ते परिहासेन मम बाधावहेन वै॥ ५॥

"Jestingly you have taken cover in the grove of Karṇikāra trees, O blessed lady! But have done with your jest, which is causing annoyance to me. (5)

विशेषेणाश्रमस्थाने हासोऽयं न प्रशस्यते।
अवगच्छामि ते शीलं परिहासप्रियं प्रिये॥ ६॥

"Such fun is not praiseworthy in a hermitage in particular, although I know your nature, which is fond of sport, O darling! (6)

आगच्छ त्वं विशालाक्षि शून्योऽयमुटजस्तव।
सुव्यक्तं राक्षसैः सीता भक्षिता वा हृतापि वा॥ ७॥
न हि सा विलपन्तं मामुपसम्प्रैति लक्ष्मण।
एतानि मृगयूथानि साश्रुनेत्राणि लक्ष्मण॥ ८॥
शंसन्तीव हि मे देवीं भक्षितां रजनीचरैः।
हा ममार्ये क्व यातासि हा साध्वि वरवर्णिनि॥ ९॥

"Return, O large-eyed one! This hut of yours is desolate." Getting disillusioned soon after, he said to Lakṣmaṇa: "Clearly enough, Sītā has either been devoured or borne away by ogres; for she does not

hasten to me, O Lakṣmaṇa, even though I am wailing for her. These herds of deer with tearful eyes inform me, as it were, of my queen having actually been devoured by ogres, O Lakṣmaṇa ! (Addressing Sītā, he continued :) Ah my worthy queen, where have you gone? Ah, pious lady with excellent complexion ! (7—9)

हा सकामाद्य कैकेयी देवि मेऽद्य भविष्यति।
सीतया सह निर्यातो विना सीतामुपागतः॥ १०॥
कथं नाम प्रवेक्ष्यामि शून्यमन्तःपुरं मम।
निर्वीर्य इति लोको मां निर्दयश्चेति वक्ष्यति॥ ११॥

"Alas, my queen, Kaikeyī will have her desire fulfilled this day. Come away from Ayodhyā with Sītā and returned to Ayodhyā without Sītā, how, I wonder, shall I be able to enter my gynaeceum, which will be desolate now? People will brand me as powerless and merciless. (10-11)

कातरत्वं प्रकाशं हि सीतापनयनेन मे।
निवृत्तवनवासश्च जनकं मिथिलाधिपम्॥ १२॥
कुशलं परिपृच्छन्तं कथं शक्ष्ये निरीक्षितुम्।
विदेहराजो नूनं मां दृष्ट्वा विरहितं तया॥ १३॥
सुताविनाशसंतप्तो मोहस्य वशमेष्यति।
अथवा न गमिष्यामि पुरीं भरतपालिताम्॥ १४॥

"My cowardice too will be manifest through the abduction of Sītā. Again, how, when my exile is over, shall I stare Janaka, the suzerain lord of Mithilā, in the face as he lovingly inquires about my welfare? Agonized by the death of his daughter, on seeing me bereft of her, the ruler of the Videha kingdom will surely fall a prey to infatuation. "Or I shall never return to the city of Ayodhyā, being ruled over by Bharata. (12—14)

स्वर्गोऽपि हि तया हीनः शून्य एव मतो मम।
तन्मामुत्सृज्य हि वने गच्छायोध्यापुरीं शुभाम्॥ १५॥

"Devoid of her heaven too is deemed by me as desolate without doubt. Therefore, leaving me in the forest itself, O Lakṣmaṇa ! return alone to the lovely city of Ayodhyā.(15)

न त्वहं तां विना सीतां जीवेयं हि कथंचन।
गाढमाश्लिष्य भरतो वाच्यो मद्वचनात् त्वया॥ १६॥

"I for my part may not actually survive without the said Sītā in any case. Closely embracing Bharata, he should be spoken to by you in my name as follows : (16)

अनुज्ञातोऽसि रामेण पालयेति वसुंधराम्।
अम्बा च मम कैकेयी सुमित्रा च त्वया विभो॥ १७॥
कौसल्या च यथान्यायमभिवाद्या ममाज्ञया।
रक्षणीया प्रयत्नेन भवता सूक्तचारिणा॥ १८॥

" 'Rule over the earth. You have been permitted by Śrī Rāma to do so.' Again, my brother, Kaikeyī, as well as Sumitrā as also Kausalyā should be properly greeted by you in obedience to my command, O powerful brother, and should be protected by you with diligence, following good counsel. (17-18)

सीतायाश्च विनाशोऽयं मम चामित्रसूदन।
विस्तरेण जनन्या मे विनिवेद्यस्त्वया भवेत्॥ १९॥

"The death of Sītā, which has already taken place, as also mine, which is going to happen very soon, should be reported in extenso to my mother, Kausalyā, by you O destroyer of foes !" (19)

इति विलपति राघवे तु दीने
वनमुपगम्य तया विना सुकेश्या।
भयविकलमुखस्तु लक्ष्मणोऽपि
व्यथितमना भृशमातुरो बभूव॥ २०॥

While, having entered the forest, Śrī Rāma (a scion of Raghu) was wailing as aforesaid, feeling miserable in the absence of that lady of lovely locks, Lakṣmaṇa too for his part, whose countenance looked withered through fear, afflicted as he was in mind, grew extremely sick at heart. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Śrī Rāma's Lament Continue

स राजपुत्रः प्रियया विहीनः
शोकेन मोहेन च पीड्यमानः।
विषादयन् भ्रातरमार्तरूपो
भूयो विषादं प्रविवेश तीव्रम्॥ १॥

Filling his younger brother, Lakṣmaṇa, with despondency, the aforesaid prince, Śrī Rāma, who was being tormented with grief and infatuation, bereft as he was of his beloved consort and wore a distressed air, once more sank into the slough of acute despondency. (1)

स लक्ष्मणं शोकवशाभिपन्नं
शोके निमग्नो विपुले तु रामः।
उवाच वाक्यं व्यसनानुरूप-
मुष्णं विनिःश्वस्य रुदन् सशोकम्॥ २॥

Drawing a hot and deep breath, and crying with grief, Śrī Rāma for his part, who was plunged in profound grief, addressed to Lakṣmaṇa, who had likewise fallen a prey to grief, the following words befitting the misfortune in the shape of his sister-in-law's abduction that had befallen him : (2)

न मद्विधो दुष्कृतकर्मकारी
मन्ये द्वितीयोऽस्ति वसुंधरायाम्।
शोकानुशोको हि परम्पराया
मामेति भिन्दन् हृदयं मनश्च॥ ३॥

"I believe none else on earth has perpetrated sinful deeds as I have done, in that grief after grief is overtaking me in uninterrupted succession, breaking my heart and disturbing the mind. (3)

पूर्वं मया नूनमभीप्सितानि
पापानि कर्माण्यसकृत्कृतानि।
तत्रायमद्यापतितो विपाको
दुःखेन दुःखं यदहं विशामि॥ ४॥

"Surely in my previous existences sinful deeds, fondly designed, were perpetrated by me more than once. The fruit of some of them has appeared suddenly before me today in that through one sorrow I pass to another. (4)

राज्यप्रणाशः स्वजनैर्वियोगः
पितुर्विनाशो जननीवियोगः।
सर्वाणि मे लक्ष्मण शोकवेग-
मापूरयन्ति प्रविचिन्तितानि॥ ५॥

"The loss of sovereignty, separation from my kith and kin, the demise of my father, the parting from my mother, Kausalyā—all these, when pondered deeply over, aggravate the force of my grief, O Lakṣmaṇa ! (5)

सर्वं तु दुःखं मम लक्ष्मणेदं
शान्तं शरीरे वनमेत्य क्लेशम्।
सीतावियोगात् पुनरप्युदीर्णं
काष्ठैरिवाग्निः सहसोपदीप्तः॥ ६॥

"All this agony, which was followed by bodily discomfort, O Lakṣmaṇa, on my reaching the forest had disappeared on account of Sītā's presence. It has flared up once more consequent on separation from Sītā even as a fire would burst into flames all of a sudden with the addition of pieces of firewood. (6)

सा नूनमार्या मम राक्षसेन
ह्यभ्याहृता खं समुपेत्य भीरुः।
अपस्वरं सुस्वरविप्रलापा
भयेन विक्रन्दितवत्यभीक्ष्णम्॥ ७॥

"On reaching the skies when actually carried away by force by an ogre through the air-space, that noble and timid consort of mine, who used to converse so sweetly, must have surely cried again and again in a dissonant voice from fear. (7)

तौ लोहितस्य प्रियदर्शनस्य
सदोचितावुत्तमचन्दनस्य ।

वृत्तौ स्तनौ शोणितपङ्कदिग्धौ
नूनं प्रियाया मम नाभिपातः॥ ८॥

"Those spherical breasts of my beloved spouse, which were ever worthy of being smeared with excellent red sandal-paste, so lovely to look at, must surely have been soiled with thickened blood (when put to the knife for being eaten up). Yet my accursed body does not fall to pieces! (8)

तत् श्लक्ष्णसुव्यक्तमृदुप्रलापं
तस्या मुखं कुञ्चितकेशभारम्।
रक्षोवशं नूनमुपागताया
न भ्राजते राहुमुखे यथेन्दुः॥ ९॥

"That face—which uttered bland, very distinct and soft words and bore a mass of curly hair on its head—of Sītā, who has surely fallen into the clutches of ogres, no longer shines any more than the moon in the mouth of Rāhu (the deity presiding over a planet of the same name, which is now identified with the shadow of the earth falling on the orb of the moon). (9)

तां हारपाशस्य सदोचितान्तां
ग्रीवां प्रियाया मम सुव्रतायाः।
रक्षांसि नूनं परिपीतवन्ति
शून्ये हि भित्त्वा रुधिराशनानि॥ १०॥

"Having cut open in a lonely place the shapely neck of my beloved spouse of noble vows—whose circumference ever deserved to be adorned with a beautiful string of pearls: ogres have surely, I presume, drunk to their heart's content beverages in the shape of her blood. (10)

मया विहीना विजने वने सा
रक्षोभिराहृत्य विकृष्यमाणा।
नूनं विनादं कुररीव दीना
सा मुक्तवत्यायतकान्तनेत्रा॥ ११॥

"Being dragged by ogres after surrounding her, bereft of me, in the lonely forest that lady of large and lovely eyes must have surely uttered a loud cry like a female osprey, afflicted as she was. (11)

अस्मिन् मया सार्धमुदारशीला
शिलातले पूर्वमुपोपविष्टा।
कान्तस्मिता लक्ष्मण जातहासा
त्वामाह सीता बहुवाक्यजातम्॥ १२॥

"Seated close to me by my side on this slab of rock and seized with laughter in the days gone by, Sītā, who was blessed with a generous disposition and had a lovely smile on her lips, talked to you of many things, O Lakṣmaṇa! (12)

गोदावरीयं सरितां वरिष्ठा
प्रिया प्रियाया मम नित्यकालम्।
अप्यत्र गच्छेदिति चिन्तयामि
नैकाकिनी याति हि सा कदाचित्॥ १३॥

"This Godāvarī, the foremost of rivers, has been the favourite resort of my darling at all times. I think she might have gone that side; but she never sought its bank alone. (13)

पद्मानना पद्मपलाशनेत्रा
पद्मानि वानेतुमभिप्रयाता।
तदप्ययुक्तं नहि सा कदाचि-
न्मया विना गच्छति पङ्कजानि॥ १४॥

"Possessed as she is of a lotus-like countenance and eyes resembling the petals of a lotus, she might have probably sallied forth to gather lotuses. That too, however, is absurd; for she would never approach lotuses without me. (14)

कामं त्विदं पुष्पितवृक्षषण्डं
नानाविधैः पक्षिगणैरुपेतम्।
वनं प्रयाता नु तदप्ययुक्त-
मेकाकिनी सातिबिभेति भीरुः॥ १५॥

"It is quite probable that she has left for the yonder forest containing clusters of trees in blossom and visited by flocks of birds of various species. That too, however, is improbable; for, the timid lady felt very much afraid when left alone. (15)

आदित्य भो लोककृताकृतज्ञ
लोकस्य सत्यानृतकर्मसाक्षिन्।

मम प्रिया सा क्व गता हृता वा
शंसस्व मे शोकहतस्य सर्वम्॥ १६॥

(Addressing the sun-god) "O sun-god (son of Aditi), the knower of what has been done and what has not been done in the world and the witness of the good and evil deeds of the people, where has my darling, Sītā, gone or has been borne away? Pray, let me know everything, stricken with sorrow as I am. (16)

लोकेषु सर्वेषु न नास्ति किंचिद्
यत् ते न नित्यं विदितं भवेत् तत्।
शंसस्व वायो कुलपालिनीं तां
मृता हृता वा पथि वर्तते वा॥ १७॥

(Addressing the wind-god) "There is nothing, absolutely nothing, in all the worlds, which is not always known to you. Pray, give me news about Sītā—(that guardian angel of my race)—whether she is dead or has been borne away or is on her way to some unknown destination, having been carried away by some desperado." (17)

इतीव तं शोकविधेयदेहं
रामं विसंज्ञं विलपन्तमेव।
उवाच सौमित्रिरदीनसत्त्वो
न्याय्ये स्थितः कालयुतं च वाक्यम्॥ १८॥

To Śrī Rāma, who had been deprived of his understanding, his body having been utterly overpowered by grief, even while he was wailing as aforesaid, Lakṣmaṇa (son of Sumitrā) who was positive in spirit and ever stuck to the right path, tendered the following opportune advice: (18)

शोकं विसृज्याद्य धृतिं भजस्व
सोत्साहता चास्तु विमार्गणेऽस्याः।
उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मस्वतिदुष्करेषु॥ १९॥

"Casting off grief, take heart now. And let vigorousness be brought to bear upon the quest for Sītā: for men who are full of vigour never lose heart even when engaged in pursuits which are most difficult to carry through." (19)

इतीव सौमित्रिमुदग्रपौरुषं
ब्रुवन्तमार्तो रघुवंशवर्धनः।
न चिन्तयामास धृतिं विमुक्तवान्
पुनश्च दुःखं महदभ्युपागमत्॥ २०॥

Śrī Rāma (the promoter of Raghu's race), who felt distressed due to the disappearance of Sītā, took no notice of Lakṣmaṇa (son of Sumitrā), who was speaking as aforesaid and was possessed of great manliness, lost courage once for all and once more fell a prey to deep agony. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे
त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Śrī Rāma and Lakṣmaṇa carry on the search for Sītā; Śrī Rāma gives vent to his grief over her disappearance; catching a hint from the deer, the two brothers proceed in a southerly direction; Śrī Rāma shows his anger towards the mountain; descrying the flowers dropped from the person of Sītā and particles of her ornaments as well as the vestiges of an encounter, Śrī Rāma ventilates his anger towards all the three worlds including gods

स दीनो दीनया वाचा लक्ष्मणं वाक्यमब्रवीत्।
शीघ्रं लक्ष्मण जानीहि गत्वा गोदावरीं नदीम्॥ १॥
अपि गोदावरीं सीता पद्मान्यानयितुं गता।
एवमुक्तस्तु रामेण लक्ष्मणः पुनरेव हि॥ २॥
नदीं गोदावरीं रम्यां जगाम लघुविक्रमः।
तां लक्ष्मणस्तीर्थवतीं विचित्वा राममब्रवीत्॥ ३॥

Feeling miserable, Śrī Rāma in piteous accents spoke as follows to Lakṣmaṇa: "Proceeding apace to the Godāvarī river, O Lakṣmaṇa, find out if Sītā has repaired to the Godāvarī to gather lotuses." Commanded thus by Śrī Rāma, Lakṣmaṇa for his part readily sought with quick paces once more the delightful Godāvarī river. Having explored the river, provided with many excellent descents, Lakṣmaṇa submitted as follows to Śrī Rāma : (1—3)

नैनां पश्यामि तीर्थेषु क्रोशतो न शृणोति मे।
कं नु सा देशमापन्ना वैदेही क्लेशनाशिनी॥ ४॥

"I did not find her at any of the many descents nor did she hear my crying even as I called her out by name. I wonder to what region Sītā (a princess of the Videha territory), who used to drive away all agony by her very presence, has gone. (4)

नहि तं वेद्मि वै राम यत्र सा तनुमध्यमा।
लक्ष्मणस्य वचः श्रुत्वा दीनः संतापमोहितः॥ ५॥
रामः समभिचक्राम स्वयं गोदावरीं नदीम्।
स तामुपस्थितो रामः क्व सीतेत्येवमब्रवीत्॥ ६॥

"I have no knowledge whatever of the region where that lady of slender waist may be, O Rāma." Distressed to hear the report of Lakṣmaṇa, Śrī Rāma, who felt distracted through agony, himself sallied forth towards the Godāvarī river. Having reached the river, Śrī Rāma spoke to her as follows : "Where is Sītā?" (5-6)

भूतानि राक्षसेन्द्रेण वधार्हेण हृतामपि।
न तां शशंसू रामाय तथा गोदावरी नदी॥ ७॥

Even living beings (questioned by him before) did not report to Śrī Rāma about her having been borne away by Rāvaṇa, the king of ogres, who deserved death at his hands and so the river Godāvarī too kept mum on the point. (7)

ततः प्रचोदिता भूतैः शंस चास्मै प्रियामिति।
न च सा ह्यवदत् सीतां पृष्टा रामेण शोचता॥ ८॥

Thereupon the river was requested by the elements in the following words: "Pray, give him news about his beloved spouse." Even though questioned by the grieving Śrī Rāma, the river, however, did not say anything about Sītā. (8)

रावणस्य च तद्रूपं कर्मापि च दुरात्मनः।
ध्यात्वा भयात् तु वैदेहीं सा नदी न शशंस ह॥ ९॥

Nay, recollecting that terrible form as well as the deed of the evil-minded Rāvaṇa, the said river for her part did not speak about Sītā (a princess of the Videha territory) for fear of Rāvaṇa : so the tradition goes.(9)

निराशस्तु तया नद्या सीताया दर्शने कृतः।
उवाच रामः सौमित्रिं सीतादर्शनकर्शितः॥ १०॥

Disappointed by that river with regard to the sight of Sītā, Śrī Rāma for his part, who looked emaciated due to the disappearance of Sītā, spoke as follows to Lakṣmaṇa (son of Sumitrā) : (10)

एषा गोदावरी सौम्य किंचिन्न प्रतिभाषते।
किं नु लक्ष्मण वक्ष्यामि समेत्य जनकं वचः॥ ११॥
मातरं चैव वैदेह्या विना तामहमप्रियम्।
या मे राज्यविहीनस्य वने वन्येन जीवतः॥ १२॥
सर्वं व्यपानयच्छोकं वैदेही क्व नु सा गता।
ज्ञातिवर्गविहीनस्य वैदेहीमप्यपश्यतः॥ १३॥
मन्ये दीर्घा भविष्यन्ति रात्रयो मम जाग्रतः।
मन्दाकिनीं जनस्थानमिमं प्रस्त्रवणं गिरिम्॥ १४॥
सर्वाण्यनुचरिष्यामि यदि सीता हि लभ्यते।
एते महामृगा वीर मामीक्षन्ते पुनः पुनः॥ १५॥
वक्तुकामा इह हि मे इङ्गितान्युपलक्षये।
तांस्तु दृष्ट्वा नरव्याघ्रो राघवः प्रत्युवाच ह॥ १६॥
क्व सीतेति निरीक्षन् वै बाष्पसंरुद्धया गिरा।
एवमुक्ता नरेन्द्रेण ते मृगाः सहसोत्थिताः॥ १७॥
दक्षिणाभिमुखाः सर्वे दर्शयन्तो नभःस्थलम्।
मैथिली ह्रियमाणा सा दिशं यामभ्यपद्यत॥ १८॥
तेन मार्गेण गच्छन्तो निरीक्षन्ते नराधिपम्।
येन मार्गं च भूमिं च निरीक्षन्ते स्म ते मृगाः॥ १९॥
पुनर्नदन्तो गच्छन्ति लक्ष्मणेनोपलक्षिताः।
तेषां वचनसर्वस्वं लक्षयामास चेङ्गितम्॥ २०॥

"This Godāvarī does not (choose to) make any reply to me, O gentle brother ! I wonder how I shall be able to break, O Lakṣmaṇa, the unpalatable news of Sītā's death to King Janaka (my father in-law) on meeting him as well as the mother of Sītā (a Princess of the Videha kingdom), without Sītā? I wonder where has that princess of the Videha territory gone, who beguiled all my grief, deprived as I was of sovereignty and was living in the forest on the produce of the forest. I presume nights will be unusually long for me as I shall have to keep awake (during them) due to my not being able to see Sītā (a princess of the Videha kingdom) apart from the fact that I was already bereft of all my kinsfolk. Indeed, I shall attend (as a servant) on the Mandākinī, a river of that name in Janasthāna, on the tract known by the name of Janasthāna as well as on this Prasravaṇa hill if Sītā is found in any of these places. Actually desirous of speaking to me, these large deer, O heroic Lakṣmaṇa, look at me again and again on this spot. I observe indications to this effect in their glances." Perceiving them eager to speak, Śrī Rāma (a scion of Raghu), a tiger among men, for his part, said to them, they say, in a voice choked with tears, "Where is Sītā?" and kept looking intently with a view to reading their mind through their eyes. Questioned thus by Śrī Rāma (a ruler of men), the aforesaid deer sprang on their feet all of a sudden and, pointing towards the vault of heaven with their eyes, all turned their heads towards the south thereby indicating that the princess had been borne away in a southerly direction by air. Moving in the direction in which the aforesaid Sītā (a princess of Mithilā) had left while being carried away by Rāvaṇa, they continued to look at Śrī Rāma (the suzerain lord of men). Since they cast their eyes towards the aerial route as also towards the ground, and then moved along lowing, they were correctly understood by Lakṣmaṇa. The latter also understood their gesture, which conveyed everything that words could express. (11—20)

उवाच लक्ष्मणो धीमान् ज्येष्ठं भ्रातरमार्तवत्।
क्व सीतेति त्वया पृष्टा यथेमे सहसोत्थिताः॥ २१॥
दर्शयन्ति क्षितिं चैव दक्षिणां च दिशं मृगाः।
साधु गच्छावहे देव दिशमेतां च नैर्ऋतीम्॥ २२॥

Like one distressed, the wise Lakṣmaṇa submitted to his eldest brother, Śrī Rāma, as follows : "Inasmuch as, having sprung on their feet all at once when accosted by you in the words : 'Where is Sītā?' These

deer pointed to the vault of heaven as well as to the southern quarter, we had better move in this south-westerly direction, which is presided over by ogres headed by Nirṛti, my lord ! (21-22)

यदि तस्यागमः कश्चिदार्या वा साथ लक्ष्यते।
बाढमित्येव काकुत्स्थः प्रस्थितो दक्षिणां दिशम्॥ २३॥
लक्ष्मणानुगतः श्रीमान् वीक्षमाणो वसुंधराम्।
एवं सम्भाषमाणौ तावन्योन्यं भ्रातरावुभौ॥ २४॥
वसुंधरायां पतितपुष्पमार्गमपश्यताम्।
पुष्पवृष्टिं निपतितां दृष्ट्वा रामो महीतले॥ २५॥
उवाच लक्ष्मणं वीरो दुःखितो दुःखितं वचः।
अभिजानामि पुष्पाणि तानीमानीह लक्ष्मण॥ २६॥
अपिनद्धानि वैदेह्या मया दत्तानि कानने।
मन्ये सूर्यश्च वायुश्च मेदिनी च यशस्विनी॥ २७॥
अभिरक्षन्ति पुष्पाणि प्रकुर्वन्तो मम प्रियम्।
एवमुक्त्वा महाबाहुर्लक्ष्मणं पुरुषर्षभम्॥ २८॥
उवाच रामो धर्मात्मा गिरिं प्रस्रवणाकुलम्।
कच्चित् क्षितिभृतां नाथ दृष्टा सर्वाङ्गसुन्दरी॥ २९॥
रामा रम्ये वनोद्देशे मया विरहिता त्वया।
क्रुद्धोऽब्रवीद् गिरिं तत्र सिंहः क्षुद्रमृगं यथा॥ ३०॥
तां हेमवर्णां हेमाङ्गीं सीतां दर्शय पर्वत।
यावत् सानूनि सर्वाणि न ते विध्वंसयाम्यहम्॥ ३१॥

"Perchance some trace of Sītā may be found or that noble lady herself may come to our view." Saying "All right !" and nothing more and gazing on the earth, the glorious Śrī Rāma (a scion of Kakutstha), followed by Lakṣmaṇa, set out in a southerly direction. Conversing with each other as aforesaid, both those brothers saw a track on the earth with flowers scattered on it. Seeing a shower of flowers fallen on the earth's surface, the heroic Śrī Rāma, who was full of agony, spoke as follows to the afflicted Lakṣmaṇa : "I recognize these flowers. The flowers lying here, O Lakṣmaṇa, were given by me in the forest to Sītā (a princess of the Videha territory) and tied by her on her hair. I believe the sun-god and the wind-god as well as the illustrious Mother Earth preserved the flowers from decay in order kindly to do what is pleasing to me." Having spoken as aforesaid to Lakṣmaṇa; the flower of men, the mighty-armed Śrī Rāma, whose mind was set on virtue, accosted the mountain, which was full of cascades (and hence known by the name of Prasravaṇa), as follows : "Was a young lady comely of every limb, bereft of me, seen by you in a delightful part of this forest, O lord of mountains?" Provoked to anger (on not getting an answer) Śrī Rāma on that spot challenged the mountain (in the following words) as a lion would a petty deer : "Show to me Sītā, possessing a golden hue and endowed with golden limbs, before I shatter all your crests, O mountain !" (23—31)

एवमुक्तस्तु रामेण पर्वतो मैथिलीं प्रति।
दर्शयन्निव तां सीतां नादर्शयत राघवे॥ ३२॥

Though seeming to reveal that princess of Mithilā (in the shape of some tokens) when threatened as aforesaid by Śrī Rāma, the mountain for its part did not actually show Sītā to Śrī Rāma (a scion of Raghu). (32)

ततो दाशरथी राम उवाच च शिलोच्चयम्।
मम बाणाग्निनिर्दग्धो भस्मीभूतो भविष्यसि॥ ३३॥

Thereupon Śrī Rāma (son of Daśaratha) once more said to the rocky mass, "Consumed by the fire of my shafts you will be reduced to ashes in no time. (33)

असेव्यः सर्वतश्चैव निस्तृणद्रुमपल्लवः।
इमां वा सरितं चाद्य शोषयिष्यामि लक्ष्मण॥ ३४॥
यदि नाख्याति मे सीतामद्य चन्द्रनिभाननाम्।
एवं प्ररुषितो रामो दिधक्षन्निव चक्षुषा॥ ३५॥

"Nay, stripped of all grass, trees and leaves, you will become uninhabitable on all sides. Turning to Lakṣmaṇa, he continued: Nay, I shall even dry up this Godāvarī river today, O Lakṣmaṇa, if it does not tell me the whereabouts of Sītā of moon-like countenance." Thus enraged Śrī Rāma looked at the river as though he would consume it with his fiery eye. (34-35)

दद‍र्श भूमौ निष्क्रान्तं राक्षसस्य पदं महत्।
त्रस्ताया रामकांक्षिण्याः प्रधावन्त्या इतस्ततः॥ ३६॥
राक्षसेनानुसृप्ताया वैदेह्याश्च पदानि तु।
स समीक्ष्य परिक्रान्तं सीताया राक्षसस्य च॥ ३७॥
भग्नं धनुश्च तूणी च विकीर्णं बहुधा रथम्।
सम्भ्रान्तहृदयो रामः शशंस भ्रातरं प्रियम्॥ ३८॥

In the meantime he saw imprinted on the ground the enormous foot of an ogre. Nay, he also beheld the footprints of Sītā (a princess of the Videha territory) running fast terrified hither and thither, when chased by the ogre, and longing to meet Śrī Rāma. Perplexed at heart to observe the foot-prints of Sītā as well as of an ogre as also a shattered bow and a quiver and a chariot thrown about in parts, Śrī Rāma spoke as follows to his beloved brother, Lakṣmaṇa: (36—38)

पश्य लक्ष्मण वैदेह्या कीर्णाः कनकबिन्दवः।
भूषणानां हि सौमित्रे माल्यानि विविधानि च॥ ३९॥

"See, O Lakṣmaṇa, that particles of gold forming parts of ornaments of Sītā (a princess of the Videha kingdom) as also flowers of various kinds are lying scattered on the ground, O son of Sumitrā! (39)

तप्तबिन्दुनिकाशैश्च चित्रैः क्षतजबिन्दुभिः।
आवृतं पश्य सौमित्रे सर्वतो धरणीतलम्॥ ४०॥

"Also behold, O darling of Sumitrā, the earth's surface covered on all sides with drops of blood of a varying size, shining brightly like particles of gold. (40)

मन्ये लक्ष्मण वैदेही राक्षसैः कामरूपिभिः।
भित्त्वा भित्त्वा विभक्ता वा भक्षिता वा भविष्यति॥ ४१॥

"I presume, O Lakṣmaṇa, that Sītā, a princess of the Videha territory, was divided among themselves at this place by ogres capable of assuming any form at will after splitting her into pieces, and then devoured. (41)

तस्या निमित्तं सीताया द्वयोर्विवदमानयोः।
बभूव युद्धं सौमित्रे घोरं राक्षसयोरिह॥ ४२॥

"At this place, O darling of Sumitrā, has ensued a terrible conflict between two ogres contending for the sake of the aforesaid Sītā. (42)

मुक्तामणिचितं चेदं रमणीयं विभूषितम्।
धरण्यां पतितं सौम्य कस्य भग्नं महद् धनुः॥ ४३॥

"Here lies broken and fallen on the ground this lovely and large bow encrusted with pearls and gems and richly adorned, O gentle brother! Whose may this be? (43)

राक्षसानामिदं वत्स सुराणामथवापि वा।
तरुणादित्यसंकाशं वैदूर्यगुलिकाचितम्॥ ४४॥
विशीर्णं पतितं भूमौ कवचं कस्य काञ्चनम्।
छत्रं शतशलाकं च दिव्यमाल्योपशोभितम्॥ ४५॥
भग्नदण्डमिदं सौम्य भूमौ कस्य निपातितम्।
काञ्चनोरश्छदाश्चेमे पिशाचवदनाः खराः॥ ४६॥
भीमरूपा महाकायाः कस्य वा निहता रणे।
दीप्तपावकसंकाशो द्युतिमान् समरध्वजः॥ ४७॥
अपविद्धश्च भग्नश्च कस्य साङ्ग्रामिको रथः।
रथाक्षमात्रा विशिखास्तपनीयविभूषणाः॥ ४८॥
कस्येमे निहता बाणाः प्रकीर्णा घोरदर्शनाः।
शरावरौ शरैः पूर्णौ विध्वस्तौ पश्य लक्ष्मण॥ ४९॥

"This belongs either to ogres or to gods, my darling! Whose is this armour of gold, shining brightly as the morning sun and encrusted with cats'-eye gems and lying shattered on the ground? Again, whose is this canopy spread on a hundred ribs and adorned with celestial wreaths and dashed to the ground with its handle broken, O gentle brother? Nay, whose are these mules of grim aspect and gigantic bodies endowed with the heads of goblins and provided with breastplates of gold, lying slain on the battlefield? Whose may be this brilliant chariot of war, shining brightly as a flame and bearing a distinct ensign on the field of battle, lying overturned and broken? Whose are these shafts of terrifying appearance, thick and long as the axle of a chariot, lying broken and scattered with their heads detached? Also behold, O Lakṣmaṇa, a pair of quivers full of arrows lying smashed. (44—49)

प्रतोदाभीषुहस्तोऽयं कस्य वा सारथिर्हतः।
पदवी पुरुषस्यैषा व्यक्तं कस्यापि रक्षसः॥ ५०॥

"And whose is this charioteer lying slain with the lash and reins still in his hands? Clearly these are the footprints of some male ogre. (50)

वैरं शतगुणं पश्य मम तैर्जीवितान्तकम्।
सुघोरहृदयैः सौम्य राक्षसैः कामरूपिभिः॥ ५१॥

"Know that my enmity with these ogres possessed of fierce heart and capable of assuming any form at will has been intensified a hundredfold and will end with their life only, O gentle brother ! (51)

हृता मृता वा वैदेही भक्षिता वा तपस्विनी।
न धर्मस्त्रायते सीतां ह्रियमाणां महावने॥ ५२॥

"Poor Sītā (a princess of the Videha territory) has been killed or devoured by ogres or is dead through agony of separation from me. Even virtue was not able to protect Sītā while she was being carried away by ogres in the great forest ! (52)

भक्षितायां हि वैदेह्यां हृतायामपि लक्ष्मण।
के हि लोके प्रियं कर्तुं शक्ताः सौम्य ममेश्वराः॥ ५३॥

"When even Sītā (a princess of the Videha kingdom) has been devoured or borne away for that matter, what powerful beings in this world are really capable of rendering good offices to me, O gentle Lakṣmaṇa? (53)

कर्तारमपि लोकानां शूरं करुणवेदिनम्।
अज्ञानादवमन्येरन् सर्वभूतानि लक्ष्मण॥ ५४॥

"All living beings, O Lakṣmaṇa, would through ignorance of His power hold in contempt even Lord Śiva, the maker, protector and destroyer of the worlds, though valiant in the extreme, if He remains looking on with compassion without meddling with the affairs of the world. (54)

मृदुं लोकहिते युक्तं दान्तं करुणवेदिनम्।
निर्वीर्य इति मन्यन्ते नूनं मां त्रिदशेश्वराः॥ ५५॥

"Surely the rulers of gods (such as Brahmā and Indra) take me—mild, intent on the welfare of the world, disciplined and compassionate of outlook as I am—to be powerless. (55)

मां प्राप्य हि गुणो दोषः संवृत्तः पश्य लक्ष्मण।
अद्यैव सर्वभूतानां रक्षसामभवाय च॥ ५६॥
संहृत्यैव शशिज्योत्स्नां महान् सूर्य इवोदितः।
संहृत्यैव गुणान् सर्वान् मम तेजः प्रकाशते॥ ५७॥

"See, O Lakṣmaṇa, how the aforesaid virtues have turned into vices on reaching me and how, having definitely thrown into the background all the aforesaid virtues, my glory shines forth this very day for the annihilation of all living beings including ogres, even as the exceptionally glorious sun risen at the time of universal dessolution blazes forth, decidedly eclipsing the moonshine. (56-57)

नैव यक्षा न गन्धर्वा न पिशाचा न राक्षसाः।
किं नरा वा मनुष्या वा सुखं प्राप्स्यन्ति लक्ष्मण॥ ५८॥

"Neither Yakṣas nor Gandharvas nor fiends nor ogres nor Kinnaras nor human beings will find happiness any longer, O Lakṣmaṇa ! (58)

ममास्त्रबाणसम्पूर्णमाकाशं पश्य लक्ष्मण।
असम्पातं करिष्यामि ह्यद्य त्रैलोक्यचारिणाम्॥ ५९॥

"Behold, O Lakṣmaṇa, the space filled before long with mystic missiles and arrows discharged by me. Today by filling the space with my arrows I will arrest the motion of all those moving about in all the three worlds. (59)

संनिरुद्धग्रहगणमावारितनिशाकरम्।
विप्रणष्टानलमरुद्भास्करद्युतिसंवृतम्॥ ६०॥
विनिर्मथितशैलाग्रं शुष्यमाणजलाशयम्।
ध्वस्तद्रुमलतागुल्मं विप्रणाशितसागरम्॥ ६१॥
त्रैलोक्यं तु करिष्यामि संयुक्तं कालकर्मणा।
न ते कुशलिनीं सीतां प्रदास्यन्ति ममेश्वराः॥ ६२॥
अस्मिन् मुहूर्ते सौमित्रे मम द्रक्ष्यन्ति विक्रमम्।
नाकाशमुत्पतिष्यन्ति सर्वभूतानि लक्ष्मण॥ ६३॥

मम चापगुणोन्मुक्तैर्बाणजालैर्निरन्तरम्।
मर्दितं मम नाराचैर्ध्वस्तभ्रान्तमृगद्विजम्॥ ६४॥
समाकुलममर्यादं जगत् पश्याद्य लक्ष्मण।
आकर्णपूर्णैरिषुभिर्जीवलोकदुरावरैः ॥ ६५॥
करिष्ये मैथिलीहेतोरपिशाचमराक्षसम्।
मम रोषप्रयुक्तानां विशिखानां बलं सुराः॥ ६६॥
द्रक्ष्यन्त्यद्य विमुक्तानाममर्षाद् दूरगामिनाम्।
नैव देवा न दैतेया न पिशाचा न राक्षसाः॥ ६७॥
भविष्यन्ति मम क्रोधात् त्रैलोक्ये विप्रणाशिते।
देवदानवयक्षाणां लोका ये रक्षसामपि॥ ६८॥
बहुधा निपतिष्यन्ति बाणौघैः शकलीकृताः।
निर्मर्यादानिमाँल्लोकान् करिष्याम्यद्य सायकैः॥ ६९॥
हृतां मृतां वा सौमित्रे न दास्यन्ति ममेश्वराः।
तथारूपां हि वैदेहीं न दास्यन्ति यदि प्रियाम्॥ ७०॥
नाशयामि जगत् सर्वं त्रैलोक्यं सचराचरम्।
यावद् दर्शनमस्या वै तापयामि च सायकैः॥ ७१॥

"I will subject the three worlds (viz., heaven, earth and the intermediate region) to annihilation (the work of the Time-Spirit) with the result that the planets will be completely brought to a standstill, the moon will be veiled, the elements of fire and air will be annihilated and the brightness of the sun obscured; the crests of the mountains will be crushed, the seats of water (lakes and ponds etc.,) will get dry, trees, creepers and shrubs will be uprooted and the oceans drained. If those in authority, viz., gods, due to whose negligence my consort has been carried away by ogres, do not restore Sītā intact to me, they will witness my prowess this very hour, O darling of Sumitrā ! All feathered creatures, O Lakṣmaṇa, will no longer be able to fly in air-space, which will be rendered compact with the network of arrows shot from the string of my bow, O Lakṣmaṇa ! Behold the world crushed today, O Lakṣmaṇa, by my steel arrows and consequently greatly perplexed with all the bounds of propriety gone and all the beasts and birds destroyed or gone astray. With my arrows loosed from the sides of the ear with full force and as such difficult for the world of mortals to ward off, I shall rid the world of fiends and ogres for Sītā's sake. The gods will witness today the power of my headless shafts discharged in indignation and impelled by anger and covering a long range.

"When all the three worlds are annihilated through my anger, neither gods nor demons (the son of Diti) nor goblins nor ogres will survive. Torn to a number of pieces by the volley of my arrows, the worlds of gods, demons and Yakṣas as also those which are inhabited by ogres will collapse. With my arrows I will reduce these worlds to a state of utter confusion today if those in authority, viz., the gods in power, do not restore Sītā to me, no matter if she has been killed or is dead. If they do not hand over my beloved Sītā (a princess of the Videha territory) in that very condition (to which she may have been reduced), I will annihilate the entire universe consisting of the three worlds and comprising both the animate and inanimate creation, and shall continue to scorch them with my arrows till I am able to see her." (60—71)

इत्युक्त्वा क्रोधताम्राक्षः स्फुरमाणोष्ठसम्पुटः।
वल्कलाजिनमाबद्ध्य जटाभारमबन्धयत्॥ ७२॥

Having spoken thus and tightened his robes of the bark of trees and deerskin, Śrī Rāma knotted his head of matted hair, his eyes rendered coppery through anger and both his lips compressed and trembling. (72)

तस्य क्रुद्धस्य रामस्य तथाभूतस्य धीमतः।
त्रिपुरं जघ्नुषः पूर्वं रुद्रस्येव बभौ तनुः॥ ७३॥

The personality of the aforesaid Śrī Rāma, who, though full of wisdom, looked so terrible, enraged as he was, shone like that of Lord Rudra, the god of destruction, bent upon in the former times on the destruction of the three cities (of gold, silver and steel in the sky, air and earth, built by the demon Maya). (73)

लक्ष्मणादथ चादाय रामो निष्पीड्य कार्मुकम्।
शरमादाय संदीप्तं घोरमाशीविषोपमम्॥ ७४॥
संदधे धनुषि श्रीमान् रामः परपुरञ्जयः।
युगान्ताग्निरिव क्रुद्ध इदं वचनमब्रवीत्॥ ७५॥

Then, taking his bow from Lakṣmaṇa and holding it tightly with his fist and snatching from his quiver a dreadful and blazing shaft resembling a venomous serpent, the glorious Rāma, the conqueror of the enemies' stronghold, put it to his bow and, provoked to anger like the fire flaring up at the time of universal destruction, spoke as follows to Lakṣmaṇa : (74-75)

यथा जरा यथा मृत्युर्यथा कालो यथा विधिः।
नित्यं न प्रतिहन्यन्ते सर्वभूतेषु लक्ष्मण।
तथाहं क्रोधसंयुक्तो न निवार्योऽस्म्यसंशयम्॥ ७६॥

"Even as old age, death, the Time-Spirit and destiny assailing all created beings cannot be warded off, O Lakṣmaṇa, so I, when filled with wrath am without doubt incapable of being repelled. (76)

पुरेव मे चारुदतीमनिन्दितां
दिशन्ति सीतां यदि नाद्य मैथिलीम्।
सदेवगन्धर्वमनुष्यपन्नगं
जगत् सशैलं परिवर्तयाम्यहम्॥ ७७॥

"If gods do not restore to me this very day Sītā, the princess of Mithilā, who is possessed of charming teeth and is beyond reproach, as she was before, I will upset the whole world consisting of gods, Gandharvas, human beings and Nāgas, inclusive of mountains. (77)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Lakṣmaṇa consoles Śrī Rāma

तप्यमानं तदा रामं सीताहरणकर्शितम्।
लोकानामभवे युक्तं सांवर्तकमिवानलम्॥ १॥
वीक्षमाणं धनुः सज्यं निःश्वसन्तं पुनः पुनः।
दग्धुकामं जगत् सर्वं युगान्ते च यथा हरम्॥ २॥
अदृष्टपूर्वं संक्रुद्धं दृष्ट्वा रामं स लक्ष्मणः।
अब्रवीत् प्राञ्जलिर्वाक्यं मुखेन परिशुष्यता॥ ३॥

Perceiving Śrī Rāma suffering agony at that time, emaciated as he was due to abduction of Sītā, and intent on the annihilation of the worlds like the fire at the time of universal dissolution, nay, gazing on his stringed bow, sighing again and again, and desiring to consume the whole world like Lord Śiva (the Destroyer of the universe) at the end of the world-cycle, enraged as he was as never seen before, the aforesaid Lakṣmaṇa submitted as follows with joined palms and lips getting parched : (1—3)

पुरा भूत्वा मृदुर्दान्तः सर्वभूतहिते रतः।
न क्रोधवशमापन्नः प्रकृतिं हातुमर्हसि॥ ४॥

"Having been mild, disciplined and devoted to the good of all created beings before, you should not abandon your nature, now that you have fallen a prey to anger. (4)

चन्द्रे लक्ष्मीः प्रभा सूर्ये गतिर्वायौ भुवि क्षमा।
एतच्च नियतं नित्यं त्वयि चानुत्तमं यशः॥ ५॥

"As loveliness dwells in the moon, brilliance in the sun, movement in the wind and forbearance in the earth, all these as also unsurpassed fame ever invariably dwell in you. (5)

एकस्य नापराधेन लोकान् हन्तुं त्वमर्हसि।
ननु जानामि कस्यायं भग्नः सांग्रामिको रथः॥ ६॥
केन वा कस्य वा हेतोः सयुगः सपरिच्छदः।
खुरनेमिक्षतश्चायं सिक्तो रुधिरबिन्दुभिः॥ ७॥
देशो निर्वृत्तसंग्रामः सुघोरः पार्थिवात्मज।
एकस्य तु विमर्दोऽयं न द्वयोर्वदतां वर॥ ८॥

"You ought not to annihilate the worlds for the offence of one individual. I shall surely try to ascertain whose is this chariot of war, and by whom and for what purpose it was broken with its yoke and external appendages such as a canopy and whisks. This piece of ground has been cleft by hoofs and felloes and sprinkled with drops of blood and presents a most horrid appearance, which leads me to think that a combat has taken place here, O prince ! But this has been the encounter of a single chariot-warrior, not of two, O jewel among the eloquent ! (6—8)

नहि वृत्तं हि पश्यामि बलस्य महतः पदम्।
नैकस्य तु कृते लोकान् विनाशयितुमर्हसि॥ ९॥
युक्तदण्डा हि मृदवः प्रशान्ता वसुधाधिपाः।
सदा त्वं सर्वभूतानां शरण्यः परमा गतिः॥ १०॥

"I do not actually perceive the footprints of a large army imprinted on this ground. And you ought not to annihilate the worlds on account of one man; for suzerain lords of the earth are just in their punishment, mild and very composed; while you are always fit to protect all created beings, nay, their supreme asylum. (9-10)

को नु दारप्रणाशं ते साधु मन्येत राघव।
सरितः सागराः शैला देवगन्धर्वदानवाः॥ ११॥
नालं ते विप्रियं कर्तुं दीक्षितस्येव साधवः।
येन राजन् हृता सीता तमन्वेषितुमर्हसि॥ १२॥
मद्द्वितीयो धनुष्पाणिः सहायैः परमर्षिभिः।
समुद्रं वा विचेष्यामः पर्वतांश्च वनानि च॥ १३॥
गुहाश्च विविधा घोराः पद्मिन्यो विविधास्तथा।
देवगन्धर्वलोकांश्च विचेष्यामः समाहिताः॥ १४॥
यावन्नाधिगमिष्यामस्तव भार्यापहारिणम्।
न चेत् साम्ना प्रदास्यन्ति पत्नीं ते त्रिदशेश्वराः।
कोसलेन्द्र ततः पश्चात् प्राप्तकालं करिष्यसि॥ १५॥

"Who on earth would approve of the disappearance or destruction of your spouse? Even rivers, seas, mountains, gods, Gandharvas and demons have no power to give offence to you any more than the saintly priests officiating at a sacrifice to do anything distasteful to the man consecrated for a sacrificial performance. With me as your companion, and bow in hand, and with the greatest of sages as your helpers, you ought to seek out him by whom Sītā has been borne away. We shall explore the ocean as well as the mountains and forests as also the various fearful caves and the different lotus-ponds, and shall also steadfastly search the realms of gods and Gandharvas until we find the abductor of your consort. If the rulers of gods do not restore your spouse by peaceful means, you may then adopt a measure which is opportune, viz., coercion, O ruler of the kingdom of Kosala? (11—15)

शीलेन साम्ना विनयेन सीतां
नयेन न प्राप्स्यसि चेन्नरेन्द्र।
ततः समुत्सादय हेमपुङ्खै-
र्महेन्द्रवज्रप्रतिमैः शरौघैः॥ १६॥

"If you do not recover Sītā through exemplary conduct, concilation, modesty and prudence, then annihilate the worlds with volleys of golden-feathered arrows vying with the thunderbolt of the mighty Indra (the ruler of gods), O ruler of men ! (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Lakṣmaṇa seeks to inspire Śrī Rāma with courage

तं तथा शोकसंतप्तं विलपन्तमनाथवत्।
मोहेन महता युक्तं परिद्यूनमचेतसम्॥ १॥
ततः सौमित्रिराश्वस्य मुहूर्तादिव लक्ष्मणः।
रामं सम्बोधयामास चरणौ चाभिपीडयन्॥ २॥

Having comforted awhile Śrī Rāma, who was tormented as aforesaid with grief and was wailing like one without a protector, nay, who was seized with great infatuation and was feeling sorrowful and sick at heart, Lakṣmaṇa, son of Sumitrā, exhorted him in the following words, lovingly pressing his feet : (1-2)

महता तपसा चापि महता चापि कर्मणा।
राज्ञा दशरथेनासील्लब्धोऽमृतमिवामरैः॥ ३॥

"You were obtained by King Daśaratha (our father) by means of great austerities in the form of religious vows and fasts and great pious acts such as the performance of a Putreṣṭi sacrifice, as nectar was obtained by gods. (3)

तव चैव गुणैर्बद्धस्त्वद्वियोगान्महीपतिः।
राजा देवत्वमापन्नो भरतस्य यथा श्रुतम्॥ ४॥

"The king, who was the ruler of the entire globe, and was bound to this world by your virtues alone, attained the heavenly state due to separation from you, as was heard from the lips of Bharata. (4)

यदि दुःखमिदं प्राप्तं काकुत्स्थ न सहिष्यसे।
प्राकृतश्चाल्पसत्त्वश्च इतरः कः सहिष्यति॥ ५॥

"If, O scion of Kakutstha, you are not able to endure this suffering that has befallen you, what other man, who is of the common run and of meagre strength, will bear it? (5)

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य नापदः।
संस्पृशन्त्यग्निवद् राजन् क्षणेन व्यपयान्ति च॥ ६॥

Take heart, O flower of men ! What living being do calamities not visit? They impinge on a man like fire and recede in an instant.(6)

दुःखितो हि भवाँल्लोकांस्तेजसा यदि धक्ष्यते।
आर्ताः प्रजा नरव्याघ्र क्व नु यास्यन्ति निर्वृतिम्॥ ७॥

"If, when afflicted, you actually consume all the worlds with your heroic lustre, where will, O tiger among men, created beings in distress get relief? (7)

लोकस्वभाव एवैष ययातिर्नहुषात्मजः।
गतः शक्रेण सालोक्यमनयस्तं समस्पृशत्॥ ८॥

"This impact of suffering is but natural with human beings. King Yayāti, son of Nahuṣa, attained by his meritorious deeds residence in the same heaven with Indra (the lord of paradise); but even there misfortune in the shape of fall from heaven brought about by indiscretion visited him. (8)

महर्षियों वसिष्ठस्तु यः पितुर्नः पुरोहितः।
अह्ना पुत्रशतं जज्ञे तथैवास्य पुनर्हतम्॥ ९॥

"To Vasiṣṭha, who is an eminent seer of Vedic Mantras and who has been the family priest of our father (King Daśaratha), a hundred sons were born in the course of a day and again in the course of a day they were all killed by King Viśwāmitra. (9)

या चेयं जगतो माता सर्वलोकनमस्कृता।
अस्याश्च चलनं भूमेर्दृश्यते कोसलेश्वर॥ १०॥

"Nay, volcanic convulsion is seen even on the surface of this Earth, who is the mother of the mobile creation and is greeted by all people. O lord of Kosala ! (10)

यौ धर्मौ जगतो नेत्रौ यत्र सर्वं प्रतिष्ठितम्।
आदित्यचन्द्रौ ग्रहणमभ्युपेतौ महाबलौ॥ ११॥

"Even the sun and the moon endowed

with extraordinary might, which set virtue on foot by giving light and energy to the world and set the world going by providing a measure of time and on which everything in the world rest, have to suffer eclipse. (11)

सुमहान्त्यपि भूतानि देवाश्च पुरुषर्षभ।
न दैवस्य प्रमुञ्चन्ति सर्वभूतानि देहिनः॥ १२॥

"Even very great beings and gods are not immune from the control of fate, much less all embodied beings, O flower of men! (12)

शक्रादिष्वपि देवेषु वर्तमानौ नयानयौ।
श्रूयेते नरशार्दूल न त्वं शोचितुमर्हसि॥ १३॥

"Righteousness and unrighteousness are known to yield their fruit in the shape of happiness and misery, even in the case of Indra and other gods, O tiger among men! You ought not, therefore, to grieve. (13)

मृतायामपि वैदेह्यां नष्टायामपि राघव।
शोचितुं नार्हसे वीर यथान्यः प्राकृतस्तथा॥ १४॥

"Even in the event of Sītā (a princess of the Videha territory) being dead or having disappeared as a result of being carried away by someone, O heroic Rāma (a scion of Raghu), you ought not to grieve in the same way as any other common man. (14)

त्वद्विधा नहि शोचन्ति सततं सर्वदर्शनाः।
सुमहत्स्वपि कृच्छ्रेषु रामानिर्विण्णदर्शनाः॥ १५॥

"People like you, who perceive everything with their intuitive eye, do not really give way to grief even in the face of the gravest perils, O Rāma, but ever remain undepressed in their outlook. (15)

तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिन्तय।
बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभाशुभे॥ १६॥

"Discriminate between right and wrong in true perspective by recourse to reason. Endowed with reason, highly intelligent souls are correctly able to know what is good and evil, O jewel among men! (16)

अदृष्टगुणदोषाणामध्रुवाणां तु कर्मणाम्।
नान्तरेण क्रियां तेषां फलमिष्टं च वर्तते॥ १७॥

"Actions, whose merits and demerits have not been perceived except through the scriptures and which are not everlasting, inasmuch as they cease after yielding their fruit, cannot be performed without individual effort. And once they are performed their welcome as well as unwelcome fruit is inevitable and must be reaped. (17)

मामेवं हि पुरा वीर त्वमेव बहुशोक्तवान्।
अनुशिष्याद्धि को नु त्वामपि साक्षाद् बृहस्पतिः॥ १८॥

"Indeed you alone have often instructed me accordingly in the past, O heroic brother! In fact, who on earth can instruct you, be he Bṛhaspati, the preceptor of gods, himself. (18)

बुद्धिश्च ते महाप्राज्ञ देवैरपि दुरन्वया।
शोकेनाभिप्रसुप्तं ते ज्ञानं सम्बोधयाम्यहम्॥ १९॥

"Nay, your intelligence, O highly sagacious prince, cannot be fathomed even by gods. I simply try to awaken your wisdom, which has been dimmed, as it were, by grief. (19)

दिव्यं च मानुषं चैवमात्मनश्च पराक्रमम्।
इक्ष्वाकुवृषभावेक्ष्य यतस्व द्विषतां वधे॥ २०॥

"Nay, bearing in mind your divine as well as human prowess, strive for the destruction of your enemies, O flower of the Ikṣwākus! (20)

किं ते सर्वविनाशेन कृतेन पुरुषर्षभ।
तमेव तु रिपुं पापं विज्ञायोद्धर्तुमर्हसि॥ २१॥

"What object of yours will be achieved through universal destruction wrought by you? Therefore, finding out your sinful adversary, you ought to root him out alone. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Śrī Rāma and Lakṣmaṇa meet Jaṭāyu and, embracing the vulture, Śrī Rāma bursts into a wail

पूर्वजोऽप्युक्तमात्रस्तु लक्ष्मणेन सुभाषितम्।
सारग्राही महासारं प्रतिजग्राह राघवः॥ १॥

Though elder, Śrī Rāma (a scion of Raghu) for his part, who was capable of picking up the best part of everything, accepted, when exhorted in the aforesaid words by Lakṣmaṇa, his beautifully-worded and highly valuable advice. (1)

स निगृह्य महाबाहुः प्रवृद्धं रोषमात्मनः।
अवष्टभ्य धनुश्चित्रं रामो लक्ष्मणमब्रवीत्॥ २॥

Controlling his highly intensified anger and leaning on his wonderful bow, the mighty-armed Śrī Rāma spoke to Lakṣmaṇa as follows : (2)

किं करिष्यावहे वत्स क्व वा गच्छाव लक्ष्मण।
केनोपायेन पश्यावः सीतामिह विचिन्तय॥ ३॥

"What shall we do, my darling? And whither shall we go, O Lakṣmaṇa? By what expedient shall we be able to see Sītā in this forest? Ponder over this." (3)

तं तथा परितापार्तं लक्ष्मणो वाक्यमब्रवीत्।
इदमेव जनस्थानं त्वमन्वेषितुमर्हसि॥ ४॥
राक्षसैर्बहुभिः कीर्णं नानाद्रुमलतायुतम्।
सन्तीह गिरिदुर्गाणि निर्दराः कन्दराणि च॥ ५॥
गुहाश्च विविधा घोरा नानामृगगणाकुलाः।
आवासाः किंनराणां च गन्धर्वभवनानि च॥ ६॥

To Śrī Rāma,who was stricken with agony as aforesaid, Lakṣmaṇa replied as follows: "You would do well to search this region of Janasthāna alone, which is full of numerous ogres and covered with trees and climbers of every description. There are many mountain-gorges, chasms and valleys, as well as fearful caves of various kinds crowded with herds of beasts of different species, nay, habitats of Kinnaras and dwellings of Gandharvas. (4—6)

तानि युक्तो मया सार्धं समन्वेषितुमर्हसि।
त्वद्विधा बुद्धिसम्पन्ना महात्मानो नरर्षभाः॥ ७॥
आपत्सु न प्रकम्पन्ते वायुवेगैरिवाचलाः।
इत्युक्तस्तद् वनं सर्वं विचचार सलक्ष्मणः॥ ८॥
क्रुद्धो रामः शरं घोरं संधाय धनुषि क्षुरम्।
ततः पर्वतकूटाभं महाभागं द्विजोत्तमम्॥ ९॥
ददर्श पतितं भूमौ क्षतजार्द्रं जटायुषम्।
तं दृष्ट्वा गिरिशृङ्गाभं रामो लक्ष्मणमब्रवीत्॥ १०॥

"You would do well to ransack these strenuously with me. Richly endowed with intelligence, high-souled jewels among men like you are never shaken by calamities any more than mountains by blasts." Angrily setting to his bow a dreadful arrow known by the name of Kṣura (so-called because it was sharp-edged as a razor), when exhorted thus by Lakṣmaṇa, Śrī Rāma, accompanied by Lakṣmaṇa, ranged the whole of that forest. Thereupon he saw fallen on the ground, drenched with blood, the highly blessed Jaṭāyu, the foremost of birds, who looked like a mountain-peak. Seeing the vulture, which looked like a mountain-peak, Śrī Rāma spoke as follows to Lakṣmaṇa : (7—10)

अनेन सीता वैदेही भक्षिता नात्र संशयः।
गृध्ररूपमिदं व्यक्तं रक्षो भ्रमति काननम्॥ ११॥

"Sītā, a princess of the Videha territory, has been devoured by this bird : there is no doubt about it. Evidently it is an ogre ranging the forest in the guise of a vulture. (11)

भक्षयित्वा विशालाक्षीमास्ते सीतां यथासुखम्।
एनं वधिष्ये दीप्ताग्रैः शरैर्घोरैरजिह्मगैः॥ १२॥

"Having eaten up the large-eyed Sītā, it is lying at ease. I shall make short work of it by means of straight-going dreaded arrows with fiery heads." (12)

इत्युक्त्वाभ्यपतद् द्रष्टुं संधाय धनुषि क्षुरम्।
क्रुद्धो रामः समुद्रान्तां चालयन्निव मेदिनीम्॥ १३॥

Saying so and angrily setting an arrow going by the name of Kṣura to his bow, Śrī Rāma rushed to see him, shaking as it were the whole earth bounded by the ocean. (13)

तं दीनदीनया वाचा सफेनं रुधिरं वमन्।
अभ्यभाषत पक्षी स रामं दशरथात्मजम्॥ १४॥

Vomiting foaming blood, the aforesaid vulture submitted to the celebrated Śrī Rāma, son of Daśaratha, in most piteous accents as follows : (14)

यामोषधीमिवायुष्मन्नन्वेषसि महावने।
सा देवी मम च प्राणा रावणेनोभयं हृतम्॥ १५॥

"That godly lady whom you are seeking in the great forest as one would a life-giving herb, as well as my life, both have been snatched away by Rāvaṇa, O child blessed with long life ! (15)

त्वया विरहिता देवी लक्ष्मणेन च राघव।
ह्रियमाणा मया दृष्टा रावणेन बलीयसा॥ १६॥

"Bereft of you as well as of Lakṣmaṇa, O scion of Raghu, the queen was seen by me being carried away by Rāvaṇa of superior might. (16)

सीतामभ्यवपन्नोऽहं रावणश्च रणे प्रभो।
विध्वंसितरथच्छत्रः पतितो धरणीतले॥ १७॥

"I flew to the succour of Sītā as soon as I heard her cry and in the course of the struggle that ensued with the powerful ogre, Rāvaṇa, my lord, fell down on the earth's surface with his chariot and canopy shattered. (17)

एतदस्य धनुर्भग्नमेते चास्य शरास्तथा।
अयमस्य रणे राम भग्नः सांग्रामिको रथः॥ १८॥

"Here is his broken bow and here are his arrows reduced to splinters. And here, O Rāma, is his chariot of war smashed by me in the contest. (18)

अयं तु सारथिस्तस्य मत्पक्षनिहतो भुवि।
परिश्रान्तस्य मे पक्षौ छित्त्वा खड्गेन रावणः॥ १९॥
सीतामादाय वैदेहीमुत्पपात विहायसम्।
रक्षसा निहतं पूर्वं मां न हन्तुं त्वमर्हसि॥ २०॥

"Here, again, is his charioteer lying slain on the ground with the stroke of my wings. Severing with his sword both my wings, exhausted as I was, and taking Sītā, the princess of the Videha kingdom, Rāvaṇa eventually flew in the air. You ought not to kill me, who stand already slain by the ogre." (19-20)

रामस्तस्य तु विज्ञाय सीतासक्तां प्रियां कथाम्।
गृध्रराजं परिष्वज्य परित्यज्य महद् धनुः॥ २१॥
निपपातावशो भूमौ रुरोद सहलक्ष्मणः।
द्विगुणीकृततापार्तो रामो धीरतरोऽपि सन्॥ २२॥

Abandoning his mighty bow on coming to know his pleasing story, connected as it was with Sītā, and embracing Jaṭāyu, the king of vultures, Śrī Rāma for his part fell down to the ground, having lost control over his self. Nay, though very resolute, he cried with Lakṣmaṇa, afflicted as he was with double agony. (21-22)

एकमेकायने कृच्छ्रे निःश्वसन्तं मुहुर्मुहुः।
समीक्ष्य दुःखितो रामः सौमित्रिमिदमब्रवीत्॥ २३॥

Distressed to perceive the vulture lying all by himself in a precarious condition on a narrow passage accessible to only one man, and drawing a deep breath again and again, Śrī Rāma spoke as follows to Lakṣmaṇa, son of Sumitrā : (23)

राज्यं भ्रष्टं वने वासः सीता नष्टा मृतो द्विजः।
ईदृशीयं ममालक्ष्मीर्दहेदपि हि पावकम्॥ २४॥

"My sovereignty is lost, exile to the forest has been forced on me, Sītā too has disappeared and the bird, my great ally in the forest, has all but died. Such is my misfortune, which can surely consume even fire itself that consumes all. (24)

सम्पूर्णमपि चेदद्य प्रतरेयं महोदधिम्।
सोऽपि नूनं ममालक्ष्म्या विशुष्येत् सरितां पतिः॥ २५॥

"Even if I were to cross the ocean full

to the brim just to refresh myself and assuage my feelings today, even the ocean, the lord of rivers, will surely dry up due to my misfortune. (25)

नास्त्यभाग्यतरो लोके मत्तोऽस्मिन् स चराचरे।
येनेयं महती प्राप्ता मया व्यसनवागुरा॥ २६॥

"In this world comprising the animate and inanimate beings there is none more unlucky than myself, by whom this great trap in the shape of adversity has been found. (26)

अयं पितुर्वयस्यो मे गृध्रराजो महाबलः।
शेते विनिहतो भूमौ मम भाग्यविपर्ययात्॥ २७॥

"Due to adverseness of my fate alone this friend of my father, Jaṭāyu, the king of vultures, though possessed of extraordinary might, lies mortally wounded on the ground." (27)

इत्येवमुक्त्वा बहुशो राघवः सहलक्ष्मणः।
जटायुषं च पस्पर्श पितृस्नेहं निदर्शयन्॥ २८॥

Having spoken thus, Śrī Rāma (a scion of Raghu) with Lakṣmaṇa stroked Jaṭāyu again and again, showing filial affection to him. (28)

निकृत्तपक्षं रुधिरावसिक्तं
तं गृध्रराजं परिगृह्य राघवः।
क्व मैथिली प्राणसमा गतेति
विमुच्य वाचं निपपात भूमौ॥ २९॥

Embracing the aforesaid king of vultures—whose wings had been lopped off and who was lying bathed in blood—and uttering the words "Where has the princess of Mithilā, who was dear to me as life, gone?" Śrī Rāma (a scion of Raghu) sank down on the earth. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Jaṭāyu gives up the ghost and is cremated by Śrī Rāma

रामः प्रेक्ष्य तु तं गृध्रं भुवि रौद्रेण पातितम्।
सौमित्रिं मित्रसम्पन्नमिदं वचनमब्रवीत्॥ १॥

Perceiving the aforesaid vulture struck down on the earth by the fierce ogre, Rāvaṇa, Śrī Rāma for his part spoke as follows to Lakṣmaṇa (son of Sumitrā), who was richly endowed with a friendly spirit towards all : (1)

ममायं नूनमर्थेषु यतमानो विहंगमः।
राक्षसेन हतः संख्ये प्राणांस्त्यजति मत्कृते॥ २॥

"Mortally struck by the ogre in an encounter, while striving in my interests, this bird, Jaṭāyu, is surely giving up the ghost for my sake alone. (2)

अतिखिन्नः शरीरेऽस्मिन् प्राणो लक्ष्मण विद्यते।
तथा स्वरविहीनोऽयं विक्लवं समुदीक्षते॥ ३॥

"Life in this body of Jaṭāyu, O Lakṣmaṇa, is very faint. And he is getting speechless by degrees as he is gazing on us wildly. (3)

जटायो यदि शक्नोषि वाक्यं व्याहरितुं पुनः।
सीतामाख्याहि भद्रं ते वधमाख्याहि चात्मनः॥ ४॥

Turning towards Jaṭāyu, "Jaṭāyu, if you can utter a word again, speak something more about Sītā and also as to how you came to be killed. May all be well with you ! (4)

किं निमित्तो जहारार्यां रावणस्तस्य किं मया।
अपराधं तु यं दृष्ट्वा रावणेन हृता प्रिया॥ ५॥

"What for did Rāvaṇa bear away the noble lady and what offence was given to him by me, in consideration of which my darling was borne away by Rāvaṇa? (5)

कथं तच्चन्द्रसंकाशं मुखमासीन्मनोहरम्।
सीतया कानि चोक्तानि तस्मिन् काले द्विजोत्तम॥ ६॥

"How did that soul-captivating moon-like face appear and what words were uttered by Sītā at that moment, O jewel among birds? (6)

कथं वीर्यः कथं रूपः किं कर्मा स च राक्षसः।
क्व चास्य भवनं तात ब्रूहि मे परिपृच्छतः॥ ७॥

"How powerful is that ogre, how does he look and what are his doings? Also where is his home, dear uncle? Answer me as I question you." (7)

तमुद्वीक्ष्य स धर्मात्मा विलपन्तमनाथवत्।
वाचा विक्लवया राममिदं वचनमब्रवीत्॥ ८॥

Fondly perceiving Śrī Rāma lamenting like one without a protector, Jaṭāyu, whose mind was set on virtue, replied to him in faltering accents as follows : (8)

सा हृता राक्षसेन्द्रेण रावणेन दुरात्मना।
मायामास्थाय विपुलां वातदुर्दिनसंकुलाम्॥ ९॥

"Falling back upon extensive conjuring tricks ushering a storm and cloudy weather, Sītā was borne away by the evil-minded Rāvaṇa, the ruler of ogres. (9)

परिक्लान्तस्य मे तात पक्षौ छित्त्वा निशाचरः।
सीतामादाय वैदेहीं प्रयातो दक्षिणामुखः॥ १०॥

"Lopping off my wings, exhausted as I was, O dear one, and taking Sītā, a princess of the Videha territory, the night-stalker departed with his face towards the south. (10)

उपरुध्यन्ति मे प्राणा दृष्टिर्भ्रमति राघव।
पश्यामि वृक्षान् सौवर्णानुशीरकृतमूर्धजान्॥ ११॥

"My senses are becoming dull and my vision is growing unsteady. I perceive the trees made of gold with hair resembling the Uśīra grass growing on their tops. (11)

येन याति मुहूर्तेन सीतामादाय रावणः।
विप्रणष्टं धनं क्षिप्रं तत्स्वामी प्रतिपद्यते॥ १२॥

"The owner of a treasure, wantonly lost during the hour in which Rāvaṇa departed taking Sītā, is able to recover it speedily. (12)

विन्दो नाम मुहूर्तोऽसौ न च काकुत्स्थ सोऽबुधत्।
त्वत्प्रियां जानकीं हृत्वा रावणो राक्षसेश्वरः।
झषवद् बडिशं गृह्य क्षिप्रमेव विनश्यति॥ १३॥

"It was an hour 'Vinda' by name. Rāvaṇa, however did not know it, O scion of Kakutstha ! Having borne away your beloved spouse, Sītā (daughter of Janaka), Rāvaṇa, the king of ogres, will perish very soon as a fish on swallowing a hook. (13)

न च त्वया व्यथा कार्या जनकस्य सुतां प्रति।
वैदेह्या रंस्यसे क्षिप्रं हत्वा तं रणमूर्धनि॥ १४॥

"Nor should anxiety be felt by you on the score of Janaka's daughter; for, having killed him soon in the van of fight, you will feel happy with Sītā, a princess of the Videha territory." (14)

असम्मूढस्य गृध्रस्य रामं प्रत्यनुभाषतः।
आस्यात् सुस्राव रुधिरं म्रियमाणस्य सामिषम्॥ १५॥

While the vulture, who remained undeluded even though dying, was replying to Śrī Rāma, blood with pieces of flesh flowed from his mouth. (15)

पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च।
इत्युक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः॥ १६॥

"He (Rāvaṇa) is a son of Sage Viśravā himself and a half-brother of Kubera, the first-born son of Viśravā." Saying so, Jaṭāyu, the king of birds, yielded up his life, which was difficult to retain. (16)

ब्रूहि ब्रूहीति रामस्य ब्रुवाणस्य कृताञ्जलेः।
त्यक्त्वा शरीरं गृध्रस्य प्राणा जग्मुर्विहायसम्॥ १७॥

In the presence of Śrī Rāma, who went on saying : "Speak, speak (further) !" with joined palms as a mark of respect to his father's friend, the life-breath of the vulture rose to the skies leaving his body. (17)

स निक्षिप्य शिरौ भूमौ प्रसार्य चरणौ तथा।
विक्षिप्य च शरीरं स्वं पपात धरणीतले॥ १८॥

Dropping his head on the ground, nay, stretching his legs and throwing his bodyback, Jaṭāyu sank on the earth's surface. (18)

तं गृध्रं प्रेक्ष्य ताम्राक्षं गतासुमचलोपमम्।
रामः सुबहुभिर्दुःखैर्दीनः सौमित्रिमब्रवीत्॥ १९॥

Gazing on the aforesaid vulture with coppery eyes, who looked like a mountain, his life having departed, Śrī Rāma, who was weighed down by numerous misfortunes, spoke as follows to Lakṣmaṇa, son of Sumitrā : (19)

बहूनि रक्षसां वासे वर्षाणि वसता सुखम्।
अनेन दण्डकारण्ये विशीर्णमिह पक्षिणा॥ २०॥

"His body has been shed here by this bird, who lived happily in the Daṇḍaka forest, the home of ogres, for many years. (20)

अनेकवार्षिको यस्तु चिरकालसमुत्थितः।
सोऽयमद्य हतः शेते कालो हि दुरतिक्रमः॥ २१॥

"This vulture, for his part, who lived many years and thrived for a long period, is lying killed today. Indeed the Time-Spirit is difficult to overcome. (21)

पश्य लक्ष्मण गृध्रोऽयमुपकारी हतश्च मे।
सीतामभ्यवपन्नो हि रावणेन वलीयसा॥ २२॥

"Behold, O Lakṣmaṇa, how this vulture, who rendered good offices to me and rushed to the succour of Sītā, has actually been killed by Rāvaṇa of superior strength. (22)

गृध्रराज्यं परित्यज्य पितृपैतामहं महत्।
मम हेतोरयं प्राणान् मुमोच पतगेश्वरः॥ २३॥

"Having renounced the mighty rulership of vultures, inherited by him from his forefathers, this king of birds has laid down his life for my sake ! (23)

सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः।
शूराः शरण्याः सौमित्रे तिर्यग्योनिगतेष्वपि॥ २४॥

"Indeed pious and valiant souls practising virtue and worth approaching for protection are found everywhere—even amongst those belonging to the sub-human species, O Lakṣmaṇa (son of Sumitrā) ! (24)

सीताहरणजं दुःखं न मे सौम्य तथागतम्।
यथा विनाशो गृध्रस्य मत्कृते च परंतप॥ २५॥

"Nay, agony caused by the abduction of Sītā does not pinch me so much, O gentle brother, as the death of this vulture and that too for my sake, O scorcher of foes ! (25)

राजा दशरथः श्रीमान् यथा मम महायशाः।
पूजनीयश्च मान्यश्च तथायं पतगेश्वरः॥ २६॥

"This ruler of the feathered kingdom is worthy of adoration and honour too in the same way as the glorious and highly illustrious King Daśaratha, our own father. (26)

सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम्।
गृध्रराजं दिधक्ष्यामि मत्कृते निधनं गतम्॥ २७॥

"Fetch logs of wood, O darling of Sumitrā, so that I shall produce fire by attrition, as I intend to cremate the king of vultures, who has suffered death for my sake. (27)

नाथं पतगलोकस्य चितिमारोपयाम्यहम्।
इमं धक्ष्यामि सौमित्रे हतं रौद्रेण रक्षसा॥ २८॥

"I will place the lord of the feathered kingdom on a funeral pile and will then set fire to this bird killed by the fierce ogre, O darling of Sumitrā ! (28)

या गतिर्यज्ञशीलानामाहिताग्नेश्च या गतिः।
अपरावर्तिनां या च या च भूमिप्रदायिनाम्॥ २९॥
मया त्वं समनुज्ञातो गच्छ लोकाननुत्तमान्।
गृध्रराज महासत्त्व संस्कृतश्च मया व्रज॥ ३०॥

(Turning to the vulture,) "duly permitted by me, ascend you to unsurpassed realms, O king of vultures of extraordinary energy ! Nay, cremated by me, attain the destiny which is the lot of those given to the performance of sacrifices and which is attained by him who has maintained the sacred fire all his life, nay, which is reserved for those who never retreat on the battle-field and which is intended for those who make gifts of land." (29-30)

एवमुक्त्वा चितां दीप्तामारोप्य पतगेश्वरम्।
ददाह रामो धर्मात्मा स्वबन्धुमिव दुःखितः॥ ३१॥

Saying so, and placing the king of winged creatures on the pyre, which was got ready in the meantime by Lakṣmaṇa and was then lighted, distressed though he was, Śrī Rāma, whose mind was set on virtue, cremated him as one would cremate one's own kinsman. (31)

रामोऽथ सहसौमित्रिर्वनं गत्वा स वीर्यवान्।
स्थूलान् हत्वा महारोहीननुतस्तार तं द्विजम्॥ ३२॥

Repairing to the interior of the forest alongwith Lakṣmaṇa (son of Sumitrā) and digging out bulky roots known by the name of Mahārohi, the powerful, Śrī Rāma, who then covered the ground with blades of the sacred Kuśa grass with a view to offering them to the spirit of the deceased bird. (32)

रोहिमांसानि चोद्धृत्य पेशीकृत्वा महायशाः।
शकुनाय ददौ रामो रम्ये हरितशाद्वले॥ ३३॥

Nay, tearing off the pulp of the Mahārohi roots and kneading it into balls, the highly illustrious Śrī Rāma offered them to the soul of the cremated bird on the ground overspread with green Kuśa grass and lovely to look at. (33)

यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः।
तत् स्वर्गगमनं पित्र्यं तस्य रामो जजाप ह॥ ३४॥

For the benefit of the bird Śrī Rāma also uttered, they say, in a low voice the body of those holy texts, sacred to the manes, which the Brāhmaṇas recommend as conducive to the ascent of the spirit of a deceased mortal to heaven. (34)

ततो गोदावरीं गत्वा नदीं नरवरात्मजौ।
उदकं चक्रतुस्तस्मै गृध्रराजाय तावुभौ॥ ३५॥

Repairing to the bank of the Godāvarī river, both the aforesaid sons of Daśaratha, the foremost of men, then proceeded to offer water to the spirit of the said king of vultures. (35)

शास्त्रदृष्टेन विधिना जलं गृध्राय राघवौ।
स्नात्वा तौ गृध्रराजाय उदकं चक्रतुस्तदा॥ ३६॥

Having first bathed in the river, those two scions of Raghu then offered water to the spirit of the king of vultures according to the ceremony found prescribed in the scriptures. (36)

स गृध्रराजः कृतवान् यशस्करं
सुदुष्करं कर्म रणे निपातितः।
महर्षिकल्पेन च संस्कृतस्तदा
जगाम पुण्यां गतिमात्मनः शुभाम्॥ ३७॥

Having in the first place accomplished a glorious deed (in the shape of staking his life to rescue Sītā from the clutches of Rāvaṇa, which was most difficult to accomplish, and secondly having been killed in action against Rāvaṇa and further cremated by Śrī Rāma, who was as good as an eminent seer of Vedic Mantras, the aforesaid king of vultures presently attained a holy destiny conducive to the blessedness of the soul. (37)

कृतोदकौ तावपि पक्षिसत्तमे
स्थिरां च बुद्धिं प्रणिधाय जग्मतुः।
प्रवेश्य सीताधिगमे ततो मनो
वनं सुरेन्द्राविव विष्णुवासवौ॥ ३८॥

Having offered water to the bird and setting their mind fully at rest about the future of Jaṭāyu, the foremost of birds, nay, focussing their mind on the recovery of Sītā, the two princes thereupon proceeded on their journey to the forest like Lord Viṣṇu and Indra, the two rulers of gods. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Lakṣmaṇa punishes Ayomukhī. Falling a prey to the grip of Kabandha, Rāma and Lakṣmaṇa give way to anxiety

कृत्वैवमुदकं तस्मै प्रस्थितौ राघवौ तदा।
अवेक्षन्तौ वने सीतां जग्मतुः पश्चिमां दिशम्॥ १॥

Set out on their journey after offering water to the spirit of the deceased Jaṭāyu, as aforesaid, and looking about for Sītā in the forest, the two scions of Raghu now proceeded in a south-westerly direction. (1)

तां दिशं दक्षिणां गत्वा शरचापासिधारिणौ।
अविप्रहतमैक्ष्वाकौ पन्थानं प्रतिपेदतुः॥ २॥
गुल्मैर्वृक्षैश्च बहुभिर्लताभिश्च प्रवेष्टितम्।
आवृतं सर्वतो दुर्गं गहनं घोरदर्शनम्॥ ३॥

Having moved in that south-westerly direction, the two scions of Ikṣwāku, who wielded a bow, a sword and arrows each, reached an untrodden track blocked with many shrubs, trees and creepers, covered on all sides, difficult to tread, impenetrable and dreadful to look at. (2-3)

व्यतिक्रम्य तु वेगेन गृहीत्वा दक्षिणां दिशम्।
सुभीमं तन्महारण्यं व्यतियातौ महाबलौ॥ ४॥

Passing beyond it with speed and taking to a southerly direction, the two princes, who were possessed of great might, left that vast and most fearful forest behind. (4)

ततः परं जनस्थानात् त्रिकोशं गम्य राघवौ।
क्रौञ्चारण्यं विविशतुर्गहनं तौ महौजसौ॥ ५॥
नानामेघघनप्रख्यं प्रहृष्टमिव सर्वतः।
नानावर्णैः शुभैः पुष्पैर्मृगपक्षिगणैर्युतम्॥ ६॥

Having covered a distance of two leagues beyond Janasthāna, those two scions of Raghu, who were endowed with great energy, penetrated into the dense Krauñca forest, which wore the hue of a mass of clouds and looked highly rejoiced on all sides, adorned as it was with beautiful flowers of various colours and inhabited by herds of beasts and flocks of birds. (5-6)

दिदृक्षमाणौ वैदेहीं तद् वनं तौ विचिक्यतुः।
तत्र तत्रावतिष्ठन्तौ सीताहरणदुःखितौ॥ ७॥

Eager to behold Sītā (a princess of the Videha territory), they explored that forest, halting here and there when exhausted, distressed as they were due to the abduction of Sītā. (7)

ततः पूर्वेण तौ गत्वा त्रिक्रोशं भ्रातरौ तदा।
क्रौञ्चारण्यमतिक्रम्य मतङ्गाश्रममन्तरे॥ ८॥
दृष्ट्वा तु तद् वनं घोरं बहुभीममृगद्विजम्।
नानावृक्षसमाकीर्णं सर्वं गहनपादपम्॥ ९॥
ददृशाते गिरौ तत्र दरीं दशरथात्मजौ।
पातालसमगम्भीरां तमसा नित्यसंवृताम्॥ १०॥
आसाद्य च नरव्याघ्रौ दर्यास्तस्याविदूरतः।
ददर्शतुर्महारूपां राक्षसीं विकृताननाम्॥ ११॥
भयदामल्पसत्त्वानां बीभत्सां रौद्रदर्शनाम्।
लम्बोदरीं तीक्ष्णदंष्ट्रां करालीं परुषत्वचम्॥ १२॥
भक्षयन्तीं मृगान् भीमान् विकटां मुक्तमूर्धजाम्।
अवैक्षतां तु तौ तत्र भ्रातरौ रामलक्ष्मणौ॥ १३॥

Then having travelled two leagues in an easterly direction and leaving the Krauñca forest behind, and seeing the hermitage of Sage Mataṅga midway, the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, for their part sighted the dreadful forest adjoining it, which was infested with many fearful beasts and birds and thickly set with trees of every description, and which was all full of dense clusters of trees. Reaching there a cave in the mountain, which was deep like Pātāla (the nethermost of the subterranean regions) and eternally enveloped in darkness, the two sons of Daśaratha, tigers among men, beheld not far from that cave an ogress of

gigantic form and hideous appearance. The aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, found her there to be a source of terror to men of deficient strength, loathsome and grim of aspect, with a protruding belly and sharp teeth and a hard skin, fierce and tall of stature, given to devouring fearful beasts, her hair dishevelled. (8—13)

सा समासाद्य तौ वीरौ व्रजन्तं भ्रातुरग्रतः।
एहि रंस्यावहेत्युक्त्वा समालम्भत लक्ष्मणम्॥ १४॥

Approaching the aforesaid heroes and saying to Lakṣmaṇa. who was walking ahead of his eldest brother, "Come, let us revel !" caught Lakṣmaṇa by the hand. (14)

उवाच चैनं वचनं सौमित्रिमुपगुह्य च।
अहं त्वयोमुखी नाम लाभस्ते त्वमसि प्रियः॥ १५॥

Nay, embracing the darling of Sumitrā, she spoke to him as follows : "I am Ayomukhī by name and a veritable acquisition to you, while you are beloved of me. (15)

नाथ पर्वतदुर्गेषु नदीनां पुलिनेषु च।
आयुश्चिरमिदं वीर त्वं मया सह रंस्यसे॥ १६॥

"O valiant lord, you shall revel with me throughout this long life on mountain defiles and on the banks of rivers." (16)

एवमुक्तस्तु कुपितः खड्गमुद्धृत्य लक्ष्मणः।
कर्णनासस्तनं तस्या निचकर्तारिसूदनः॥ १७॥

Drawing his sword when spoken to as aforesaid, Lakṣmaṇa, the destroyer of his enemies, for his part, angrily cut off her ears, nose and breasts. (17)

कर्णनासे निकृत्ते तु विस्वरं विननाद सा।
यथागतं प्रदुद्राव राक्षसी घोरदर्शना॥ १८॥

Her ears and nose having been lopped off, the aforesaid ogress of grim visage for her part screamed loudly and ran away as she had come. (18)

तस्यां गतायां गहनं व्रजन्तौ वनमोजसा।
आसेदतुरमित्रघ्नौ भ्रातरौ रामलक्ष्मणौ॥ १९॥

Marching forward vigorously when she had left, the two brothers, Śrī Rāma and Lakṣmaṇa, the slayers of their foes, reached an impenetrable forest. (19)

लक्ष्मणस्तु महातेजाः सत्त्ववाञ्छीलवाञ्छुचिः।
अब्रवीत् प्राञ्जलिर्वाक्यं भ्रातरं दीप्ततेजसम्॥ २०॥

With joined palms Lakṣmaṇa, for his part, who was endowed with great energy, full of courage, possessed of good conduct and pious, submitted as follows to his eldest brother of fiery spirit : (20)

स्पन्दते मे दृढं बाहुरुद्विग्नमिव मे मनः।
प्रायशश्चाप्यनिष्टानि निमित्तान्युपलक्षये॥ २१॥

"My left arm is steadily throbbing, nay, my mind is feeling perturbed as it were, and I also behold mostly evil portents. (21)

तस्मात् सज्जीभवार्य त्वं कुरुष्व वचनं मम।
ममैव हि निमित्तानि सद्यः शंसन्ति सम्भ्रमम्॥ २२॥

"Therefore, follow my advice and get you ready to meet the impending peril, O noble brother ! The portents unmistakably and definitely betoken imminent danger to my mind. (22)

एष वञ्जुलको नाम पक्षी परमदारुणः।
आवयोर्विजयं युद्धे शंसन्निव विनर्दति॥ २३॥

"This most frightful bird, known by the name of Vañjulaka, is emitting a shrill cry, foretelling, as it were, victory for us in an encounter." (23)

तयोरन्वेषतोरेवं सर्वं तद् वनमोजसा।
संजज्ञे विपुलः शब्दः प्रभञ्जन्निव तद् वनम्॥ २४॥

While the two brothers were vigorously exploring the whole of that forest in this way, a loud noise arose, rending the aforesaid forest, as it were. (24)

संवेष्टितमिवात्यर्थं गहनं मातरिश्वना।
वनस्य तस्य शब्दोऽभूद् वनमापूरयन्निव॥ २५॥

The forest was enveloped, as it were, in a storm. From the heart of the forest there arose a sound, making the whole forest resound, as it were. (25)

तं शब्दं कांक्षमाणस्तु रामः खड्गी सहानुजः।
ददर्श सुमहाकायं राक्षसं विपुलोरसम्॥ २६॥

Seeking to find out the cause of that sound, sword in hand, Śrī Rāma for his part with his younger brother, Lakṣmaṇa, beheld an ogre of vast proportions and distinguished by a broad chest. (26)

आसेदतुश्च तद्रक्षस्तावुभौ प्रमुखे स्थितम्।
विवृद्धमशिरोग्रीवं कबन्धमुदरेमुखम्॥ २७॥

Both the princes approached that ogre stationed before them. Colossal in size, the ogre consisted of a mere trunk without a head or neck and having his mouth in the belly. (27)

रोमभिर्निशितैस्तीक्ष्णैर्महागिरिमिवोच्छ्रितम्।
नीलमेघनिभं रौद्रं मेघस्तनितनिःस्वनम्॥ २८॥

Covered with sharp bristling hair and tall as a big mountain, he possessed the hue of a blue cloud, was ferocious and had a voice resembling thunder. (28)

अग्निज्वालानिकाशेन ललाटस्थेन दीप्यता।
महापक्ष्मेण पिङ्गेन विपुलेनायतेन च॥ २९॥
एकेनोरसि घोरेण नयनेन सुदर्शिना।
महादंष्ट्रोपपन्नं तं लेलिहानं महामुखम्॥ ३०॥

Endowed with a single fearful reddish yet brown fiery eye, both long and wide and bright as a flame, located in a forehead in the centre of the chest, nay, furnished with long lashes and possessing a good vision, the ogre was licking again and again his enormous mouth set with big teeth. (29-30)

भक्षयन्तं महाघोरानृक्षसिंहमृगद्विजान्।
घोरौ भुजौ विकुर्वाणमुभौ योजनमायतौ॥ ३१॥
कराभ्यां विविधान् गृह्य ऋक्षान् पक्षिगणान् मृगान्।
आकर्षन्तं विकर्षन्तमनेकान् मृगयूथपान्॥ ३२॥

The ogre devoured the fiercest bears and lions as well as other beasts and birds. Stretching out both his frightful arms, each eight miles long, and seizing with his hands bears and other beasts and flocks of birds of various kinds, he drew towards himself many leaders of herds of deer and cast aside others. (31-32)

स्थितमावृत्य पन्थानं तयोर्भ्रात्रोः प्रपन्नयोः।
अथ तं समतिक्रम्य क्रोशमात्रं ददर्शतुः॥ ३३॥
महान्तं दारुणं भीमं कबन्धं भुजसंवृतम्।
कबन्धमिव संस्थानादतिघोरप्रदर्शनम्॥ ३४॥

The ogre was stationed blocking the way of the two brothers when they drew near him. Thereupon receding to a distance of two miles, the two brothers looked on the great ogre, Kabandha by name, who was cruel and terrible, a mere trunk, as it were, encircled with arms and most fearful to behold by his very constitution. (33-34)

स महाबाहुरत्यर्थं प्रसार्य विपुलौ भुजौ।
जग्राह सहितावेव राघवौ पीडयन् बलात्॥ ३५॥

Stretching his extensive arms at full length, the mighty-armed ogre forcibly seized the two scions of Raghu together, squeezing them with his grip. (35)

खड्गिनौ दृढधन्वानौ तिग्मतेजौ महाभुजौ।
भ्रातरौ विवशं प्राप्तौ कृष्यमाणौ महाबलौ॥ ३६॥

Though armed with swords and wielding strong bows, and possessed of great strength, the two mighty-armed brothers of fiery energy were reduced to a helpless plight when being pulled by the ogre. (36)

तत्र धैर्याच्च शूरस्तु राघवौ नैव विव्यथे।
बाल्यादनाश्रयाच्चैव लक्ष्मणस्त्वभिविव्यथे॥ ३७॥

Of them, by virtue of his firmness, the heroic Śrī Rāma (a scion of Raghu) for his part did not feel distressed at all. Due to his puerile nature and feeling of helplessness too, Lakṣmaṇa, however, completely gave himself up to agony. (37)

उवाच च विषण्णः सन् राघवं राघवानुजः।
पश्य मां विवशं वीर राक्षसस्य वशंगतम्॥ ३८॥

Nay, feeling despondent, Lakṣmaṇa, the younger brother of Śrī Rāma, submitted

as follows to Śrī Rāma (a scion of Raghu) : "Look at me helplessly fallen into the clutches of the ogre. (38)

मयैकेन तु निर्युक्तः परिमुच्यस्व राघव।
मां हि भूतबलिं दत्त्वा पलायस्व यथासुखम्॥ ३९॥

"Having offered sacrifice to this ogre with me alone (as a victim), manage to escape from the clutches of this monster, O scion of Raghu ! Offering me as a sacrifice to the devil in the form of this ogre run away at your convenience. (39)

अधिगन्तासि वैदेहीमचिरेणेति मे मतिः।
प्रतिलभ्य च काकुत्स्थ पितृपैतामहीं महीम्॥ ४०॥
तत्र मां राम राज्यस्थः स्मर्तुमर्हसि सर्वदा।
लक्ष्मणेनैवमुक्तस्तु रामः सौमित्रिमब्रवीत्॥ ४१॥

"You will recover Sītā (a princess of the Videha territory) before long: such is my conviction. Nay, getting back the rulership of the earth inherited from your forefathers, and installed on the throne, O Rāma, you should always remember me there." Spoken to as aforesaid by Lakṣmaṇa, Śrī Rāma for his part replied to him as follows: (40-41)

मा स्म त्रासं वृथा वीर नहि त्वादृग् विषीदति।
एतस्मिन्नन्तरे क्रूरो भ्रातरौ रामलक्ष्मणौ॥ ४२॥
तावुवाच महाबाहुः कबन्धो दानवोत्तमः।
कौ युवां वृषभस्कन्धौ महाखड्गधनुर्धरौ॥ ४३॥
घोरं देशमिमं प्राप्तौ दैवेन मम चाक्षुषौ।
वदतं कार्यमिह वां किमर्थं चागतौ युवाम्॥ ४४॥

"Pray, do not give way to fear, O valiant Lakṣmaṇa ! A man like you would never feel dejected." In the meanwhile the cruel and mighty-armed Kabandha, the foremost of demons, spoke as follows to the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa : "Who are you with shoulders like those of a bull and wielding large swords and bows? Having reached this dreadful region, you have fallen within the range of my sight by will of Providence. Reveal the purpose of your visit here and declare what for you have come here. (42—44)

इमं देशमनुप्राप्तौ क्षुधार्तस्येह तिष्ठतः।
सबाणचापखड्गौ च तीक्ष्णशृङ्गाविवर्षभौ॥ ४५॥
मां तूर्णमनुसम्प्राप्तौ दुर्लभं जीवितं हि वाम्।
तस्य तद् वचनं श्रुत्वा कबन्धस्य दुरात्मनः॥ ४६॥
उवाच लक्ष्मणं रामो मुखेन परिशुष्यता।
कृच्छ्रात् कृच्छ्रतरं प्राप्य दारुणं सत्यविक्रम॥ ४७॥
व्यसनं जीवितान्ताय प्राप्तमप्राप्य तां प्रियाम्।
कालस्य सुमहद् वीर्यं सर्वभूतेषु लक्ष्मण॥ ४८॥

"You have reached this region while I stood oppressed with hunger. Since, armed with bows, swords and arrows and as such appearing like a pair of bulls with pointed horns, you have speedily approached me, your life is now difficult to get back (now that it is my hands)." Hearing the aforesaid challenge of that evil-minded Kabandha, Śrī Rāma spoke as follows to Lakṣmaṇa, whose mouth was getting parched : "A calamity which threatens to terminate our life has befallen us without our being able to recover the aforesaid darling, while we had already suffered a terrible disaster in the shape of the loss of Sītā, which was more painful than the one we had already undergone in the shape of loss of sovereignty and exile to the forest, O Lakṣmaṇa of unfailing prowess ! Very great is the power of the Time-Spirit over all living beings, O Lakṣmaṇa ! (45—48)

त्वां च मां च नरव्याघ्र व्यसनैः पश्य मोहितौ।
नहि भारोऽस्ति दैवस्य सर्वभूतेषु लक्ष्मण॥ ४९॥

"Look at yourself and me too, O tiger among men, distracted by misfortunes. Surely the control of Destiny on all living beings, O Lakṣmaṇa, does not constitute a burden to it. (49)

शूराश्च बलवन्तश्च कृतास्त्राश्च रणाजिरे।
कालाभिपन्नाः सीदन्ति यथा वालुकसेतवः॥ ५०॥

"Caught in the grip of the Time-Spirit, even valiant and mighty souls, nay, even those who have practised archery on the field of battle perish like dams of sand." (50)

इति ब्रुवाणो दृढसत्यविक्रमो
महायशा दाशरथिः प्रतापवान्।
अवेक्ष्य सौमित्रिमुदग्रविक्रमः
स्थिरां तदा स्वां मतिमात्मनाकरोत्॥ ५१ ॥

Looking at Lakṣmaṇa (son of Sumitrā), who looked miserable, while speaking, as aforesaid, the highly illustrious and glorious Śrī Rāma (son of Daśaratha) who was possessed of unflinching and unfailing prowess and exalted valour, presently collected his mind by himself. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनसप्ततितमः सर्गः॥ ६९ ॥

Thus ends Canto Sixty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

After deliberation with each other, Śrī Rāma and Lakṣmaṇa sever the arms of Kabandha, who extends his welcome to them

**तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ रामलक्ष्मणौ।
बाहुपाशपरिक्षिप्तौ कबन्धो वाक्यमब्रवीत्॥ १ ॥**

Seeing the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, standing there encircled by the cord of his arms, Kabandha for his part spoke as follows: (1)

**तिष्ठतः किं नु मां दृष्ट्वा क्षुधार्तं क्षत्रियर्षभौ।
आहारार्थं तु संदिष्टौ दैवेन हतचेतनौ॥ २ ॥**

"With your wits come to an end, destined as you are by fate to serve as my food, why, I wonder, do you for your part stand motionless even on seeing me, oppressed with hunger, O jewels among Kṣatriyas?" (2)

**तच्छ्रुत्वा लक्ष्मणो वाक्यं प्राप्तकालं हितं तदा।
उवाचार्तिसमापन्नो विक्रमे कृतनिश्चयः॥ ३ ॥**

Hearing the aforesaid question, Lakṣmaṇa, who was stricken with agony and had made up his mind to fall upon his prowess, presently tendered the following opportune and friendly advice to Śrī Rāma: (3)

**त्वां च मां च पुरा तूर्णमादत्ते राक्षसाधमः।
तस्मादसिभ्यामस्याशु बाहू छिन्दावहे गुरू॥ ४ ॥**

"This vile ogre promptly caught hold of us at the very outset without any provocation from us, hence let us quickly cut off his vast arms with our swords. (4)

**भीषणोऽयं महाकायो राक्षसा भुजविक्रमः।
लोकं ह्यतिजितं कृत्वा ह्यावां हन्तुमिहेच्छति॥ ५ ॥**

"This gigantic ogre, whose prowess, inasmuch as he is unarmed, resides in his arms alone, is frightful. Indeed, having thoroughly conquered the people, he actually seeks to make short work of us. (5)

**निश्चेष्टानां वधो राजन् कुत्सितो जगतीपतेः।
क्रतुमध्योपनीतानां पशूनामिव राघव॥ ६ ॥**

"Like the slaughter of animals brought in the course of a sacrificial performance, killing those, who, being unarmed, are defenceless, is reproachful for a ruler of the earth, O royal scion of Raghu!" (6)

**एतत् संजल्पितं श्रुत्वा तयोः क्रुद्धस्तु राक्षसः।
विदार्यास्यं ततो रौद्रं तौ भक्षयितुमारभत्॥ ७ ॥**

Enraged to hear this talk of the two princes and opening his fearful mouth wide, the ogre for his part now proceeded to devour them. (7)

ततस्तौ देशकालज्ञौ खड्गाभ्यामेव राघवौ।
अच्छिन्दतां सुसंहृष्टौ बाहू तस्यांसदेशतः॥ ८॥

Extremely delighted, those two scions of Raghu, who knew the proper place and time for an action, severed his arms from his shoulders with their swords alone. (8)

दक्षिणो दक्षिणं बाहुमसक्तमसिना ततः।
चिच्छेद रामो वेगेन सव्यं वीरस्तु लक्ष्मणः॥ ९॥

With alacrity Śrī Rāma, who stood to his right, severed his right arm with his sword vehemently without any obstruction, while the heroic Lakṣmaṇa, who stood to his left, cut off his left. (9)

स पपात महाबाहुश्छिन्नबाहुर्महास्वनः।
खं च गां च दिशश्चैव नादयञ्जलदो यथा॥ १०॥

With his arms severed that mighty-armed ogre dropped down thundering like a cloud and making the heaven and earth as well as the quarters resound. (10)

स निकृत्तौ भुजौ दृष्ट्वा शोणितौघपरिप्लुतः।
दीनः पप्रच्छ तौ वीरौ कौ युवामिति दानवः॥ ११॥

Afflicted to behold his arms lopped off and bathed in a stream of blood, the aforesaid demon inquired of those heroes : "Who are you?" (11)

इति तस्य ब्रुवाणस्य लक्ष्मणः शुभलक्षणः।
शशंस तस्य काकुत्स्थं कबन्धस्य महाबलः॥ १२॥

While the said Kabandha was inquiring as above, Lakṣmaṇa, who was endowed with auspicious bodily marks and possessed of great might, introduced to him Śrī Rāma, a scion of Kākutstha, as below : (12)

अयमिक्ष्वाकुदायादो रामो नाम जनैः श्रुतः।
तस्यैवावरजं विद्धि भ्रातरं मां च लक्ष्मणम्॥ १३॥

"A son of Daśaratha (born in the line of Ikṣwāku), he is known by the people by the name of 'Rāma'. And know me to be Lakṣmaṇa, a younger brother of the selfsame Śrī Rāma. (13)

मात्रा प्रतिहते राज्ये रामः प्रव्राजितो वनम्।
मया सह चरत्येष भार्यया च महद् वनम्॥ १४॥

"Exiled to the forest when his installation as Prince Regent on the throne of Ayodhyā had been interrupted by his step-mother, Kaikeyī, this Rāma continued to range the great forest of Daṇḍaka with his spouse and myself. (14)

अस्य देवप्रभावस्य वसतो विजने वने।
रक्षसापहृता भार्या यामिच्छन्ताविहागतौ॥ १५॥

"While this prince, mighty as a god, was dwelling in an uninhabited forest, his consort was carried away by an ogre; seeking her alone we have come hither. (15)

त्वं तु को वा किमर्थं वा कबन्धसदृशो वने।
आस्येनोरसि दीप्तेन भग्नजङ्घो विचेष्टसे॥ १६॥

"As for yourself, who are you and what for do you roll about in the forest like a headless trunk with your shanks broken and with a flaming mouth located in your breast (belly)?" (16)

एवमुक्तः कबन्धस्तु लक्ष्मणेनोत्तरं वचः।
उवाच वचनं प्रीतस्तदिन्द्रवचनं स्मरन्॥ १७॥

Rejoiced when spoken to in these excellent words by Lakṣmaṇa, Kabandha for his part made the following reply, recalling the assurance given to him by Indra as going to be detailed in the following canto : (17)

स्वागतं वां नरव्याघ्रौ दिष्ट्या पश्यामि वामहम्।
दिष्ट्या चेमौ निकृत्तौ मे युवाभ्यां बाहुबन्धनौ॥ १८॥

"Welcome to you, O tigers among men ! By stroke of good luck, I am able to behold you. And luckily enough for me these arms, which served as a halter to me, have been cut off by you. (18)

विरूपं यच्च मे रूपं प्राप्तं ह्यविनयाद् यथा।
तन्मे शृणु नरव्याघ्र तत्त्वतः शंसतस्तव॥ १९॥

"Now hear from me, even as I truthfully

relate to you, O tiger among men, how and through what insolence this monstrous shape actually came to be acquired by me. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्ततितमः सर्गः ॥ ७० ॥

Thus ends Canto Seventy in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

Kabandha narrates his story and gives assurance of help in the discovery of Sītā after his cremation

पुरा राम महाबाहो महाबलपराक्रमम्।
रूपमासीन्ममाचिन्त्यं त्रिषु लोकेषु विश्रुतम्॥ १॥
यथा सूर्यस्य सोमस्य शक्रस्य च यथा वपुः।
सोऽहं रूपमिदं कृत्वा लोकवित्रासनं महत्॥ २॥
ऋषीन् वनगतान् राम त्रासयामि ततस्ततः।
ततः स्थूलशिरा नाम महर्षिः कोपितो मया॥ ३॥

"In my former existence, O mighty-armed Rāma, my form was endowed with extraordinary might and prowess, possessed of inconceivable splendour and well-known through all the three worlds, resembled as it did the forms of the sun-god, the moon-god and Indra, the ruler of gods. Assuming this gigantic form of an ogre, which was a source of terror to the people, I used even then to move from place to place and frighten the Ṛṣis inhabiting the forest, O Rāma ! During that period an eminent Ṛṣi (a seer of Vedic Mantras), Sthūlaśirā by name, was provoked to anger by me. (1—3)

स चिन्वन् विविधं वन्यं रूपेणानेन धर्षितः।
तेनाहमुक्तः प्रेक्ष्यैवं घोरशापाभिधायिना॥ ४॥

"While gathering the produce of various kinds of the forest, he was on one occasion assailed by me in this very form. By the aforesaid Ṛṣi, who pronounced a terrible curse on me on perceiving me, I was spoken to in the following words : (4)

एतदेवं नृशंसं ते रूपमस्तु विगर्हितम्।
स मया याचितः क्रुद्धः शापस्यान्तो भवेदिति॥ ५॥
अभिशापकृतस्येति तेनेदं भाषितं वचः।
यदा छित्त्वा भुजौ रामस्त्वां दहेद् विजने वने॥ ६॥
तदा त्वं प्राप्स्यसे रूपं स्वमेव विपुलं शुभम्।
श्रिया विराजितं पुत्रं दनोस्त्वं विद्धि लक्ष्मण॥ ७॥

'Let this very form, cruel and reprehensible as it is, be retained by you (forever).' When the angry Ṛṣi was requested by me in following words: 'Let there be an end to this curse called forth by my accursed behaviour', the following reply was made by him to this request of mine: 'When, having severed both your arms, Śrī Rāma cremates you in a lonely forest, then alone you will regain your own enormous and charming form adorned with splendour.' Therefore, know me originally to be a son of Danu, O Lakṣmaṇa ! (5—7)

इन्द्रकोपादिदं रूपं प्राप्तमेवं रणाजिरे।
अहं हि तपसोग्रेण पितामहमतोषयम्॥ ८॥

"This monstrous form was acquired by me through the wrath of Indra (the ruler of gods) on a field of battle in the following way : "When endowed with the form of an ogre, I actually propitiated Brahmā (the progenitor of the entire creation) through my rigorous austerities, (8)

दीर्घमायुः स मे प्रादात् ततो मां विभ्रमोऽस्पृशत्।
दीर्घमायुर्मया प्राप्तं किं मां शक्रः करिष्यति॥ ९॥
इत्येवं बुद्धिमास्थाय रणे शक्रमधर्षयम्।
तस्य बाहुप्रमुक्तेन वज्रेण शतपर्वणा॥ १०॥

सक्थिनी च शिरश्चैव शरीरे सम्प्रवेशितम्।
स मया याच्यमानः सन् नानयद् यमसादनम्॥ ११॥

"The latter in his turn vouchsafed a long life to me. As a result of the aforesaid boon of longevity granted by Brahmā, pride took possession of me. I said to myself, 'A long life has been secured by me, what harm will Indra (the avowed enemy of my race) do to me?' Banking on this conviction I assailed Indra on a field of battle. By the thunderbolt of one hundred edges hurled by him, my thighs as well as my head was thrust into my body. Though as requested by me, he did not despatch me to the abode of Yama, the god of death. (9—11)

पितामहवचः सत्यं तदस्त्विति ममाब्रवीत्।
अनाहारः कथं शक्तो भग्नसक्थिशिरोमुखः॥ १२॥
वज्रेणाभिहतः कालं सुदीर्घमपि जीवितुम्।
स एवमुक्तः शक्रो मे बाहू योजनमायतौ॥ १३॥
तदा चास्यं च मे कुक्षौ तीक्ष्णदंष्ट्रमकल्पयत्।
सोऽहं भुजाभ्यां दीर्घाभ्यां संक्षिप्यास्मिन् वनेचरान्॥ १४॥
सिंहद्वीपिमृगव्याघ्रान् भक्षयामि समन्ततः।
स तु मामब्रवीदिन्द्रो यदा रामः सलक्ष्मणः॥ १५॥
छेत्स्यते समरे बाहू तदा स्वर्गं गमिष्यसि।
अनेन वपुषा तात वनेऽस्मिन् राजसत्तम॥ १६॥
यद् यत् पश्यामि सर्वस्य ग्रहणं साधु रोचये।
अवश्यं ग्रहणं रामो मन्येऽहं समुपैष्यति॥ १७॥

"He replied as follows to me, 'Let that boon of Brahmā (granting you long life) prove true.' 'Struck by your thunderbolt I have been deprived of my thighs, head and mouth which have disappeared into my trunk; how then shall I be able to servive for a very long time even without subsistence?' Questioned thus, Indra forthwith made my arms eight miles long and placed a mouth provided with sharp teeth in my belly. Throwing into my mouth with my exceptionally long arms, lions, leopards, deer and tigers roaming in the forest all around, I eat them up. The aforesaid Indra also said to me. 'When Śrī Rāma, in conjunction with Lakṣmaṇa, severs your arms in an encounter, you will forthwith ascend to heaven' I prefer to lay hold of with this body of every creature that I behold in this forest, O beloved Rāma, the foremost of kings; for I thought within myself: 'Rāma will surely fall within my grip.' (12—17)

इमां बुद्धिं पुरस्कृत्य देहन्यासकृतश्रमः।
स त्वं रामोऽसि भद्रं ते नाहमन्येन राघव॥ १८॥
शक्यो हन्तुं यथा तत्त्वमेवमुक्तं महर्षिणा।
अहं हि मतिसाचिव्यं करिष्यामि नरर्षभ॥ १९॥
मित्रं चैवोपदेक्ष्यामि युवाभ्यां संस्कृतोऽग्निना।
एवमुक्तस्तु धर्मात्मा दनुना तेन राघवः॥ २०॥
इदं जगाद वचनं लक्ष्मणस्य च पश्यतः।
रावणेन हृता भार्या सीता मम यशस्विनी॥ २१॥
निष्क्रान्तस्य जनस्थानात् सह भ्रात्रा यथासुखम्।
नाममात्रं तु जानामि न रूपं तस्य रक्षसः॥ २२॥

"Keeping this thought before me I have all along striven to cast off my unwieldy body by laying my hands on every living being in the hope that it might turn out to be Rāma. I am now convinced that you are the aforesaid Rāma. May prosperity attend on you ! For, I am not capable of being slain by anyone other than you, O scion of Raghu: this was truthfully declared by the great sage, Sthūlaśirā. When going to be consecrated with fire by you both, I will surely render help to you through my counsel and will also point out to you an ally, O jewel among men !" Spoken to as aforesaid by the demon, Śrī Rāma, a scion of Raghu, for his part, whose mind was set on virtue, replied to him as follows, while Lakṣmaṇa stood looking on : "Sītā, my illustrious spouse, was borne away at ease by Rāvaṇa at a time when I had gone out of Janasthāna with my younger brother, Lakṣmaṇa. I know the name only but not the look of the ogre. (18—22)

निवासं वा प्रभावं वा वयं तस्य न विद्महे।
शोकार्तानामनाथानामेवं विपरिधावताम्॥ २३॥
कारुण्यं सदृशं कर्तुमुपकारेण वर्तताम्।
काष्ठान्यानीय भग्नानि काले शुष्काणि कुञ्जरैः॥ २४॥

धक्ष्यामस्त्वां वयं वीर श्वभ्रे महति कल्पिते।
स त्वं सीतां समाचक्ष्व येन वा यत्र वा हृता॥ २५॥

"Nor are we aware of his home or even of his might. It is but becoming of you to show compassion to us, who are helplessly knocking about here and there in this way, stricken as we are with grief at the loss of Sītā, and behaving with benevolence towards all. Fetching dry logs of wood broken by elephants, we shall in course of time cremate you, o valiant ogre, after throwing you in an extensive pit dug by us. While being cremated by us as aforesaid, furnish to us detailed information about Sītā as to by whom she has been borne away and where she has been kept. (23—25)

कुरु कल्याणमत्यर्थं यदि जानासि तत्त्वतः।
एवमुक्तस्तु रामेण वाक्यं दनुरनुत्तमम्॥ २६॥
प्रोवाच कुशलो वक्ता वक्तारमपि राघवम्।
दिव्यमस्ति न मे ज्ञानं नाभिजानामि मैथिलीम्॥ २७॥

"Render this great service to us if you know the thing correctly." Requested in these words by Śrī Rāma, the demon for his part, who was an eloquent speaker, addressed the following most excellent reply to Śrī Rāma (a scion of Raghu), who too was an orator : "I have no divine knowledge, nor am I aware of Sītā, the princess of Mithilā. (26-27)

यस्तां वक्ष्यति तं वक्ष्ये दग्धः स्वं रूपमास्थितः।
योऽभिजानाति तद्रक्षस्तद् वक्ष्ये राम तत्परम्॥ २८॥

"Having got back my native form when cremated by you I shall point out to you him who will be able to give correct information about Sītā. After that alone I shall point out who is aware of that ogre, O Rāma! (28)

अदग्धस्य हि विज्ञातुं शक्तिरस्ति न मे प्रभो।
राक्षसं तु महावीर्यं सीता येन हृता तव॥ २९॥

"The power does not lie in me, so long as I am not cremated, to know definitely anything about the ogre, possessed of great prowess, by whom your Sītā, has been borne away, my lord! (29)

विज्ञानं हि महद् भ्रष्टं शापदोषेण राघव।
स्वकृतेन मया प्राप्तं रूपं लोकविगर्हितम्॥ ३०॥

"My extraordinary supersensuous knowledge has indeed been interrupted by the detrimental effect of the curse pronounced on me, O scion of Raghu! Because of my own doing again, has this form, condemned by the people, attained by me. (30)

किं तु यावन्न यात्यस्तं सविता श्रान्तवाहनः।
तावन्मामवटे क्षिप्त्वा दह राम यथाविधि॥ ३१॥

"But, throwing me into a pit, cremate me, O Rāma, in accordance with the scriptural ordinance before the sun sinks below horizon, his horses exhausted. (31)

दग्धस्त्वयाहमवटे न्यायेन रघुनन्दन।
वक्ष्यामि तं महावीर यस्तं वेत्स्यति राक्षसम्॥ ३२॥

"Cremated by you in a pit with due ceremony, O joy of the Raghus, I shall point out to you the individual, O great hero, who will know the whereabouts of the ogre. (32)

तेन सख्यं च कर्तव्यं न्याय्यवृत्तेन राघव।
कल्पयिष्यति ते वीर साहाय्यं लघुविक्रम॥ ३३॥

"An alliance should be made by you with that individual of righteous conduct, O scion of Raghu! He will render help to you, O hero of quick steps! (33)

नहि तस्यास्त्यविज्ञातं त्रिषु लोकेषु राघव।
सर्वान् परिवृतो लोकान् पुरा वै कारणान्तरे॥ ३४॥

"Nothing is really unknown to him in all the three worlds, O scion of Raghu; for, due to some reason he has actually travelled through all the worlds in the past." (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Appearing in his ethereal form when cremated by Śrī Rāma and Lakṣmaṇa, Kabandha counsels them to make an alliance with Sugrīva

एवमुक्तौ तु तौ वीरौ कबन्धेन नरेश्वरौ।
गिरिप्रदरमासाद्य पावकं विससर्जतुः॥ १॥

Taking Kabandha to the hollow of a mountain (and placing him on logs of wood piled in the hollow), those two valiant rulers of men, Śrī Rāma and Lakṣmaṇa, for their part, when spoken to as above by Kabandha, ignited a fire. (1)

लक्ष्मणस्तु महोल्काभिर्ज्वलिताभिः समन्ततः।
चितामादीपयामास सा प्रजज्वाल सर्वतः॥ २॥

With the aid of large burning brands, Lakṣmaṇa for his part lit the pyre on all sides and lo ! it began to burn fiercely all-round.(2)

तच्छरीरं कबन्धस्य घृतपिण्डोपमं महत्।
मेदसा पच्यमानस्य मन्दं दहत पावकः॥ ३॥

The fire slowly consumed the aforesaid body of Kabandha, which, while being cremated, looked like a huge lump of clarified butter, plump with fat as he was. (3)

सविधूय चितामाशु विधूमोऽग्निरिवोत्थितः।
अरजे वाससी बिभ्रन्माल्यं दिव्यं महाबलः॥ ४॥

Throwing about the pyre, the aforesaid Kabandha, who was possessed of great might, speedily rose like a smokeless flame, wearing a spotless pair of garments and a heavenly garland. (4)

ततश्चिताया वेगेन भास्वरो विरजाम्बरः।
उत्पपाताशु संहृष्टः सर्वप्रत्यङ्गभूषणः॥ ५॥

Full of brilliance, clad in spotless raiment, highly rejoiced and having all his limbs adorned with ornaments, he promptly flew from the pyre with impetuosity. (5)

विमाने भास्वरे तिष्ठन् हंसयुक्ते यशस्करे।
प्रभया च महातेजा दिशो दश विराजयन्॥ ६॥
सोऽन्तरिक्षगतो वाक्यं कबन्धो राममब्रवीत्।
शृणु राघव तत्त्वेन यथा सीतामवाप्स्यसि॥ ७॥

Taking his seat in a splendid aerial car, conferring glory on its occupant and drawn by swans, and illumining all the ten directions by his effulgence, the aforesaid Kabandha, who was endowed with extraordinary energy, spoke to Śrī Rāma as follows, while remaining in the air: "Hear, O scion of Raghu, how in reality you will be able to recover Sītā. (6-7)

राम षड् युक्तयो लोके याभिः सर्वं विमृश्यते।
परिमृष्टो दशान्तेन दशाभागेन सेव्यते॥ ८॥

"There are six expedients by recourse to which everything can be had after due deliberation by monarchs in the worlds. One who is overtaken by the height of misfortune is served only by another who has met with a similar fate. (8)

दशाभागगतो हीनस्त्वं हि राम सलक्ष्मणः।
यत्कृते व्यसनं प्राप्तं त्वया दारप्रधर्षणम्॥ ९॥

"You alongwith Lakṣmaṇa are fallen in the height of adversity, deprived as you are of sovereignty and amenities of life. Because of this adverse fate, a misfortune in the shape of abduction of your wife (Sītā) has been suffered by you. (9)

तदवश्यं त्वया कार्यः स सुहृत् सुहृदां वर।
अकृत्वा नहि ते सिद्धिमहं पश्यामि चिन्तयन्॥ १०॥

"Therefore, such an individual who has reached the culmination of adverse fate like you, must be made an ally, O jewel among the kind-hearted ! Even though reflecting, I do not anticipate success for you without having an ally. (10)

श्रूयतां राम वक्ष्यामि सुग्रीवो नाम वानरः।
भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्रसूनुना॥ ११॥

"Listen, O Rāma ! I shall point out such an individual. There is a monkey (chief), Sugrīva by name, disowned by his enraged brother, Vālī, son of Indra. (11)

ऋष्यमूके गिरिवरे पम्पापर्यन्तशोभिते।
निवसत्यात्मवान् वीरश्चतुर्भिः सह वानरैः॥ १२॥

"With four other monkeys the high-minded hero lives on Ṛṣyamūka, the foremost of mountains, adorned with the catchment of the Pampā lake. (12)

वानरेन्द्रो महावीर्यस्तेजोवानमितप्रभः।
सत्यसंधो विनीतश्च धृतिमान् मतिमान् महान्॥ १३॥
दक्षः प्रगल्भो द्युतिमान् महाबलपराक्रमः।
भ्रात्रा विवासितो वीर राज्यहेतोर्महात्मना॥ १४॥

"That monkey-chief—who is possessed of extraordinary prowess, is full of energy and endowed with unbounded effulgence, true to his promise, cultured, resolute and highly talented, clever, intrepid, glorious and possessed of extraordinary might and valour—has been exiled by his high-minded brother for the sake of sovereignty. (13-14)

स ते सहायो मित्रं च सीतायाः परिमार्गणे।
भविष्यति हि ते राम मा च शोके मनः कृथाः॥ १५॥

"He will surely prove to be your helper in your quest for Sītā as well as your friend, O Rāma; therefore, do not give over your mind to grief. (15)

भवितव्यं हि तच्चापि न तच्छक्यमिहान्यथा।
कर्तुमिक्ष्वाकुशार्दूल कालो हि दुरतिक्रमः॥ १६॥

"That which is destined to happen in this world can never be altered in any case, O tiger among the Ikṣwākus ! For the Time-Spirit cannot be easily overstepped. (16)

गच्छ शीघ्रमितो वीर सुग्रीवं तं महाबलम्।
वयस्यं तं कुरु क्षिप्रमितो गत्वाद्य राघव॥ १७॥

"Depart with all speed from this place to the presence of the said Sugrīva, who is possessed of great might. Nay, departing from this place today, O heroic scion of Raghu, quickly make him your friend. (17)

अद्रोहाय समागम्य दीप्यमाने विभावसौ।
न च ते सोऽवमन्तव्यः सुग्रीवो वानराधिपः॥ १८॥

"Get united with him as a friend when a fire is blazing, with a view to remaining free from enmity ever afterwards. And the said chief of monkeys, Sugrīva, should never be disregarded by you. (18)

कृतज्ञः कामरूपी च सहायार्थी च वीर्यवान्।
शक्तौ ह्यद्य युवां कर्तुं कार्यं तस्य चिकीर्षितम्॥ १९॥

"He is grateful and capable of assuming any form at will; he seeks to get an ally and is powerful. And indeed you two are capable even now of accomplishing the purpose sought to be accomplished by him. (19)

कृतार्थो वाकृतार्थो वा तव कृत्यं करिष्यति।
स ऋक्षरजसः पुत्रः पम्पामटति शङ्कितः॥ २०॥
भास्करस्यौरसः पुत्रो वालिना कृतकिल्बिषः।
संनिधायायुधं क्षिप्रमृष्यमूकालयं कपिम्॥ २१॥
कुरु राघव सत्येन वयस्यं वनचारिणम्।
स हि स्थानानि कार्त्स्न्येन सर्वाणि कपिकुञ्जरः॥ २२॥
नरमांसाशिनां लोके नैपुण्यादधिगच्छति।
न तस्याविदितं लोके किंचिदस्ति हि राघव॥ २३॥

"Irrespective of whether his object is accomplished or not, he will surely accomplish your purpose. Sprung from the loins of the sun-god, the aforesaid son of Ṛkṣarāja's consort, roams about on the brink of the Pampā lake, full of apprehension of an attack from Vālī, since he has entered into hostilities with his elder brother, Vālī. Laying aside your weapons as a token of your friendly attitude, quickly make the monkey-chief, who has taken up his abode on the Ṛsyamūka hill and wanders in the forest, your friend on oath, O scion of Raghu ! Indeed that elephant among the monkeys thoroughly knows all the haunts of ogres (feeding on the human flesh) in the world by virtue of his cleverness. Really speaking, nothing is unknown to him in the world, O scion of Raghu ! (20—23)

यावत् सूर्यः प्रतपति सहस्रांशुः परंतप।
स नदीर्विपुलान् शैलान् गिरिदुर्गाणि कन्दरान्॥ २४॥
अन्विष्य वानरैः सार्धं पत्नीं तेऽधिगमिष्यति।
वानरांश्च महाकायान् प्रेषयिष्यति राघव॥ २५॥

दिशो विचेतुं तां सीतां त्वद्वियोगेन शोचतीम्।
अन्वेष्यति वरारोहां मैथिलीं रावणालये॥ २६॥

"Searching with the monkeys rivers, large mountains, crags and caves to the extent the thousand-rayed sun blazes forth, O scourge of enemies, he will trace out your spouse. Nay, he will send out monkeys of large proportions to scour the quarters and will seek for the aforesaid Sītā, (a princess of Mithilā) of excellent limbs, grieving through separation from you in the abode of Rāvaṇa. (24—26)

स मेरुशृङ्गाग्रगतामनिन्दितां
प्रविश्य पातालतलेऽपि वाश्रिताम्।
प्लवङ्गमानामृषभस्तव प्रियां
निहत्य रक्षांसि पुनः प्रदास्यति॥ २७॥

"Having entered his abode and exterminated the ogres, that jewel among monkeys will restore to you your beloved spouse, who is beyond reproach, even if she has reached the summit of Mount Meru or has found place in the depths of Pātāla (the nethermost subterranean region)." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends Canto Seventy-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Appearing in an ethereal form, Kabandha shows to Śrī Rāma and Lakṣmaṇa the way to Ṛṣyamūka Hill and the Pampā Lake and, giving them information about the grove of Sage Mataṅga and his hermitage, takes leave of them

दर्शयित्वा तु रामाय सीतायाः परिमार्गणे।
वाक्यमन्वर्थमर्थज्ञः कबन्धः पुनरब्रवीत्॥ १॥

Having shown to Śrī Rāma the means of searching out Sītā, Kabandha, who knew the matter in hand, again spoke the following meaningful words : (1)

एष राम शिवः पन्था यत्रैते पुष्पिता द्रुमाः।
प्रतीचीं दिशमाश्रित्य प्रकाशन्ते मनोरमाः॥ २॥

"Going westward, this is the path propitious for you to reach Ṛṣyamūka, O Rāma, where these trees in blossom, so pleasing to the mind, appear. (2)

जम्बूप्रियालपनसा न्यग्रोधप्लक्षतिन्दुकाः।
अश्वत्थाः कर्णिकाराश्च चूताश्चान्ये च पादपाः॥ ३॥
धन्वना नागवृक्षाश्च तिलका नक्तमालकाः।
नीलाशोकाः कदम्बाश्च करवीराश्च पुष्पिताः॥ ४॥
अग्निमुख्या अशोकाश्च सुरक्ताः पारिभद्रकाः।
तानारुह्याथवा भूमौ पातयित्वा च तान् बलात्॥ ५॥
फलान्यमृतकल्पानि भक्षयित्वा गमिष्यथः।
तदतिक्रम्य काकुत्स्थ वनं पुष्पितपादपम्॥ ६॥
नन्दनप्रतिमं चान्यत् कुरवस्तूत्तरा इव।
सर्वकालफला यत्र पादपा मधुरस्रवाः॥ ७॥

"They are Jambū (rose-apple), Priyāla and jack-fruit trees, banyans, Plakṣas and Tindukas, peepul trees and Karṇikāras, mango and other trees too, Dhavas and Nāgakesara trees, Tilakas, Naktamālakas, blue Aśokas and Kadambas, blossomed Karavīras too, Agnimukhyas and Aśokas, red sandalwood trees and Mandāras. Climbing them or bending their branches by force to the ground, and partaking of their nectar-like fruits, you should march along. Passing beyond that forest with trees in

blossom, O scion of Kākutstha, you will reach another woodland resembling the Nandana grove in paradise, the trees in which bear fruit during all the seasons and drip honey all the time as is the case with the territory of the Uttarakurus (one of the nine divisions of the world). (3—7)

सर्वे च ऋतवस्तत्र वने चैत्ररथे यथा।
फलभारनतास्तत्र महाविटपधारिणः॥ ८॥
शोभन्ते सर्वतस्तत्र मेघपर्वतसंनिभाः।
तानारुह्याथवा भूमौ पातयित्वाथवा सुखम्॥ ९॥
फलान्यमृतकल्पानि लक्ष्मणस्ते प्रदास्यति।
चङ्क्रमन्तौ वरान् शैलान् शैलाच्छैलं वनाद् वनम्॥ १०॥
ततः पुष्करिणीं वीरौ पम्पां नाम गमिष्यथः।
अशर्करामविभ्रंशां समतीर्थामशैवलाम्॥ ११॥

"All the seasons are represented simultaneously in that woodland as in the Caitraratha grove (belonging to Kubera, the deity presiding over the northern quarter). Carrying large boughs, the trees in that forest ever remain bent under the weight of their fruits. Resembling clouds and mountains, they spread their charm on all sides in that forest. Climbing them or bending their branches to the ground at ease, Lakṣmaṇa will offer you their nectar-like fruits. Ranging over the loveliest mountains and wandering from hill to hill and from wood to wood, O valiant princes, you will then proceed to the lotus-pond, Pampā by name, which is free from gravel and has no slime etc., (which may cause one treading on them to slip), is provided with level banks and free from duck-weeds. (8—11)

राम संजातवालूकां कमलोत्पलशोभिताम्।
तत्र हंसाः प्लवाः क्रौञ्चाः कुरराश्चैव राघव॥ १२॥
वल्गुस्वरा निकूजन्ति पम्पासलिलगोचराः।
नोद्विजन्ते नरान् दृष्ट्वा वधस्याकोविदाः शुभाः॥ १३॥

"Its rocky bed causes sand to be formed on it and it remains ever adorned with lotuses and lilies, O Rāma ! Swimming on the water of Pampā, lovely swans, ducks, Krauñcas and ospreys call in sweet tones there, O scion of Raghu ! Having not known destruction before, they are not frightened to see human beings. (12-13)

घृतपिण्डोपमान् स्थूलांस्तान् द्विजान् भक्षयिष्यथः।
रोहितान् वक्रतुण्डांश्च नलमीनांश्च राघव॥ १४॥
पम्पायामिषुभिर्मत्स्यांस्तत्र राम वरान् हतान्।
निस्त्वक्पक्षानयस्तप्तानकृशानैककण्टकान्॥ १५॥
तव भक्त्या समायुक्तो लक्ष्मणः सम्प्रदास्यति।
भृशं तान् खादतो मत्स्यान् पम्पायाः पुष्पसंचये॥ १६॥
पद्मगन्धि शिवं वारि सुखशीतमनामयम्।
उद्धृत्य स तदाक्लिष्टं रूप्यस्फटिकसंनिभम्॥ १७॥
अथ पुष्करपर्णेन लक्ष्मणः पाययिष्यति।
स्थूलान् गिरिगुहाशय्यान् वानरान् वनचारिणः॥ १८॥
सायाह्ने विचरन् राम दर्शयिष्यति लक्ष्मणः।
अपां लोभादुपावृत्तान् वृषभानिव नर्दतः॥ १९॥
स्थूलान् पीतांश्च पम्पायां द्रक्ष्यसि त्वं नरोत्तम।
सायाह्ने विचरन् राम विटपी माल्यधारिणः॥ २०॥
शिवोदकं च पम्पायां दृष्ट्वा शोकं विहास्यसि।
सुमनोभिश्चितास्तत्र तिलका नक्तमालकाः॥ २१॥
उत्पलानि च फुल्लानि पङ्कजानि च राघव।
न तानि कश्चिन्माल्यानि तत्रारोपयिता नरः॥ २२॥

"You two should feed there on the edge of the said Pampā, O scion of Raghu, those plump birds as well as the beautiful fishes well-known by the names of Rohita, Vakratuṇḍa and Nalamīna on fresh edibles (in the form of bulbs and roots) stripped of their rind and other coverings with the heads of your arrows with not a single thorn left in them and looking like balls of clarified butter and roasted on the steel heads of those very arrows, which Lakṣmaṇa, who is richly adorned with devotion, will lovingly offer you. Then, taking out in the leaves (formed into a hollow) of a lotus the delightful, pleasantly cool, wholesome and limpid water of the Pampā, fragrant with the scent of lotuses and sparkling like silver and crystal, the said Lakṣmaṇa will forthwith give it to you to drink while you are busy feeding again and again those fishes in the midst of the collection of flowers in the Pampā. Rambling at dusk, O

Rāma, Lakṣmaṇa will show you stout monkeys roaming in the forest and reposing in caves. You will see those stout monkeys arrived on the brink of the Pampā due to longing for water, and having drunk water, lowing like bulls, O jewel among men! Beholding trees putting on blossom and the delightful water of the Pampā while roving at dusk, O Rāma, you will cast off grief. The Tilaka and Naktamāla trees in that forest are covered with blossom and the lotuses and lilies in the lake are expanded, O scion of Raghu! The lake being beyond human reach, no man would ever venture to pluck and wear those flowers on his person. (14—22)

न च वै म्लानतां यान्ति न च शीर्यन्ति राघव।
मतङ्गशिष्यास्तत्रासन्नृषयः सुसमाहिताः॥ २३॥

"The flowers in that region neither fade nor decay, O scion of Raghu! Formerly there lived in that forest Ṛṣis (seers of Vedic Mantras) who were pupils of Sage Mataṅga and were highly composed. (23)

तेषां भाराभितप्तानां वन्यमाहरतां गुरोः।
ये प्रपेतुर्महीं तूर्णं शरीरात् स्वेदबिन्दवः॥ २४॥
तानि माल्यानि जातानि मुनीनां तपसा तदा।
स्वेदबिन्दुसमुत्थानि न विनश्यन्ति राघव॥ २५॥

"The drops of perspiration that fell down from their body to the ground when they felt oppressed with their load while bringing the produce of the forest for their teacher quickly turned into flowers by force of their austerities at that time. Sprung as they are of those drops of perspiration, they never die, O scion of Raghu! (24-25)

तेषां गतानामद्यापि दृश्यते परिचारिणी।
श्रमणी शबरी नाम काकुत्स्थ चिरजीविनी॥ २६॥

"Even though they have departed for the higher worlds earned by virtue of their austerities, their female attendant, an ascetic woman, Śabarī by name, who is long lived, is still to be seen, O scion of Kākutstha! (26)

त्वां तु धर्मे स्थिता नित्यं सर्वभूतनमस्कृतम्।
दृष्ट्वा देवोपमं राम स्वर्गलोकं गमिष्यति॥ २७॥

"The woman, who is ever devoted to virtue, will ascend to heaven (the realm of Brahmā) only after seeing you, who are greeted by the whole world, godlike as you are, O Rāma! (27)

ततस्तद्राम पम्पायास्तीरमाश्रित्य पश्चिमम्।
आश्रमस्थानमतुलं गुह्यं काकुत्स्थ पश्यसि॥ २८॥

"After that, O Rāma, you will see the site of a well-known hermitage, the former abode of Mataṅga, now occupied by Śabarī, located on the western edge of Pampā, which is incomparable and hidden from public view, being inaccessible to man, O scion of Kākutstha! (28)

न तत्राक्रमितुं नागाः शक्नुवन्ति तदाश्रमे।
ऋषेस्तस्य मतङ्गस्य विधानात् तच्च काननम्॥ २९॥
मतङ्गवनमित्येव विश्रुतं रघुनन्दन।
तस्मिन् नन्दनसंकाशे देवारण्योपमे वने॥ ३०॥
नानाविहगसंकीर्णे रंस्यसे राम निर्वृतः।
ऋष्यमूकस्तु पम्पायाः पुरस्तात् पुष्पितद्रुमः॥ ३१॥
सुदुःखारोहणश्चैव शिशुनागाभिरक्षितः।
उदारो ब्रह्मणा चैव पूर्वकालेऽभिनिर्मितः॥ ३२॥

"Through the spiritual power of the aforesaid Sage Mataṅga (who cast off his body long ago) elephants, which abound in the forest round about the hermitage, are not able to intrude into that hermitage in that forest. The forest in question is widely known by the name of Mataṅgavana only (inasmuch as it is the haunt of elephants), O joy of the race of Raghu! In that forest, resembling the Nandana grove in paradise and looking like a heavenly forest, crowded with birds of different species, you will enjoy life happily, O Rāma! To the east of Pampā stands the munificent Ṛṣyamūka Hill, the trees on which are ever in blossom, nay which being steep and high is most difficult of ascent and is guarded on all sides by young elephants, and which was specially evolved by Brahmā (the creator) in the olden days. (29—32)

शयानः पुरुषो राम तस्य शैलस्य मूर्धनि।
यत् स्वप्नं लभते वित्तं तत् प्रबुद्धोऽधिगच्छति॥ ३३॥

"A man who, reposing on the top of that mountain, lays his hands on a treasure in a dream, attains it even when awake (after sleep), O Rāma ! (33)

यस्त्वेनं विषमाचारः पापकर्माधिरोहति।
तत्रैव प्रहरन्त्येनं सुप्तमादाय राक्षसाः॥ ३४॥

"Seizing, on the other hand, even while he is asleep, him who climbs up this mountain though partial in his conduct and engaged in sinful acts, ogres strike him. (34)

तत्रापि शिशुनागानामाक्रन्दः श्रूयते महान्।
क्रीडतां राम पम्पायां मतङ्गाश्रमवासिनाम्॥ ३५॥

"The loud trumpeting of young elephants, inhabiting the forest surrounding the hermitage of Sage Mataṅga and disporting in the Pampā lake, O Rāma, is heard even on that mountain. (35)

सक्ता रुधिरधाराभिः संहत्य परमद्विपाः।
प्रचरन्ति पृथक्कीर्णा मेघवर्णास्तरस्विनः॥ ३६॥

"Wet with streams of reddish ichor, huge elephants possessing the dark hue of clouds and full of ardour roam there in a herd, remaining distinct from other herds. (36)

ते तत्र पीत्वा पानीयं विमलं चारु शोभनम्।
अत्यन्तसुखसंस्पर्शं सर्वगन्धसमन्वितम्॥ ३७॥
निर्वृत्ताः संविगाहन्ते वनानि वनगोचराः।
ऋक्षांश्च द्वीपिनश्चैव नीलकोमलकप्रभान्॥ ३८॥
रुरूनपेतानजयान् दृष्ट्वा शोकं प्रहास्यसि।
राम तस्य तु शैलस्य महती शोभते गुहा॥ ३९॥
शिलापिधाना काकुत्स्थ दुःखं चास्याः प्रवेशनम्।
तस्या गुहायाः प्राग्द्वारे महान् शीतोदको ह्रदः॥ ॥४०
बहुमूलफलो रम्यो नानानगसमाकुलः।
तस्यां वसति धर्मात्मा सुग्रीवः सह वानरैः॥ ४१॥
कदाचिच्छिखरे तस्य पर्वतस्यापि तिष्ठति।
कबन्धस्त्वनुशास्यैवं तावुभौ रामलक्ष्मणौ॥ ४२॥
स्रग्वी भास्करवर्णाभः खे व्यरोचत वीर्यवान्।
तं तु खस्थं महाभागं तावुभौ रामलक्ष्मणौ॥ ४३॥
प्रस्थितौ त्वं व्रजस्वेति वाक्यमूचतुरन्तिके।
गम्यतां कार्यसिद्ध्यर्थमिति तावब्रवीत् स च॥ ४४॥

"Gratified after drinking the limpid, agreeable and lovely water of the lake, which is most delightful to touch and fragrant with all kinds of odours, the wild elephants penetrate into the woodlands again. Beholding the bears possessed of a blue and soft shining coat and leopards as well as the Rurus (a species of deer) unconquered by man and arrived near without fear, you will shed grief altogether. Spreading its charm on that mountain, O Rāma, there is a big cave which has its mouth blocked with a rock and as such is difficult to enter, O scion of Kakutstha ! At the eastern entrance of that cave there is a large lovely deep pool of cool water abounding in roots and fruits and surrounded by trees of various species. Sugrīva, whose mind is set on virtue, dwells in that cave with other monkeys. Sometimes he resides even on the top of that mountain." Having instructed as aforesaid both the princes, Śrī Rāma and Lakṣmaṇa, the powerful Kabandha for his part, who was adorned with a garland and possessed a splendour resembling the sun's, shone brightly in the air. To the highly blessed Kabandha, who remained standing in the air for sometime to take leave of the two princes, both the princes, Śrī Rāma and Lakṣmaṇa, for their part, already set out on their journey, spoke as follows standing near the ogre : "Depart you !" He too said to them, "Proceed on your journey for accomplishing your purpose." (37—44)

सुप्रीतौ तावनुज्ञाप्य कबन्धः प्रस्थितस्तदा॥ ४५॥

Taking leave of the two princes, who felt highly pleased, Kabandha departed forthwith. (45)

स तत् कबन्धः प्रतिपद्य रूपं
वृतः श्रिया भास्वरसर्वदेहः।
निदर्शयन् राममवेक्ष्य खस्थः
सख्यं कुरुष्वेति तदाभ्युवाच॥ ४६॥

Having regained his pristine form, and

showing the path to the Ṛṣyamūka Hill, nay, gazing on Śrī Rāma, Kabandha, who was enveloped in glory and whose entire body was full of glow, presently said to Śrī Rāma, while remaining in the air, 'Do enter into an alliance with Sugrīva !' " (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thus ends Canto Seventy-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Śrī Rāma and Lakṣmaṇa visit the hermitage of Śabarī on the brink of the Pampā in the forest named Mataṅgavana, receive her hospitality and go round the forest with her. Casting her body into the sacred fire, Śabarī ascends to the heavenly world

तौ कबन्धेन तं मार्गं पम्पाया दर्शितं वने।
आतस्थतुर्दिशं गृह्य प्रतीचीं नृवरात्मजौ॥ १॥

Taking up the route through the forest to the Pampā lake, as shown by Kabandha, the aforesaid two sons of Daśaratha (the foremost among men) proceeded towards the west. (1)

तौ शैलेष्वाचितानेकान् क्षौद्रपुष्पफलद्रुमान्।
वीक्षन्तौ जग्मतुर्द्रष्टुं सुग्रीवं रामलक्ष्मणौ॥ २॥

Gazing on the numerous trees collected in the form of a cluster on the mountain rocks and laden with flowers and fruits and dripping honey, the two princes, Śrī Rāma and Lakṣmaṇa, marched on their mission to see Sugrīva. (2)

कृत्वा तु शैलपृष्ठे तु तौ वासं रघुनन्दनौ।
पम्पायाः पश्चिमं तीरं राघवावुपतस्थतुः॥ ३॥

Staying for the night on a plateau, those two scions of Raghu, the delights of Raghu's race, for their part approached the western edge of Pampā. (3)

तौ पुष्करिण्याः पम्पायास्तीरमासाद्य पश्चिमम्।
अपश्यतां ततस्तत्र शबर्या रम्यमाश्रमम्॥ ४॥

Having reached the western brink of the lotus pond, Pampā, the two princes then sighted the lovely hermitage of Śabarī on the aforesaid brink of Pampā. (4)

तौ तमाश्रममासाद्य द्रुमैर्बहुभिरावृतम्।
सुरम्यमभिवीक्षन्तौ शबरीमभ्युपेयतुः॥ ५॥

Reaching that most delightful hermitage, hemmed in with many trees, and looking all-round, the two princes met Śabarī. (5)

तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृताञ्जलिः।
पादौ जग्राह रामस्य लक्ष्मणस्य च धीमतः॥ ६॥
पाद्यमाचमनीयं च सर्वं प्रादाद् यथाविधि।
तामुवाच ततो रामः श्रमणीं धर्मसंस्थिताम्॥ ७॥

Rising respectfully with joined palms on seeing the two princes, Śabarī (who had attained perfection through Yoga or abstraction) for her part presently clasped the feet of Śrī Rāma and the prudent Lakṣmaṇa and offered her honoured guests with due ceremony water to bathe their feet and rinse their mouth with and every other form of hospitality. Śrī Rāma then spoke as follows to the aforesaid ascetic woman, who was intent upon virtue: (6-7)

कच्चित्ते निर्जिता विघ्नाः कच्चित्ते वर्धते तपः।
कच्चित्ते नियतः कोप आहारश्च तपोधने॥ ८॥

"Have all impediments to the practice of your austerities been thoroughly overcome by you? Is your asceticism steadily growing?

Has anger been fully controlled by you as well as your diet, O lady! with asceticism alone as your wealth? (8)

कच्चित्ते नियमाः प्राप्ताः कच्चित्ते मनसः सुखम्।
कच्चित्ते गुरुशुश्रूषा सफला चारुभाषिणि॥ ९॥

"Are all your religious vows fully observed and has satisfaction come to your mind? Has your attendance on your preceptor borne fruit, O lady of pleasing speech?" (9)

रामेण तापसी पृष्टा सा सिद्धा सिद्धसम्मता।
शशंस शबरी वृद्धा रामाय प्रत्यवस्थिता॥ १०॥

Stationed before Śrī Rāma when enquired as above by the latter, the aforesaid ascetic woman, the aged Śabarī, who had not only attained perfection through Yoga, but was esteemed by perfect souls, submitted as follows to Śrī Rāma: (10)

अद्य प्राप्ता तपःसिद्धिस्तव संदर्शनान्मया।
अद्य मे सफलं जन्म गुरवश्च सुपूजिताः॥ ११॥

"Today has the fruition of my austerities been attained by me through your blessed sight. Today my birth as a human being has borne fruit and my elders have been duly adored. (11)

अद्य मे सफलं तप्तं स्वर्गश्चैव भविष्यति।
त्वयि देववरे राम पूजिते पुरुषर्षभ॥ १२॥

"My asceticism too has become fruitful today and the highest heaven too will definitely fall to my lot, now that you, the foremost of gods, have been worshipped by me, O Rāma, the flower of humanity. (12)

तवाहं चक्षुषा सौम्य पूता सौम्येन मानद।
गमिष्याम्यक्षयाँल्लोकांस्त्वत्प्रसादादरिंदम ॥ १३॥

"Hallowed by your gracious look, O gentle one, bestowing honour on others, I shall by your grace ascend to realms knowing no decay, O subduer of foes! (13)

चित्रकूटं त्वयि प्राप्ते विमानैरतुलप्रभैः।
इतस्ते दिवमारूढा यानहं पर्यचारिषम्॥ १४॥

"When you reached Citrakūṭa, the sages whom I served, viz., the pupils of Sage Mataṅga, ascended to heaven from this place in aerial cars of incomparable splendour. (14)

तैश्चाहमुक्ता धर्मज्ञैर्महाभागैर्महर्षिभिः।
आगमिष्यति ते रामः सुपुण्यमिममाश्रमम्॥ १५॥

"Nay, I was reassured in the following words by those eminent and highly blessed seers of Vedic Mantras, who knew what is right: 'Śrī Rāma will visit this highly sacrosanct hermitage of yours. (15)

स ते प्रतिग्रहीतव्यः सौमित्रिसहितोऽतिथिः।
तं च दृष्ट्वा वराँल्लोकानक्षयांस्त्वं गमिष्यसि॥ १६॥

" 'Alongwith Lakṣmaṇa (son of Sumitrā), Śrī Rāma should be hospitably received by you as a guest. Having seen him (before casting off your body) you will ascend to realms that know no decay.' (16)

एवमुक्ता महाभागैस्तदाहं पुरुषर्षभ।
मया तु संचितं वन्यं विविधं पुरुषर्षभ॥ १७॥
तवार्थे पुरुषव्याघ्र पम्पायास्तीरसम्भवम्।
एवमुक्तः स धर्मात्मा शबर्या शबरीमिदम्॥ १८॥
राघवः प्राह विज्ञाने तां नित्यमबहिष्कृताम्।
दनोः सकाशात् तत्त्वेन प्रभावं ते महात्मनाम्॥ १९॥
श्रुतं प्रत्यक्षमिच्छामि संद्रष्टुं यदि मन्यसे।
एतत्तु वचनं श्रुत्वा रामवक्त्रविनिःसृतम्॥ २०॥
शबरी दर्शयामास तावुभौ तद्वनं महत्।
पश्य मेघघनप्रख्यं मृगपक्षिसमाकुलम्॥ २१॥
मतङ्गवनमित्येव विश्रुतं रघुनन्दन।
इह ते भावितात्मानो गुरवो मे महाद्युते।
जुहवाञ्चक्रिरे नीडं मन्त्रवन्मन्त्रपूजितम्॥ २२॥

"I was reassured by those highly blessed souls in these words on that occasion, O jewel among men! Produce of the forest of every description growing on the brink of Pampā has, therefore, been gathered by me for you, O tiger among men, the flower of humanity!" Spoken to, as aforesaid, by Śabarī, the said Śrī Rāma (a scion of Raghu), whose mind was set on virtue, lovingly spoke as follows to Śabarī, who had been eternally admitted into the portals of divine wisdom: "If you deem fit, I wish to perceive with my

own eyes the glory of your high-souled preceptors, heard of by me of its true character from the demon Kabandha." Hearing these words issued from the lips of Śrī Rāma, Śabarī for her part showed both the brothers round that vast forest, saying: "Behold the forest dark as a rainy cloud and thronged with beasts and birds and widely known by the name of Mataṅgavana only, O joy of the House of Raghu!" She said: "Here the aforesaid preceptors of mine, who had purified the soul by meditating on God, sacrificed their body consecrated by repeating the holy text of Gāyatrī while uttering the Mantra which are recited at the time of pouring oblations into the sacred fire, O prince endowed with great splendour! (17—22)

इयं प्रत्यक्स्थली वेदी यत्र ते मे सुसत्कृताः।
पुष्पोपहारं कुर्वन्ति श्रमादुद्वेपिभिः करैः॥ २३॥

"This is the altar known by the name of Pratyaksthalī, where the aforesaid Ṛṣis, highly adored by me, offered worship with flowers to the deities with their hands shaking due to exhaustion caused by old age, coupled with austerity of life. (23)

तेषां तपःप्रभावेण पश्याद्यापि रघूत्तम।
द्योतयन्ती दिशः सर्वाः श्रिया वेद्यतुलप्रभा॥ २४॥

"See how the altar retains its matchless effulgence even to this day, illumining all the quarters by its splendour through the power of their asceticism, O flower of Raghu's race! (24)

अशक्नुवद्भिस्तैर्गन्तुमुपवासश्रमालसैः।
चिन्तितेनागतान् पश्य समेतान् सप्त सागरान्॥ २५॥

"Behold all the seven oceans encircling the earth drawn in a collective form to this spot by the very thought of those sages when they had grown feeble due to exhaustion occasioned by fasting and were consequently unable to undertake a journey to the seven oceans. (25)

कृताभिषेकैस्तैर्न्यस्ता वल्कलाः पादपेष्विह।
अद्यापि न विशुष्यन्ति प्रदेशे रघुनन्दन॥ २६॥

"The barks of trees (clothes) spread by them on the trees in this region, after they had finished their ablutions, have not dried up till today, O delight of the Raghus! (26)

देवकार्याणि कुर्वद्भिर्यानीमानि कृतानि वै।
पुष्पैः कुवलयैः सार्धं म्लानत्वं न तु यान्ति वै॥ २७॥

"The garlands which were actually made by them with flowers interspersed with blue water-lilies while going through rites undertaken to propitiate the gods have not really faded till now. (27)

कृत्स्नं वनमिदं दृष्टं श्रोतव्यं च श्रुतं त्वया।
तदिच्छाम्यभ्यनुज्ञाता त्यक्ष्याम्येतत् कलेवरम्॥ २८॥

"The whole of this forest has been seen and what was worth hearing about it has been heard by you. I, therefore, wish that duly permitted by you, I may cast off this body. (28)

तेषामिच्छाम्यहं गन्तुं समीपं भावितात्मनाम्।
मुनीनामाश्रमो येषामहं च परिचारिणी॥ २९॥

"I long to approach those ascetics of purified mind to whom this hermitage belongs and whose servant I have been." (29)

धर्मिष्ठं तु वचः श्रुत्वा राघवः सहलक्ष्मणः।
प्रहर्षमतुलं लेभे आश्चर्यमिति चाब्रवीत्॥ ३०॥

Hearing the most pious submission of Śabarī, Śrī Rāma (a scion of Raghu) for his part together with Lakṣmaṇa experienced incomparable exultation and said, "Wonderful!" (30)

तामुवाच ततो रामः शबरीं संशितव्रताम्।
अर्चितोऽहं त्वया भद्रे गच्छ कामं यथासुखम्॥ ३१॥

Śrī Rāma then replied to the said Śabarī of austere vows, "I have been duly honoured by you, O blessed lady! Now depart happily at will." (31)

इत्येवमुक्ता जटिला चीरकृष्णाजिनाम्बरा।
अनुज्ञाता तु रामेण हुत्वाऽऽत्मानं हुताशने॥ ३२॥
ज्वलत्पावकसंकाशा स्वर्गमेव जगाम ह।
दिव्याभरणसंयुक्ता दिव्यमाल्यानुलेपना॥ ३३॥
दिव्याम्बरधरा तत्र बभूव प्रियदर्शना।
विराजयन्ती तं देशं विद्युत्सौदामनी यथा॥ ३४॥

Casting herself into the fire when spoken to as aforesaid and granted leave by Śrī Rāma, Śabarī, who wore matted locks on her head and was clad in the bark of trees and black deerskin before she leapt into the fire, rose to the highest heaven alone, looking, as she did, like a blazing fire : so the tradition goes. Adorned with celestial jewels and celestial garlands, daubed with heavenly sandal-paste and clad in heavenly raiment, she wore a pleasing aspect in that ethereal form, illumining that region like a streak of lightning flashing from a cloud. (32—34)

यत्र ते सुकृतात्मानो विहरन्ति महर्षयः।
तत् पुण्यं शबरी स्थानं जगामात्मसमाधिना॥ ३५॥

Through deep concentration of mind Śabarī attained that holy realm where those eminent Ṛṣis, whose mind was set on virtue, enjoyed life. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुःसप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Śrī Rāma and Lakṣmaṇa seek the brink of Pampā lake conversing together

दिवं तु तस्यां यातायां शबर्यां स्वेन तेजसा।
लक्ष्मणेन सह भ्रात्रा चिन्तयामास राघवः॥ १॥

When, illumined by her own spiritual lustre, the aforesaid Śabarī had ascended to heaven, Śrī Rāma (a scion of Raghu) for his part with his younger brother, Lakṣmaṇa, reflected on the spiritual might of the aforesaid Ṛṣis. (1)

चिन्तयित्वा तु धर्मात्मा प्रभावं तं महात्मनाम्।
हितकारिणमेकाग्रं लक्ष्मणं राघवोऽब्रवीत्॥ २॥

Pondering over that spiritual power of those high-souled Ṛṣis, Śrī Rāma (a scion of Raghu) for his part whose mind was set on virtue, spoke as follows to Lakṣmaṇa of undivided mind, who always rendered good offices to him : (2)

दृष्टो मयाऽऽश्रमः सौम्य बह्वाश्चर्यः कृतात्मनाम्।
विश्वस्तमृगशार्दूलो नानाविहगसेवितः॥ ३॥

"The hermitage of the sages, who had subdued their mind through contemplation on God, which is full of many wonders and is inhabited by birds of different species and in which deer and tigers live confidently together, has been seen by me, O gentle brother ! (3)

सप्तानां च समुद्राणां तेषां तीर्थेषु लक्ष्मण।
उपस्पृष्टं च विधिवत् पितरश्चापि तर्पिताः॥ ४॥

"A bath has been taken with due ceremony in the sacred water of all the seven oceans girding the earth, drawn by them in a miniature form, O Lakṣmaṇa, and the manes too have been propitiated with offerings of water. (4)

प्रणष्टमशुभं यन्नः कल्याणं समुपस्थितम्।
तेन त्वेतत् प्रहृष्टं मे मनो लक्ष्मण सम्प्रति॥ ५॥

"Whatever evil Karma stood to our credit has been nullified and good fortune in the shape of a meeting with Sugrīva and the consequent hope of recovering Sītā, is well within reach. Consequently this mind too of mine now feels highly rejoiced, O Lakṣmaṇa ! (5)

हृदये मे नरव्याघ्र शुभमाविर्भविष्यति।
तदागच्छ गमिष्यावः पम्पां तां प्रियदर्शनाम्॥ ६॥

"Joy occasioned by some welcome event will flash in my heart, O tiger among

men ! Therefore, come, let us proceed to the celebrated Pampā lake, which is so pleasing to look at. (6)

ऋष्यमूको गिरिर्यत्र नातिदूरे प्रकाशते।
यस्मिन् वसति धर्मात्मा सुग्रीवोंऽशुमतः सुतः॥ ७॥
नित्यं वालिभयात् त्रस्तश्चतुर्भिः सह वानरैः।
अहं त्वरे च तं द्रष्टुं सुग्रीवं वानरर्षभम्॥ ८॥
तदधीनं हि मे कार्यं सीतायाः परिमार्गणम्।
इति ब्रुवाणं तं वीरं सौमित्रिरिदमब्रवीत्॥ ९॥

"Not very far from it appears the Ṛsyamūka Hill, on which dwells the high-souled Sugrīva, son of the sun-god, with four other monkeys, seized with constant dread of Vālī. And I am in a hurry to see the aforesaid Sugrīva, a flower of the monkey race. For my mission of seeking Sītā hinges on him." Lakṣmaṇa (son of Sumitrā) replied as follows to the aforesaid hero, Śrī Rāma, who was speaking as above : (7—9)

गच्छावस्त्वरितं तत्र ममापि त्वरते मनः।
आश्रमात्तु ततस्तस्मान्निष्क्रम्य स विशाम्पतिः॥ १०॥
आजगाम ततः पम्पां लक्ष्मणेन सह प्रभुः।
समीक्षमाणः पुष्पाढ्यं सर्वतो विपुलद्रुमम्॥ ११॥

"Let us repair thither quickly; my mind too is getting impatient to reach there." Thereupon issuing from that hermitage, that powerful prince, the ruler of men, then arrived on the brink of Pampā with Lakṣmaṇa, surveying the forest, which consisted of big trees enriched with flowers on all sides. (10-11)

कोयष्टिभिश्चार्जुनकैः शतपत्रैश्च कीरकैः।
एतैश्चान्यैश्च बहुभिर्नादितं तद् वनं महत्॥ १२॥

That big forest was rendered noisy by lapwings and peacocks as well as by wood-peckers and parrots as also by many other birds. (12)

स रामो विविधान् वृक्षान् सरांसि विविधानि च।
पश्यन् कामाभिसंतप्तो जगाम परमं ह्रदम्॥ १३॥

Beholding trees of every description as well as lakes of various kinds, the aforesaid Śrī Rāma, who was tormented with pangs of love for Sītā, sought that excellent lake. (13)

स तामासाद्य वै रामो दूरात् पानीयवाहिनीम्।
मतङ्गसरसं नाम ह्रदं समवगाहत॥ १४॥

Having actually reached that lake, which drew its waters from afar, Śrī Rāma bathed in a pool forming part of Pampā, Mataṅgasara by name. (14)

तत्र जग्मतुरव्यग्रौ राघवौ हि समाहितौ।
स तु शोकसमाविष्टो रामो दशरथात्मजः॥ १५॥
विवेश नलिनीं रम्यां पंकजैश्च समावृताम्।
तिलकाशोकपुंनागबकुलोद्दालकाशिनीम् ॥ १६॥

The two scions of Raghu reached there actually unruffled and composed. The celebrated Śrī Rāma, son of Daśaratha, however, was overwhelmed with grief (caused by separation from Sītā) when he entered the lotus-pond, which was covered with lotuses and appeared delightful. It looked charming with the Tilaka, Aśoka, Punnāga, Bakula and Uddāla trees by which it was surrounded. (15-16)

रम्योपवनसम्बाधां पद्मसम्पीडितोदकाम्।
स्फटिकोपमतोयां तां श्लक्ष्णवालुकसंतताम्॥ १७॥

It had become narrow on account of lovely groves that had encroached upon it; its crystalline water was fully covered with lotuses and its bed was spread over with soft sand. (17)

मत्स्यकच्छपसम्बाधां तीरस्थद्रुमशोभिताम्।
सखीभिरिव संयुक्तां लताभिरनुवेष्टिताम्॥ १८॥

It was crowded with alligators and turtles and adorned with the trees that stood on its margin. Surrounded with creepers, it looked as if united with its female companions. (18)

किंनरोरगगन्धर्वयक्षराक्षससेविताम् ।
नानाद्रुमलताकीर्णां शीतवारिनिधिं शुभाम्॥ १९॥

Frequented by Kinnaras, Nāgas, Gandharvas, Yakṣas and ogres and hemmed in with trees and creepers of various kinds, it was a beautiful reservoir of cool water. (19)

पद्मसौगन्धिकैस्ताम्रां शुक्लां कुमुदमण्डलैः।
नीलां कुवलयोद्घाटैर्बहुवर्णां कुथामिव॥ २०॥

Looking coppery with its rosy lotuses, white with its clusters of water-lilies and blue with its bunches of blue lotuses, it presented the appearance of a multi-coloured carpet. (20)

अरविन्दोत्पलवतीं पद्मसौगन्धिकायुताम्।
पुष्पिताम्रवणोपेतां बर्हिणोद्घुष्टनादिताम्॥ २१॥

Full of blue lotuses and water-lilies, it was adorned with white lotuses and 'Saugandhika' flowers, encompassed with mango groves in blossom and made noisy with the cries of peacocks. (21)

स तां दृष्ट्वा ततः पम्पां रामः सौमित्रिणा सह।
विललाप च तेजस्वी रामो दशरथात्मजः॥ २२॥
तिलकैर्बीजपूरैश्च वटैः शुक्लद्रुमैस्तथा।
पुष्पितैः करवीरैश्च पुंनागैश्च सुपुष्पितैः॥ २३॥
मालतीकुन्दगुल्मैश्च भण्डीरैर्निचुलैस्तथा।
अशोकैः सप्तपर्णैश्च कतकैरतिमुक्तकैः॥ २४॥
अन्यैश्च विविधैर्वृक्षैः प्रमदामिव शोभिताम्।
अस्यास्तीरे तु पूर्वोक्तः पर्वतो धातुमण्डितः॥ २५॥
ऋष्यमूक इति ख्यातश्चित्रपुष्पितपादपः।
हरिर्ऋक्षरजोनाम्नः पुत्रस्तस्य महात्मनः॥ २६॥
अध्यास्ते तु महावीर्यः सुग्रीव इति विश्रुतः।
सुग्रीवमभिगच्छ त्वं वानरेन्द्रं नरर्षभ॥ २७॥

Seeing with Lakṣmaṇa (son of Sumitrā) the aforesaid Pampā lake, which was adorned with Tilaka and Bījapūra, banyan and Śukla trees, as well as with the Karavīra trees in blossom and Punnāga trees in full blossom, nay, with shrubs of Mālatī and Kunda as well as with the Bhaṇḍīra and Nicula trees, the Aśoka, Saptaparṇa, Kataka and Atimukta trees and other trees of different species, and looked like a decorated young lady, the glorious Śrī Rāma, son of Daśaratha, wailed. On the brink of this lake stood the aforementioned mountain known by the name of Ṛṣyamūka, which was enriched with minerals of every description and crowned with various trees in blossom. The highly valiant monkey, widely known by the name of Sugrīva and a son of the high-souled Ṛkṣarajā, for his part, lived on this mountain. "Seek you the monkey-chief, Sugrīva, flower of humanity !" (22—27)

इत्युवाच पुनर्वाक्यं लक्ष्मणं सत्यविक्रमः।
कथं मया विना सीतां शक्यं लक्ष्मण जीवितुम्॥ २८॥

Thus spoke Śrī Rāma of unfailing prowess to Lakṣmaṇa, adding : "How will it be possible for me to live without Sītā, O Lakṣmaṇa?" (28)

इत्येवमुक्त्वा मदनाभिपीडितः
स लक्ष्मणं वाक्यमनन्यचेतनः।
विवेश पम्पां नलिनीमनोरमां
तमुत्तमं शोकमुदीरयाणः॥ २९॥

Having spoken in these words to Lakṣmaṇa and giving vent to that foremost grief of his, Śrī Rāma, who was deeply tormented with love and whose mind was exclusively fixed on her, entered Pampā, which ravished the soul by its lotuses. (29)

क्रमेण गत्वा प्रविलोकयन् वनं
ददर्श पम्पां शुभदर्शकाननाम्।
अनेकनानाविधपक्षिसंकुलां
विवेश रामः सह लक्ष्मणेन॥ ३०॥

Proceeding by stages and gazing on the forest, Śrī Rāma beheld Pampā, surrounded with groves which were lovely to look at, and thronged with numerous birds of every description, and entered it with Lakṣmaṇa. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ अरण्यकाण्डं सम्पूर्णम्॥

THE END OF ARAṆYAKĀṆḌA

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

किष्किन्धाकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

[Book Four]

(Kiṣkindhākāṇḍa)

Canto I

When Śrī Rāma approached the Pampā lake, the sight of the lovely surroundings intensified his pangs of separation from Sītā. Put in mind of Sītā, he laments for her. Living with his ministers on the summit of the Ṛṣyamūka hill, Sugrīva catches sight of the two princes and gets alarmed

स तां पुष्करिणीं गत्वा पद्मोत्पलझषाकुलाम्।
रामः सौमित्रिसहितो विललापाकुलेन्द्रियः॥ १॥

Reaching alongwith Lakṣmaṇa (son of Sumitrā) the aforesaid pond abounding in lotuses, lilies and fishes, Śrī Rāma, whose mind was troubled, burst into a wail. (1)

तत्र दृष्ट्वैव तां हर्षादिन्द्रियाणि चकम्पिरे।
स कामवशमापन्नः सौमित्रिमिदमब्रवीत्॥ २॥

Immediately on seeing the pond there the senses of Śrī Rāma felt excited through delight. Fallen a prey to love, he spoke as follows to Lakṣmaṇa (son of Sumitrā) : (2)

सौमित्रे शोभते पम्पा वैदूर्यविमलोदका।
फुल्लपद्मोत्पलवती शोभिता विविधैर्द्रुमैः॥ ३॥

"Containing full-blown lotuses and lilies and adorned with trees of every description, and with its water transparent as a cat's-eye gem, O Lakṣmaṇa (son of Sumitrā), Pampā looks charming. (3)

सौमित्रे पश्य पम्पायाः काननं शुभदर्शनम्।
यत्र राजन्ति शैला वा द्रुमाः सशिखरा इव॥ ४॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the woodland surrounding Pampā, so pleasant to the sight, the trees looking as though crested with their towering boughs, spread their charm like mountains. (4)

मां तु शोकाभिसंतप्तमाधयः पीडयन्ति वै।
भरतस्य च दुःखेन वैदेह्या हरणेन च॥ ५॥

"Agonies of various kinds for their part undoubtedly afflict me, sore-stricken as I already am with grief caused by Bharata's sad plight and the abduction of Sītā, a princess of the Videha territory. (5)

शोकार्तस्यापि मे पम्पा शोभते चित्रकानना।
व्यवकीर्णा बहुविधैः पुष्पैः शीतोदका शिवा॥ ६॥

"The delightful Pampā, which is lined by a picturesque woodland and interspersed

with flowers of various kinds and is known for its cool water, fascinates me, stricken though I am with grief. (6)

नलिनैरपि संछन्ना ह्यत्यर्थशुभदर्शना।
सर्पव्यालानुचरिता मृगद्विजसमाकुला॥ ७॥

"Though thickly covered with lotuses, infested with serpents and beasts of prey and surrounded by deer and birds, it actually wears an exceedingly pleasant aspect. (7)

अधिकं प्रविभात्येतन्नीलपीतं तु शाद्वलम्।
द्रुमाणां विविधैः पुष्पैः परिस्तोमैरिवार्पितम्॥ ८॥

"Scattered with blossoms of various kinds dropped from trees, this turf, which presents a blue and yellow hue, looks extremely charming, overspread, as it were, with carpets. (8)

पुष्पभारसमृद्धानि शिखराणि समन्ततः।
लताभिः पुष्पिताग्राभिरुपगूढानि सर्वतः॥ ९॥

"Enriched by loads of flowers on all sides, the tree-tops stand entwined all-round by climbers with blossomed ends. (9)

सुखानिलोऽयं सौमित्रे कालः प्रचुरमन्मथः।
गन्धवान् सुरभिर्मासो जातपुष्पफलद्रुमः॥ १०॥

"This month of Caitra (the first month of the vernal season, roughly corresponding to the month of March), O Lakṣmaṇa, represents a period of agreeable breezes, awakening deep love and full of pride (on this achievement), when trees blossom and bear fruit. (10)

पश्य रूपाणि सौमित्रे वनानां पुष्पशालिनाम्।
सृजतां पुष्पवर्षाणि वर्षं तोयमुचामिव॥ ११॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the scenery of these woods adorned with flowers and raining volumes of flowers like clouds discharging showers. (11)

प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः।
वायुवेगप्रचलिताः पुष्पैरवकिरन्ति गाम्॥ १२॥

"Nay, shaken by the tempo of blasts, forest trees of every description standing in the midst of pleasing flat rocks cover the ground with flowers. (12)

पतितैः पतमानैश्च पादपस्थैश्च मारुतः।
कुसुमैः पश्य सौमित्रे क्रीडतीव समन्ततः॥ १३॥

"See how the breeze is sporting as it were on all sides with the flowers that have fallen, are falling and are still on the trees, O Lakṣmaṇa ! (13)

विक्षिपन् विविधाः शाखां नगानां कुसुमोत्कटाः।
मारुतश्चलितस्थानैः षट्पदैरनुगीयते॥ १४॥

"Violently shaking the various branches, richly endowed with blossom of trees, the breeze is being celebrated in song by black bees which have shifted from their position (on the flowers, dislodged as they were by the breeze). (14)

मत्तकोकिलसंनादैर्नर्तयन्निव पादपान्।
शैलकंदरनिष्क्रान्तः प्रगीत इव चानिलः॥ १५॥

"Emerging from mountain-caves and as though making the trees dance by the dulcet notes of cuckoos in heat, the breeze has started singing, as it were. (15)

तेन विक्षिपतात्यर्थं पवनेन समन्ततः।
अमी संसक्तशाखाग्रा ग्रथिता इव पादपाः॥ १६॥

"With the tips of their branches united on all sides by the aforesaid breeze, which was violently shaking them, those trees appear as though strung together. (16)

स एव सुखसंस्पर्शो वाति चन्दनशीतलः।
गन्धमभ्यवहन् पुण्यं श्रमापनयनोऽनिलः॥ १७॥

"Delightful to the touch and rendered cool by the touch of sandalwood and hence relieving fatigue, and wafting its pleasing fragrance, the aforesaid breeze moves along. (17)

अमी पवनविक्षिप्ता विनदन्तीव पादपाः।
षट्पदैरनुकूजद्भिर्वनेषु मधुगन्धिषु॥ १८॥

"Violently shaken by the blast, those trees in the groves, fragrant with honey, are singing as it were through the black bees continuously humming. (18)

गिरिप्रस्थेषु रम्येषु पुष्पवद्भिर्मनोरमैः।
संसक्तशिखराः शैला विराजन्ति महाद्रुमैः॥ १९॥

"The mountains look exceptionally charming with their peaks joined together by large trees laden with blossom and hence pleasing to the mind, standing on their lovely plateaus. (19)

पुष्पसंछन्नशिखरा मारुतोत्क्षेपचञ्चलाः।
अमी मधुकरोत्तंसाः प्रगीता इव पादपाः॥ २०॥

"With their tops thickly covered with blossom, the yonder trees, unsteady due to the shaking given by the wind and crested with black bees, are singing, as it were. (20)

सुपुष्पितांस्तु पश्यैतान् कर्णिकारान् समन्ततः।
हाटकप्रतिसंछन्नान् नरान् पीताम्बरानिव॥ २१॥

"Behold these Karṇikāra trees laden with flowers on all sides and looking like men heavily adorned with gold ornaments and clad in yellow. (21)

अयं वसन्तः सौमित्रे नानाविहगनादितः।
सीतया विप्रहीणस्य शोकसंदीपनो मम॥ २२॥

"Made noisy by birds of different species, this vernal season, O Lakṣmaṇa (son of Sumitrā), fully awakens my grief, disunited as I am once for all from Sītā. (22)

मां हि शोकसमाक्रान्तं संतापयति मन्मथः।
हृष्टं प्रवदमानश्च समाह्वयति कोकिलः॥ २३॥

"Indeed love torments me, overwhelmed as I am with grief; and engaging in a quarrel (with me), the cuckoo merrily challenges me. (23)

एष दात्यूहको हृष्टो रम्ये मां वननिर्झरे।
प्रणदन्मन्मथाविष्टं शोचयिष्यति लक्ष्मण॥ २४॥

"Joyously cackling near the wild lovely cascade, O Lakṣmaṇa, this water-fowl fills me with grief, possessed as I am with love, O Lakṣmaṇa! (24)

श्रुत्वैतस्य पुरा शब्दमाश्रमस्था मम प्रिया।
मामाहूय प्रमुदिताः परमं प्रत्यनन्दत॥ २५॥

"Overjoyed to hear its cry in the past, and calling me, my darling Sītā, when present in the hermitage, hailed me with excessive joy. (25)

एवं विचित्राः पतगा नानारावविराविणः।
वृक्षगुल्मलताः पश्य सम्पतन्ति समन्ततः॥ २६॥

"See how, uttering notes of various kinds, birds of every description descend on trees, bushes and climbers on all sides. (26)

विमिश्रा विहगाः पुंभिरात्मव्यूहाभिनन्दिताः।
भृङ्गराजप्रमुदिताः सौमित्रे मधुरस्वराः॥ २७॥

"When united with male birds, female birds, feeling rejoiced in the midst of their own kind, and female bees too are uttering sweet notes, overjoyed as they are at the sight of drones, O Lakṣmaṇa! (27)

अस्याः कूले प्रमुदिताः सङ्घशः शकुनास्त्विह।
दात्यूहरतिविक्रन्दैः पुंस्कोकिलरुतैरपि॥ २८॥
स्वनन्ति पादपाश्चेमे ममानङ्गप्रदीपकाः।
अशोकस्तबकाङ्गारः षट्पदस्वननिःस्वनः॥ २९॥
मां हि पल्लवताम्रार्चिर्वसन्ताग्निः प्रधक्ष्यति।
नहि तां सूक्ष्मपक्ष्माक्षीं सुकेशीं मृदुभाषिणीम्॥ ३०॥
अपश्यतो मे सौमित्रे जीवितेऽस्ति प्रयोजनम्।
अयं हि रुचिरस्तस्याः कालो रुचिरकाननः॥ ३१॥
कोकिलाकुलसीमान्तो दयिताया ममानघ।
मन्मथायाससम्भूतो वसन्तगुणवर्धितः॥ ३२॥
अयं मां धक्ष्यति क्षिप्रं शोकाग्निर्नचिरादिव।
अपश्यतस्तां वनितां पश्यतो रुचिरान् द्रुमान्॥ ३३॥
ममायमात्मप्रभवो भूयस्त्वमुपयास्यति।
अदृश्यमाना वैदेही शोकं वर्धयतीह मे॥ ३४॥
दृश्यमानो वसन्तश्च स्वेदसंसर्गदूषकः।
मां हि सा मृगशावाक्षी चिन्ताशोकबलात्कृतम्॥ ३५॥
संतापयति सौमित्रे क्रूरश्चैत्रवनानिलः।
अमी मयूराः शोभन्ते प्रनृत्यन्तस्ततस्ततः॥ ३६॥
स्वैः पक्षैः पवनोद्धूतैर्गवाक्षैः स्फाटिकैरिव।
शिखिनीभिः परिवृतास्त एते मदमूर्च्छिताः॥ ३७॥
मन्मथाभिपरीतस्य मम मन्मथवर्धनाः।
पश्य लक्ष्मण नृत्यन्तं मयूरमुपनृत्यति॥ ३८॥
शिखिनी मन्मथार्तैषा भर्तारं गिरिसानुनि।
तामेव मनसा रामां मयूरोऽप्यनुधावति॥ ३९॥
वितत्य रुचिरौ पक्षौ रुतैरुपहसन्निव।
मयूरस्य वने नूनं रक्षसा न हृता प्रिया॥ ४०॥

"Living in flocks, birds for their part feel highly rejoiced on this strand of Pampā. Nay, through the notes of the water-fowls uttered during their amorous sports as well as through the shrill notes of male cuckoos these trees themselves sing, fully kindling (the fire of) love in me. Fire in the shape of the vernal season, which has bunches of crimson flowers of Aśoka trees for its live embers, the humming of bees for its crackle and the fresh leaves for its coppery tongues will undoubtedly consume me. Surely there is no purpose in my surviving, O Lakṣmaṇa, unable as I am to see that lady, Sītā, with lovely locks, eyes having fine eye-lashes and gentle speech. Surely the present season, in which woodlands look charming and their boundaries are thronged with cuckoos, was delightful to that darling of mine, O sinless one! This fire of grief, which has its source in the pangs of love and has been augmented by the charms of Spring will forthwith consume me without delay, as it were. This longing of my heart to meet her will reach its climax even as I am unable to perceive that beloved one and look on the charming trees. Being out of sight, Sītā, a princess of the Videha territory, intensifies my grief in this forest, and so does Spring, which is discernible at present and shuts out all contact with sweat due to cool and delightful breezes. That fawn-eyed lady, O Lakṣmaṇa (son of Sumitrā), unquestionably torments me, overpowered as I already am by worry and grief, and so does the cruel breeze from the woods characteristic of the month of Caitra. Dancing here and there with their wings, resembling crystal windows, shaken by the wind, the yonder peacocks spread their charm. Surrounded by peahens and intoxicated with joy, these peacocks intensify my longing to meet Sītā, overwhelmed as I already am with love. Behold, O Lakṣmaṇa, how this love-lorn peahen is dancing by the side of her mate, the dancing peacock, on the top of the hill. Spreading his charming wings and mocking me, as it were, by his cries, the peacock too is mentally following the aforesaid beloved one. Surely the beloved of the peacock has not been stolen away by a demon in the forest. (28—40)

तस्मान्नृत्यति रम्येषु वनेषु सह कान्तया।
मम त्वयं विना वासः पुष्पमासे सुदुःसहः॥ ४१॥

"Hence it is that he is dancing with his beloved peahen in the delightful groves. For me, however, it is most unbearable to live in desolation in this vernal month of abundant flowers. (41)

पश्य लक्ष्मण संरागस्तिर्यग्योनिगतेष्वपि।
यदेषा शिखिनी कामाद् भर्तारमभिवर्तते॥ ४२॥

"See, O Lakṣmaṇa, how intense love is found even among those belonging to the sub-human creation, as is clear from the fact that this peahen approaches her mate through love. (42)

ममाप्येवं विशालाक्षी जानकी जातसम्भ्रमा।
मदनेनाभिवर्तेत यदि नापहृता भवेत्॥ ४३॥

"The large-eyed Sītā (daughter of Janaka) too would approach me through love in a flurry, had she not been borne away by the demon. (43)

पश्य लक्ष्मण पुष्पाणि निष्फलानि भवन्ति मे।
पुष्पभारसमृद्धानां वनानां शिशिरात्यये॥ ४४॥

"See, O Lakṣmaṇa, how the blossoms of the forests, rich in their load of flowers, are proving of no use to me in the absence of Sītā, at the close of winter. (44)

रुचिराण्यपि पुष्पाणि पादपानामतिश्रिया।
निष्फलानि महीं यान्ति समं मधुकरोत्करैः॥ ४५॥

"The blossom of the trees, though lovely due to their surpassing charm, fall to the ground alongwith the swarms of black bees, being of no use to me. (45)

नदन्ति कामं शकुना मुदिताः सङ्घशः कलम्।
आह्वयन्त इवान्योन्यं कामोन्मादकरा मम॥ ४६॥

"Full of joy the birds carol at will in flocks, calling to one another, as it were, and intoxicating me with love. (46)

वसन्तो यदि तत्रापि यत्र मे वसति प्रिया।
नूनं परवशा सीता सापि शोचत्यहं यथा॥ ४७॥

"If spring has set in even in that region where my darling, Sītā is living, fallen as she is under the sway of others, undoubtedly she too is pining as I do. (47)

नूनं न तु वसन्तस्तं देशं स्पृशति यत्र सा।
कथं ह्यसितपद्माक्षी वर्तयेत् सा मया विना॥ ४८॥

"Surely Spring will never touch the fringe of that region where Sītā dwells. Even then how can that lady with dark lotus-like eyes survive without me? (48)

अथवा वर्तते तत्र वसन्तो यत्र मे प्रिया।
किं करिष्यति सुश्रोणी सा तु निर्भर्त्सिता परैः॥ ४९॥

"Or, Spring does prevail where my darling dwells. But, scolded, as she is, by enemies, what will that fair-limbed lady do? (49)

श्यामा पद्मपलाशाक्षी मृदुभाषा च मे प्रिया।
नूनं वसन्तमासाद्य परित्यक्ष्यति जीवितम्॥ ५०॥

"Surely on crossing the threshold of Spring my juvenescent darling, who has eyes resembling lotus petals and is gentle of speech, will forthwith give up the ghost. (50)

दृढं हि हृदये बुद्धिर्मम सम्परिवर्तते।
नालं वर्तयितुं सीता साध्वी मद्विरहं गता॥ ५१॥

"The thought steadily revolves in my heart that, having fallen a prey to separation from me, the virtuous Sītā is unable to survive. (51)

मयि भावो हि वैदेह्यास्तत्त्वतो विनिवेशितः।
ममापि भावः सीतायां सर्वथा विनिवेशितः॥ ५२॥

"The affection of Sītā (a princess of the Videha territory) is undoubtedly and truly riveted on me and my affection too is riveted wholly on Sītā. (52)

एष पुष्पवहो वायुः सुखस्पर्शो हिमावहः।
तां विचिन्तयतः कान्तां पावकप्रतिमो मम॥ ५३॥

"This breeze carrying the fragrance of flowers, which is delightful to the touch and brings coolness to the body, is like fire to me even as I think deeply of my darling. (53)

सदा सुखमहं मन्ये यं पुरा सह सीतया।
मारुतः स विना सीतां शोकसंजननो मम॥ ५४॥

"The selfsame breeze which I considered as ever agreeable at one time in the company of Sītā is causing grief to me, bereft, as I am, of Sītā. (54)

तां विनाथ विहङ्गोऽसौ पक्षी प्रणदितस्तदा।
वायसः पादपगतः प्रहृष्टमभिकूजति॥ ५५॥

"In the past the yonder bird (which is a crow) emitted a hoarse cry while flying through the air (thereby foreboding the abduction of Sītā). Now, in the absence of Sītā, the crow is crying most delightfully while remaining perched on the tree (thereby predicting her return). (55)

एष वै तत्र वैदेह्या विहगः प्रतिहारकः।
पक्षी मां तु विशालाक्ष्याः समीपमुपनेष्यति॥ ५६॥

"While this bird, viz.,a crow, proved at that time (viz., during the presence of Sītā) instrumental (by foreboding evil) in bringing about the abduction of Sītā (a princess of the Videha territory), the bird will this time lead me to the presence of Sītā, a lady with large eyes. (56)

पश्य लक्ष्मण संनादं वने मदविवर्धनम्।
पुष्पिताग्रेषु वृक्षेषु द्विजानामवकूजताम्॥ ५७॥

"Know the chorus in the forest of the birds warbling on the trees crested with flowers to be instrumental in heightening my joy beyond measure, O Lakṣmaṇa ! (57)

विक्षिप्तां पवनेनैतामसौ तिलकमञ्जरीम्।
षट्पदः सहसाभ्येति मदोद्धूतामिव प्रियाम्॥ ५८॥

"The yonder bee suddenly approaches this flower-stalk of a Tilaka tree, shaken by the wind, even as a lover would approach his loved one thrilled with joy. (58)

कामिनामयमत्यन्तमशोकः शोकवर्धनः।
स्तबकैः पवनोत्क्षिप्तैस्तर्जयन्निव मां स्थितः॥ ५९॥

"Accentuating beyond measure the grief of lovers, this Aśoka tree (which is supposed to rid those who approach it of their grief) stands threatening me, as it were, through its plumes of flowers shaken by the wind. (59)

अमी लक्ष्मण दृश्यन्ते चूताः कुसुमशालिनः।
विभ्रमोत्सिक्तमनसः साङ्गरागा नरा इव॥ ६०॥

"Adorned with blossom, the yonder mango trees, O Lakṣmaṇa, look like human beings anointed with cosmetics, their mind distracted through love. (60)

सौमित्रे पश्य पम्पायाश्चित्रासु वनराजिषु।
किंनरा नरशार्दूल विचरन्ति यतस्ततः॥ ६१॥

"See, O Lakṣmaṇa (son of Sumitrā), how Kinnaras (a species of demigods) range hither and thither through the picturesque rows of forest trees standing on the brink of Pampā, O tiger among men! (61)

इमानि शुभगन्धीनि पश्य लक्ष्मण सर्वशः।
नलिनानि प्रकाशन्ते जले तरुणसूर्यवत्॥ ६२॥

"Behold, O Lakṣmaṇa, how these fragrant red lotuses shine on all sides on the water like the rising sun reflected in every ripple of the Pampā. (62)

एषा प्रसन्नसलिला पद्मनीलोत्पलायुता।
हंसकारण्डवाकीर्णा पम्पा सौगन्धिकायुता॥ ६३॥

"Here is Pampā distinguished by its placid water, nay covered all over with lotuses and blue water-lilies, thronged with swans and water-fowl and overspread with Saugandhika flowers (a species of Kalhāra). (63)

जले तरुणसूर्याभैः षट्पदाहतकेसरैः।
पङ्कजैः शोभते पम्पा समन्तादभिसंवृता॥ ६४॥

"Covered on all sides with lotuses shining like the rising sun reflected in water, their pollen having been scattered by black bees, Pampā spreads its charm. (64)

चक्रवाकयुता नित्यं चित्रप्रस्थवनान्तरा।
मातङ्गमृगयूथैश्च शोभते सलिलार्थिभिः॥ ६५॥

"Inhabited by Cakravākas (ruddy geese) all the year, the woodlands about it consisting of wonderful glades, the lake looks charming with herds of elephants and deer seeking its water. (65)

पवनाहतवेगाभिरूर्मिभिर्विमलेऽम्भसि।
पङ्कजानि विराजन्ते ताड्यमानानि लक्ष्मण॥ ६६॥

"Being lashed, O Lakṣmaṇa, by the waves which have gained velocity through the impact of winds, the lotuses shine brightly on the limpid water of the lake. (66)

पद्मपत्रविशालाक्षीं सततं प्रियपङ्कजाम्।
अपश्यतो मे वैदेहीं जीवितं नाभिरोचते॥ ६७॥

"Life no longer attracts me, unable as I am to see Sītā (a princess of the Videha territory), who has eyes large as lotus petals and who is ever fond of lotuses. (67)

अहो कामस्य वामत्वं यो गतामपि दुर्लभाम्।
स्मारयिष्यति कल्याणीं कल्याणतरवादिनीम्॥ ६८॥

"Oh, the crookedness of Cupid, who puts me in mind of the blessed Sītā, who spoke highly agreeable words, nay, who has disappeared and is difficult to recover. (68)

शक्यो धारयितुं कामो भवेदभ्यागतो मया।
यदि भूयो वसन्तो मां न हन्यात् पुष्पितद्रुमः॥ ६९॥

"The longing to meet her that has appeared in me may yet be restrained by me if Spring, marked by blossomed trees, were not to smite me in addition. (69)

यानि स्म रमणीयानि तया सह भवन्ति मे।
तान्येवारमणीयानि जायन्ते मे तया विना॥ ७०॥

"Those very things which were delightful to me in her company have grown unattractive to me in her absence. (70)

पद्मकोशपलाशानि द्रष्टुं दृष्टिर्हि मन्यते।
सीताया नेत्रकोशाभ्यां सदृशानीति लक्ष्मण॥ ७१॥

"My eyes love to see the petals of

lotus cups in that they are akin to Sītā's bud-like eyes, O Lakṣmaṇa! (71)

पद्मकेसरसंसृष्टो वृक्षान्तरविनिःसृतः।
निःश्वास इव सीताया वाति वायुर्मनोहरः॥ ७२॥

"The soul-ravishing breeze brought into contact with the filaments of lotuses and emerged through other trees blows like the breath of Sītā. (72)

सौमित्रे पश्य पम्पाया दक्षिणे गिरिसानुषु।
पुष्पितां कर्णिकारस्य यष्टिं परमशोभिताम्॥ ७३॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the trunk of the blossomed Karṇikāra tree invested with supreme charm on the mountain-peaks to the south of Pampā. (73)

अधिकं शैलराजोऽयं धातुभिस्तु विभूषितः।
विचित्रं सृजते रेणुं वायुवेगविघट्टितम्॥ ७४॥

"Specially adorned in a large measure by minerals, this Ṛṣyamūka (a king of mountains) for its part is discharging a dust of various colours and odours wafted by force of winds. (74)

गिरिप्रस्थास्तु सौमित्रे सर्वतः सम्प्रपुष्पितैः।
निष्पत्रैः सर्वतो रम्यैः प्रदीप्ता इव किंशुकैः॥ ७५॥

"With their lovely Kiṁśuka trees richly endowed with flowers and shorn of leaves, the peaks of this mountain for their part, O Lakṣmaṇa (son of Sumitrā), appear ignited on all sides. (75)

पम्पातीररुहाश्चेमे संसिक्ता मधुगन्धिनः।
मालतीमल्लिकापद्मकरवीराश्च पुष्पिताः॥ ७६॥

"Here are Mālatī, Mallikā, Padma and Karavīra trees in blossom, that have grown on the edge of the Pampā and have been nurtured by it and emit a sweet aroma. (76)

केतक्यः सिन्दुवाराश्च वासन्त्यश्च सुपुष्पिताः।
माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च सर्वशः॥ ७७॥

"There are Ketakī and Sinduvāra trees and climbers named Vāsantī in full blossom as also climbers named Mādhavī and jasmine shrubs, all full of fragrance on every side. (77)

चिरिबिल्वा मधूकाश्च वञ्जुला बकुलास्तथा।
चम्पकास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः॥ ७८॥

"Nay, here are Ciribilva and Madhūka, Vañjula, Bakula, Campaka and Tilaka as well as Nāga trees, all in blossom. (78)

पद्मकाश्चैव शोभन्ते नीलाशोकाश्च पुष्पिताः।
लोध्राश्च गिरिपृष्ठेषु सिंहकेसरपिञ्जराः॥ ७९॥

"On hill-tops Padmaka and blue Aśoka trees in blossom and also Lodhra trees, tawny as the manes of a lion, spread their charm. (79)

अङ्कोलाश्च कुरण्टाश्च चूर्णकाः पारिभद्रकाः।
चूताः पाटलयश्चापि कोविदाराश्च पुष्पिताः॥ ८०॥
मुचुकुन्दार्जुनाश्चैव दृश्यन्ते गिरिसानुषु।
केतकोद्दालकाश्चैव शिरीषाः शिंशपा धवाः॥ ८१॥
शाल्मल्यः किंशुकाश्चैव रक्ताः कुरवकास्तथा।
तिनिशा नक्तमालाश्च चन्दनाः स्यन्दनास्तथा॥ ८२॥
हिन्तालास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः।
पुष्पितान् पुष्पिताग्राभिर्लताभिः परिवेष्टितान्॥ ८३॥
द्रुमान् पश्येह सौमित्रे पम्पाया रुचिरान् बहून्।
वातविक्षिप्तविटपान् यथासन्नान् द्रुमानिमान्॥ ८४॥
लताः समनुवर्तन्ते मत्ता इव वरस्त्रियः।
पादपात् पादपं गच्छन् शैलाच्छैलं वनाद् वनम्॥ ८५॥
वाति नैकरसास्वादसम्मोदित इवानिलः।
केचित् पर्याप्तकुसुमाः पादपा मधुगन्धिनः॥ ८६॥
केचिन्मुकुलसंवीताः श्यामवर्णा इवाबभुः।
इदं मृष्टमिदं स्वादु प्रफुल्लमिदमित्यपि॥ ८७॥
रागरक्तो मधुकरः कुसुमेष्वेव लीयते।
निलीय पुनरुत्पत्य सहसान्यत्र गच्छति।
मधुलुब्धो मधुकरः पम्पातीरद्रुमेष्वसौ॥ ८८॥

"Aṅkola, Kuraṇṭa, Cūrṇaka and Pāribhadraka trees, mango, Pāṭali and Kovidāra trees as also Mucukunda and Arjuna trees are seen in blossom on mountain-peaks. Here are Ketaka as also Uddālaka, Śirīṣa, Śiṁśapā, Dhava, Śālmalī and Kiṁśuka trees as well as red Kurabaka trees, Tiniśa and Naktamāla, sandalwood and Syandana, Hintāla and Tilaka as well

as Nāga trees, all in blossom. Behold here, O Lakṣmaṇa (son of Sumitrā), the numerous lovely trees in blossom entwined by climbers crested with blossom on the edge of the Pampā. Like pretty women drunk with love, the climbers embrace these trees, whose branches are tossed by the wind and which are bent so low as to appear quite at hand. Passing from tree to tree, from crag to crag and from wood to wood, the wind blows gently as though enraptured by enjoying diverse tastes from diverse flowers. Some trees are in full blossom and emit the fragrance of honey; while others are covered all over with buds and appear dark-brown of hue because of these buds. 'How sweet is this ! How delicious is that ! How full-blown is that (the other) !' Reflecting thus, the black bee steeped in love for the flowers remains buried in flowers alone. Remaining hidden (in flowers for some time) and then flying off, the black bee, covetous of honey, suddenly moves to other trees on the margin of the Pampā. (80—88)

इयं कुसुमसंघातैरुपस्तीर्णा सुखाकृता।
स्वयं निपतितैर्भूमिः शयनप्रस्तरैरिव॥ ८९॥

"Strewn with heaps of flowers, fallen off themselves, this plot looks as if made smug by bedsheets. (89)

विविधा विविधैः पुष्पैस्तैरेव नगसानुषु।
विस्तीर्णाः पीतरक्ताभाः सौमित्रे प्रस्तराः कृताः॥ ९०॥

"Extensive beds of a mixed yellow and red colour and of various sizes and designs have been made, as it were, with those flowers of different kinds on tops of the mountain, O Lakṣmaṇa (son of Sumitrā). (90)

हिमान्ते पश्य सौमित्रे वृक्षाणां पुष्पसम्भवम्।
पुष्पमासे हि तरवः संघर्षादिव पुष्पिताः॥ ९१॥

"Behold the wealth of flowers on the trees at the close of winter, O Lakṣmaṇa (son of Sumitrā) ! Indeed in the month of Caitra (a month of flowers) the trees stand clothed with blossom as if in a spirit of rivalry. (91)

आह्वयन्त इवान्योन्यं नगाः षट्पदनादिताः।
कुसुमोत्तंसविटपाः शोभन्ते बहु लक्ष्मण॥ ९२॥

"Rendered noisy by the humming of bees and as such challenging one another as it were, and their boughs crowned with flowers, the trees, O Lakṣmaṇa, look very charming. (92)

एष कारण्डवः पक्षी विगाह्य सलिलं शुभम्।
रमते कान्तया सार्धं काममुद्दीपयन्निव॥ ९३॥

"Diving into the limpid water this bird of the Kāraṇḍava species (a kind of water-fowl) is sporting with its beloved mate, thereby inspiring love as it were (in me, who have been torn away from my beloved). (93)

मन्दाकिन्यास्तु यदिदं रूपमेतन्मनोरमम्।
स्थाने जगति विख्याता गुणास्तस्या मनोरमाः॥ ९४॥

"Since this beauty of Pampā, which looks like the Mandākinī, is so soul-ravishing, it is but proper that its soul-enchanting excellences are famed throughout the world. (94)

यदि दृश्येत सा साध्वी यदि चेह वसेमहि।
स्पृहयेयं न शक्राय नायोध्यायै रघूत्तम॥ ९५॥

"If that pious lady comes to view and if we live in this forest, I shall not look with envy on Indra, the ruler of gods, nor long to be at Ayodhyā, O jewel among the Raghus ! (95)

न ह्येवं रमणीयेषु शाद्वलेषु तया सह।
रमतो मे भवेच्चिन्ता न स्पृहान्येषु वा भवेत्॥ ९६॥

"If I sport with her on such lovely lawns, no worry will ever seize me, nor any craving for other pleasures. (96)

अमी हि विविधैः पुष्पैस्तरवो विविधच्छदाः।
काननेऽस्मिन् विना कान्तां चिन्तामुत्पादयन्ति मे॥ ९७॥

"Clothed with leaves of various kinds and laden with flowers of every description, the yonder trees in this forest cause worry to Me, bereft as I am of Sītā. (97)

पश्य शीतजलां चेमां सौमित्रे पुष्करायुताम्।
चक्रवाकानुचरितां कारण्डवनिषेविताम्॥ ९८॥
प्लवैः क्रौञ्चैश्च सम्पूर्णां महामृगनिषेविताम्।
अधिकं शोभते पम्पा विकूजद्भिर्विहंगमैः॥ ९९॥

"Behold, O Lakṣmaṇa (son of Sumitrā), this lake full of cool water, covered all over with lotuses, frequented by Cakravākas (red geese), nay, inhabited by water-fowls, teeming with ducks and herons and visited by large deer. Pampā looks very charming with birds singing melodiously. (98-99)

दीपयन्तीव मे कामं विविधा मुदिता द्विजाः।
श्यामां चन्द्रमुखीं स्मृत्वा प्रियां पद्मनिभेक्षणाम्॥ १००॥

"Putting me in mind of my youthful darling, whose countenance resembles the full moon and who has lotus-like eyes, the merry birds of different species intensely inflame my love, as it were. (100)

पश्य सानुषु चित्रेषु मृगीभिः सहितान् मृगान्।
मां पुनर्मृगशावाक्ष्या वैदेह्या विरहीकृतम्।
व्यथयन्तीव मे चित्तं संचरन्तस्ततस्ततः॥ १०१॥

"Behold, on the one hand, the deer O Lakṣmaṇa, accompanied by female deer, on the picturesque peaks and on the other hand, myself, who stand disunited from the fawn-eyed Sītā (a princess of the Videha territory); moving freely here and there they afflict my mind, as it were. (101)

अस्मिन् सानुनि रम्ये हि मत्तद्विजगणाकुले।
पश्येयं यदि तां कान्तां ततः स्वस्ति भवेन्मम॥ १०२॥

"Happiness will come to me then only if I am able to behold that beloved one on this delightful peak thronged with flocks of birds in heat. (102)

जीवेयं खलु सौमित्रे मया सह सुमध्यमा।
सेवेत यदि वैदेही पम्पायाः पवनं शुभम्॥ १०३॥

"I should certainly survive, O Lakṣmaṇa, if Sītā (a princess of the Videha territory) of charming limbs enjoys with me the pleasant breeze coming from the Pampā. (103)

पद्मसौगन्धिकवहं शिवं शोकविनाशनम्।
धन्या लक्ष्मण सेवन्ते पम्पाया वनमारुतम्॥ १०४॥

"Only blessed souls drink, O Lakṣmaṇa, the delightful breeze from the woodlands surrounding Pampā, carrying as it does the fragrance of lotuses and Saugandhika flowers (the white water-lilies) and uprooting all grief. (104)

श्यामा पद्मपलाशाक्षी प्रिया विरहिता मया।
कथं धारयति प्राणान् विवशा जनकात्मजा॥ १०५॥

"How, I wonder, does the beloved and youthful Sītā (Janaka's daughter), who has eyes resembling lotus petals, preserve her life, disunited as she is from me and helpless as such? (105)

किं नु वक्ष्यामि धर्मज्ञं राजानं सत्यवादिनम्।
जनकं पृष्टसीतं तं कुशलं जनसंसदि॥ १०६॥

"How, I wonder, shall I tell the celebrated King Janaka, who knows what is right and always speaks the truth, when he asks me about Sītā in an assemblage of men, that all is well with her? (106)

या मामनुगता मन्दं पित्रा प्रस्थापितं वनम्।
सीता धर्मं समास्थाय क्व नु सा वर्तते प्रिया॥ १०७॥

"Where on earth is that beloved Sītā, who, clinging fast as she did to the principles of virtue, followed me when I was exiled to the forest by my father, unlucky as I was? (107)

तया विहीनः कृपणः कथं लक्ष्मण धारये।
या मामनुगता राज्याद् भ्रष्टं विहतचेतसम्॥ १०८॥

"How, O Lakṣmaṇa, shall I survive, miserable as I am because bereft of Sītā, who followed me even when I was deprived of my sovereignty and dispirited? (108)

तच्चार्वञ्चितपद्माक्षं सुगन्धि शुभमव्रणम्।
अपश्यतो मुखं तस्याः सीदतीव मतिर्मम॥ १०९॥

"My mind is indeed troubled as I fail to behold her comely and bright face with graceful lotus-like eyes, free from scars and emitting a sweet fragrance. (109)

स्मितहास्यान्तरयुतं गुणवन्मधुरं हितम्।
वैदेह्या वाक्यमतुलं कदा श्रोष्यामि लक्ष्मण॥ ११०॥

When shall I hear, O Lakṣmaṇa, the

incomparable speech of Sītā (a princess of the Videha territory), excellent, sweet and wholesome and interspersed with smiles and fun? (110)

प्राप्य दुःखं वने श्यामा मां मन्मथविकर्शितम्।
नष्टदुःखेव हृष्टेव साध्वी साध्वभ्यभाषत॥ १११॥

"Even though undergoing suffering in the forest, the youthful and virtuous lady spoke lovingly to me, sore stricken as I was with love, as though she were happy and as though she had no suffering. (111)

किं नु वक्ष्याम्ययोध्यायां कौसल्यां हि नृपात्मज।
क्व सा स्नुषेति पृच्छन्तीं कथं चापि मनस्विनीम्॥ ११२॥

"What on earth shall I actually tell the lofty-minded Kausalyā (my mother) when she puts the following question to me in Ayodhyā (on my return from exile): 'Where and also how is that princess, my daughter-in-law?' (112)

गच्छ लक्ष्मण पश्य त्वं भरतं भ्रातृवत्सलम्।
नह्यहं जीवितुं शक्तस्तामृते जनकात्मजाम्॥ ११३॥

"Depart, O Lakṣmaṇa, and see you Bharata, who is so fond of his brothers; for I am no longer able to survive without the said daughter of Janaka." (113)

इति रामं महात्मानं विलपन्तमनाथवत्।
उवाच लक्ष्मणो भ्राता वचनं युक्तमव्ययम्॥ ११४॥

Brother Lakṣmaṇa made the following judicious and flawless reply to the high-souled Śrī Rāma, who was lamenting like a forlorn creature : (114)

संस्तम्भ राम भद्रं ते मा शुचः पुरुषोत्तम।
नेदृशानां मतिर्मन्दा भवत्यकलुषात्मनाम्॥ ११५॥

"Have fortitude, O Rāma! May prosperity attend on you. Pray, do not grieve, O jewel among men ! The intellect of such people as you, whose mind is free from sin, never gets languid. (115)

स्मृत्वा वियोगजं दुःखं त्यज स्नेहं प्रिये जने।
अतिस्नेहपरिष्वङ्गाद् वर्तिरार्द्रापि दह्यते॥ ११६॥

"Bearing in mind the grief born of desolation, give up your fondness for the beloved ones. Even a wet wick begins to burn through contact with excessive oil (the word used here to denote oil is 'Sneha', which also means love). (116)

यदि गच्छति पातालं ततोऽभ्यधिकमेव वा।
सर्वथा रावणस्तात न भविष्यति राघव॥ ११७॥

"Rāvaṇa, O dear brother, will not survive at all even if he descends into Pātāla (the nethermost subterranean region) or a still darker region than that, O scion of Raghu. (117)

प्रवृत्तिर्लभ्यतां तावत् तस्य पापस्य रक्षसः।
ततो हास्यति वा सीतां निधनं वा गमिष्यति॥ ११८॥

"Let the whereabouts of that sinful ogre be ascertained first. He will then either yield up Sītā or meet his end. (118)

यदि याति दितेर्गर्भं रावणं सह सीतया।
तत्राप्येनं हनिष्यामि न चेद् दास्यति मैथिलीम्॥ ११९॥

"If Rāvaṇa enters with Sītā the womb of Diti (the mother of the demon race), I shall kill him even there in case he refuses to yield up Sītā (a princess of Mithilā). (119)

स्वास्थ्यं भद्रं भजस्वार्य त्यज्यतां कृपणा मतिः।
अर्थो हि नष्टकार्यार्थैरयत्नेनाधिगम्यते॥ १२०॥

"Have recourse to blessed forbearance which is your normal state, O noble sir, and let the abject mentality of despondency be given up. For, the object of pursuit cannot be attained without exertion by those whose endeavour has been foiled and purpose thwarted. (120)

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम्।
सोत्साहस्य हि लोकेषु न किंचिदपि दुर्लभम्॥ १२१॥

"Strenuous effort alone is powerful, O worthy Sir ! There is no might greater than exertion. Indeed nothing whatsoever is difficult to attain in all the worlds for a man given to endeavour. (121)

उत्साहवन्तः पुरुषा नावसीदन्ति कर्मसु।
उत्साहमात्रमाश्रित्य प्रतिलप्स्याम जानकीम्॥ १२२॥

"Men of endeavour do not get disheartened when faced with hardest duties. Falling back upon bare exertion we shall be able to recover Sītā (Janaka's daughter). (122)

त्यजतां कामवृत्तत्वं शोकं संन्यस्य पृष्ठतः।
महात्मानं कृतात्मानमात्मानं नावबुध्यसे॥ १२३॥

"Casting grief to the background, abandon the behaviour of one dominated by concupiscence. It is a pity you no longer recognize yourself to be an exalted soul who has disciplined his mind." (123)

एवं सम्बोधितस्तेन शोकोपहतचेतनः।
त्यज्य शोकं च मोहं च रामो धैर्यमुपागमत्॥ १२४॥

Shaking off grief and infatuation too, when admonished thus by Lakṣmaṇa, Śrī Rāma, whose understanding had been clouded by grief, regained his firmness. (124)

सोऽभ्यतिक्रामदव्यग्रस्तामचिन्त्यपराक्रमः।
रामः पम्पां सुरुचिरां रम्यां पारिप्लवद्रुमाम्॥ १२५॥

The celebrated Śrī Rāma, who was possessed of inconceivable prowess and was now unruffled, passed clearly beyond the aforesaid Pampā, which was exceedingly charming and delightful and was hemmed on all sides with waving trees. (125)

निरीक्षमाणः सहसा महात्मा
सर्वं वनं निर्झरकन्दरं च।
उद्विग्नचेताः सह लक्ष्मणेन
विचार्य दुःखोपहतः प्रतस्थे॥ १२६॥

Having deliberated with Lakṣmaṇa and surveying the entire forest as well as the cascades and caves comprised in it, the exalted soul, who was feeling perturbed in mind and was overwhelmed with sorrow, precipitately sallied forth in quest of Sītā. (126)

तं मत्तमातङ्गविलासगामी
गच्छन्तमव्यग्रमना महात्मा।
स लक्ष्मणो राघवमिष्टचेष्टो
ररक्ष धर्मेण बलेन चैव॥ १२७॥

Walking with the sportful gait of an elephant in rut, the celebrated and high-souled Lakṣmaṇa, whose mind was unruffled and whose movements were agreeable to his eldest brother, protected Śrī Rāma (a scion of Raghu), who was walking ahead, by showing him his duty and describing his own might too. (127)

तावृष्यमूकस्य समीपचारी
चरन् ददर्शाद्भुतदर्शनीयौ।
शाखामृगाणामधिपस्तरस्वी
वितत्रसे नैव विचेष्ट चेष्टाम्॥ १२८॥

Moving about on the verge of Pampā, one day, the mighty Sugrīva (the overlord of monkeys), who used to ramble in the vicinity of Mount Ṛṣyamūka, espied the two princes, who were marvellously good-looking, and got so much frightened that he did not even move to take his food (which was coveted by him). (128)

स तौ महात्मा गजमन्दगामी
शाखामृगस्तत्र चरंश्चरन्तौ।
दृष्ट्वा विषादं परमं जगाम
चिन्तापरीतो भयभारभग्नः॥ १२९॥

Overwhelmed with anxiety and weighed down with a load of fear to see while rambling the two princes moving about in that area, that high-souled monkey, who walked with the slow gait of an elephant, fell a victim to supreme despondency. (129)

तमाश्रमं पुण्यसुखं शरण्यं
सदैव शाखामृगसेवितान्तम्।
त्रस्ताश्च दृष्ट्वा हरयोऽभिजग्मु-
र्महौजसौ राघवलक्ष्मणौ तौ॥ १३०॥

Frightened to see the aforesaid Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, who were possessed of great bodily strength, and whom they suspected to be allies of Vālī, the other monkeys too, who had cast their lot with Sugrīva and lived with him, retired for safety to the hermitage, referred to above, (of Sage Mataṅga, which had been rendered a forbidden land

for Vālī due to an imprecation uttered by the sage) and hence was capable of affording protection to them, nay, which was sacred and pleasant and whose interior was permanently inhabited by monkeys. (130)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Seeing the two princely brothers and suspecting them to have been sent by his elder brother, Vālī, Sugrīva goes into hiding with his counsellors. There Hanumān reassures him by recourse to reasoning. Sugrīva then sends Hanumān to ascertain what was in the mind of the two princes

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ रामलक्ष्मणौ।
वरायुधधरौ वीरौ सुग्रीवः शङ्कितोऽभवत्॥ १॥

Sugrīva was seized with apprehension to see the two aforesaid gallant brothers, the high-souled Śrī Rāma and Lakṣmaṇa, who for their part carried excellent weapons on their person. (1)

उद्विग्नहृदयः सर्वा दिशः समवलोकयन्।
न व्यतिष्ठत कस्मिंश्चिद् देशे वानरपुंगवः॥ २॥

Glancing round on all sides, perturbed at heart as he was, Sugrīva (the foremost of monkeys) could not find rest at any one place. (2)

नैव चक्रे मनः स्थातुं वीक्षमाणौ महाबलौ।
कपेः परमभीतस्य चित्तं व्यवससाद ह॥ ३॥

Perceiving the two princes of extraordinary might, Sugrīva did not feel inclined to stay at his own place. The mind of the monkey who was extremely frightened, gave way to despondency: so the tradition goes. (3)

चिन्तयित्वा स धर्मात्मा विमृश्य गुरुलाघवम्।
सुग्रीवः परमोद्विग्नः सर्वैस्तैर्वानरैः सह॥ ४॥

Pondering himself and considering with his ministers the superiority of the enemy's strength and his own weakness, the celebrated Sugrīva, whose mind was set on virtue, felt extremely perturbed with all the aforesaid monkeys. (4)

ततः स सचिवेभ्यस्तु सुग्रीवः प्लवगाधिपः।
शशंस परमोद्विग्नः पश्यंस्तौ रामलक्ष्मणौ॥ ५॥

Beholding the said Śrī Rāma and Lakṣmaṇa, the celebrated Sugrīva, the overlord of monkeys, for his part, who was extremely sad, thereupon pointed out the two princes to his ministers in the following words : (5)

एतौ वनमिदं दुर्गं वालिप्रणिहितौ ध्रुवम्।
छद्मना चीरवसनौ प्रचरन्ताविहागतौ॥ ६॥

"Undoubtedly sent by Vālī (my elder brother), these two princes, who are clad in the bark of trees by way of disguise, have come roaming about to this forest here, which is difficult of access." (6)

ततः सुग्रीवसचिवा दृष्ट्वा परमधन्विनौ।
जग्मुर्गिरितटात् तस्मादन्यच्छिखरमुत्तमम्॥ ७॥

Seeing the two great bowmen, the counsellors of Sugrīva moved from that mountain-side to another excellent peak. (7)

ते क्षिप्रमभिगम्याथ यूथपा यूथपर्षभम्।
हरयो वानरश्रेष्ठं परिवार्योपतस्थिरे॥ ८॥

Reaching the peak in no time, the monkeys, who were all leaders of troops, stood surrounding Sugrīva (the foremost of monkeys), the leader of those leaders. (8)

एवमेकायनगताः प्लवमाना गिरेर्गिरिम्।
प्रकम्पयन्तो वेगेन गिरीणां शिखराणि च॥ ९॥

Leaping from crag to crag, and violently shaking the hill-tops with their vehemence, the monkeys thus reached a common track. (9)

ततः शाखामृगाः सर्वे प्लवमाना महाबलाः।
बभञ्जुश्च नगांस्तत्र पुष्पितान् दुर्गमाश्रितान्॥ १०॥

Nay, while leaping (from crag to crag), the monkeys, who were all possessed of extraordinary might, thereupon broke down the trees in blossom standing on the hill at that time. (10)

आप्लवन्तो हरिवराः सर्वतस्तं महागिरिम्।
मृगमार्जारशार्दूलांस्त्रासयन्तो ययुस्तदा॥ ११॥

Jumping on that great mountain from all sides and scaring the deer, wild cats and leopards (living on that hill), the foremost of monkeys then moved on. (11)

ततः सुग्रीवसचिवाः पर्वतेन्द्रे समाहिताः।
संगम्य कपिमुख्येन सर्वे प्राञ्जलयः स्थिताः॥ १२॥

Coming together with Sugrīva (the chief of monkeys), all the ministers of Sugrīva then stood attentive on the Ṛṣyamūka hill (the lord of mountains) with joined palms. (12)

ततस्तु भयसंत्रस्तं वालिकिल्बिषशङ्कितम्।
उवाच हनुमान् वाक्यं सुग्रीवं वाक्यकोविदः॥ १३॥

Thereupon Hanumān, for his part, who was an adept in expression, spoke as follows to Sugrīva, who was distracted through fear and was apprehensive of some mischief on the part of Vālī : (13)

सम्भ्रमस्त्यज्यतामेष सर्वैर्वालिकृते महान्।
मलयोऽयं गिरिवरो भयं नेहास्ति वालिनः॥ १४॥

"Let this great flurry on account of Vālī be given up by all. This jewel among mountains is no other than Malaya (otherwise known as Ṛṣyamūka); there is no fear here from Vālī. (14)

यस्मादुद्विग्नचेतास्त्वं विद्रुतो हरिपुङ्गव।
तं क्रूरदर्शनं क्रूरं नेह पश्यामि वालिनम्॥ १५॥

"I do not see here that cruel Vālī of ferocious aspect, because of whom you have run away, perturbed in mind, O bull among monkeys ! (15)

यस्मात् तव भयं सौम्य पूर्वजात् पापकर्मणः।
स नेह वाली दुष्टात्मा न ते पश्याम्यहं भयम्॥ १६॥

"That Vālī of wicked mind, your elder brother of sinful deeds, from whom there is danger to you, O gentle one, is not here. I, therefore, see no cause of fear to you. (16)

अहो शाखामृगत्वं ते व्यक्तमेव प्लवङ्गम।
लघुचित्ततयाऽऽत्मानं न स्थापयसि यो मतौ॥ १७॥

"Oh, too evident is the ape in you, O bull among monkeys, who due to light-mindedness, are not able to keep yourself fixed on a particular conclusion. (17)

बुद्धिविज्ञानसम्पन्न इङ्गितैः सर्वमाचर।
नह्यबुद्धिं गतो राजा सर्वभूतानि शास्ति हि॥ १८॥

"Reading the mind of others through their gestures, richly endowed as you are with intelligence and wisdom, do everything needful in the proper way. Surely a king who has taken recourse to thoughtlessness cannot effectively rule over all his subjects." (18)

सुग्रीवस्तु शुभं वाक्यं श्रुत्वा सर्वं हनूमतः।
ततः शुभतरं वाक्यं हनूमन्तमुवाच ह॥ १९॥

Hearing the brilliant speech of Hanumān in its entirety, Sugrīva for his part addressed to Hanumān the following observation, which was more brilliant than the former (that of Hanumān) : (19)

दीर्घबाहू विशालाक्षौ शरचापासिधारिणौ।
कस्य न स्याद् भयं दृष्ट्वा ह्येतौ सुरसुतोपमौ॥ २०॥

"Who will not be actually seized with fear to see these two warriors possessed of

unusually long arms and large eyes, nay, carrying a bow, sword and arrow on their person and looking like the offspring of gods? (20)

वालिप्रणिहितावेव शङ्केऽहं पुरुषोत्तमौ।
राजानो बहुमित्राश्च विश्वासो नात्र हि क्षमः॥ २१॥

"I suspect these two jewels among men to have been sent by Vālī alone; for kings have many friends and no reliance should be placed in them. (21)

अरयश्च मनुष्येण विज्ञेयाश्छद्मचारिणः।
विश्वस्तानामविश्वस्ताश्छिद्रेषु प्रहरन्त्यपि॥ २२॥

"Enemies moving in disguise ought to be recognized by a clever man. For remaining distrustful themselves, they instil, trust in their enemies and then go the length of assailing the vulnerable points of their trustful adversaries. (22)

कृत्येषु वाली मेधावी राजानो बहुदर्शिनः।
भवन्ति परहन्तारस्ते ज्ञेयाः प्राकृतैर्नरैः॥ २३॥

"Vālī is shrewd in his state affairs; nay, kings are well-versed in many expedients and destroy their enemies. They should be known (in their true colours) with the help of spies clad as ordinary men. (23)

तौ त्वया प्राकृतेनेव गत्वा ज्ञेयौ प्लवंगम।
इङ्गितानां प्रकारैश्च रूपव्याभाषणेन च॥ २४॥

"Making a move to them like one unconcerned, the aforesaid two strangers ought to be truly known by you, O monkey hero, through the nature of their gestures, as also through their facial expression and mutual talks. (24)

लक्षयस्व तयोर्भावं प्रहृष्टमनसौ यदि।
विश्वासयन् प्रशंसाभिरिङ्गितैश्च पुनः पुनः॥ २५॥

ममैवाभिमुखं स्थित्वा पृच्छ त्वं हरिपुङ्गव।
प्रयोजनं प्रवेशस्य वनस्यास्य धनुर्धरौ॥ २६॥

"Find out their intentions and, inspiring confidence in them again and again by means of my praises and gestures (corroborating them), if they are highly rejoiced in mind, and standing with your face turned towards me, inquire of the two bowmen the purpose of their entry into this forest, O bull among monkeys! (25-26)

शुद्धात्मानौ यदि त्वेतौ जानीहि त्वं प्लवङ्गम।
व्याभाषितैर्वा रूपैर्वा विज्ञेया दुष्टतानयोः॥ २७॥

"Even if you conclude them to be honest of purpose, O monkey hero, their wickedness should be discovered by means of their talks as well as by their facial expression." (27)

इत्येवं कपिराजेन संदिष्टो मारुतात्मजः।
चकार गमने बुद्धिं यत्र तौ रामलक्ष्मणौ॥ २८॥

Instructed thus by Sugrīva (a king of monkeys), Hanumān, son of wind-god, made up his mind to proceed to the spot where the aforesaid Śrī Rāma and Lakṣmaṇa were. (28)

तथेति सम्पूज्य वचस्तु तस्य
कपेः सुभीतस्य दुरासदस्य।
महानुभावो हनुमान् ययौ तदा
स यत्र रामोऽतिबली सलक्ष्मणः॥ २९॥

Bowing with the words "So be it" to the command of Sugrīva, who felt dismayed, though otherwise difficult to approach, that high-souled monkey, Hanumān, then left for the place where Śrī Rāma, who was possessed of extraordinary might, was with Lakṣmaṇa. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Approaching in the guise of a mendicant Śrī Rāma and Lakṣmaṇa and bowing low to them, Hanumān enquired of them as to who they were and, having narrated to them the story of Sugrīva, apprised them of the latter's anxiety to enlist their goodwill. Pleased with the cleverness of Hanumān, Śrī Rāma compliments the former on his knowledge of the Veda and grammar. With the approval of Śrī Rāma, Lakṣmaṇa gives utterance to the former's desire to secure Sugrīva's alliance

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः।
पर्वतादृष्यमूकात् तु पुप्लुवे यत्र राघवौ॥ १॥

Receiving respectfully the bidding of the high-souled Sugrīva, Hanumān for his part jumped from (the top of) the Ṛṣyamūka hill to the spot where stood Śrī Rāma and Lakṣmaṇa, the two scions of Raghu. (1)

कपिरूपं परित्यज्य हनुमान् मारुतात्मजः।
भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः॥ २॥

Concealing the form of a monkey, because of his having a suspicious mind, a monkey as he was, Hanumān, son of the wind-god, thereupon assumed the form of a mendicant (recluse). (2)

ततश्च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया।
विनीतवदुपागम्य राघवौ प्रणिपत्य च॥ ३॥
आबभाषे च तौ वीरौ यथावत् प्रशशंस च।
सम्पूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः॥ ४॥
उवाच कामतो वाक्यं मृदु सत्यपराक्रमौ।
राजर्षिदेवप्रतिमौ तापसौ संशितव्रतौ॥ ५॥
देशं कथमिमं प्राप्तौ भवन्तौ वरवर्णिनौ।
त्रासयन्तौ मृगगणानन्यांश्च वनचारिणः॥ ६॥
पम्पातीररुहान् वृक्षान् वीक्षमाणौ समन्ततः।
इमां नदीं शुभजलां शोभयन्तौ तरस्विनौ॥ ७॥

Approaching the two scions of Raghu like a humble man and falling prostrate before them, Hanumān then accosted the aforesaid two heroes in a soft and most pleasing language and duly extolled them. Offering due homage to the two heroes according to the scriptural ordinance, Hanumān, the foremost of monkeys, addressed the following gentle words to them according to the desire of Sugrīva: "How have you two ascetics of remarkable vigour, unfailing prowess, most austere vows and excellent appearance and resembling a couple of royal sages or gods, come to this region, causing fright to the herds of deer and other denizens of the forest, nay, surveying the trees growing on all sides on the brink of Pampā and lending charm as you do to this lake of sparkling water? (3—7)

धैर्यवन्तौ सुवर्णाभौ कौ युवां चीरवाससौ।
निःश्वसन्तौ वरभुजौ पीडयन्ताविमाः प्रजाः॥ ८॥

"Who are you of charming arms and remarkable fortitude, clad in the bark of trees and possessing a charming complexion and lustre, sighing and causing discomfort to these creatures by your very august presence? (8)

सिंहविप्रेक्षितौ वीरौ महाबलपराक्रमौ।
शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनौ॥ ९॥
श्रीमन्तौ रूपसम्पन्नौ वृषभश्रेष्ठविक्रमौ।
हस्तिहस्तोपमभुजौ द्युतिमन्तौ नरर्षभौ॥ १०॥
प्रभया पर्वतेन्द्रोऽसौ युवयोरवभासितः।
राज्यार्हावमरप्रख्यौ कथं देशमिहागतौ॥ ११॥

"Wielding a pair of bows shining brightly like rainbows, how have you, two heroic jewels among men, visited this region—you, who are endowed with the gaze of a lion and are possessed of extraordinary might and

prowess, are capable of destroying the foes, are full of glory and splendour and rich in comeliness, who are distinguished by the noble gait of a bull and arms resembling the proboscis of an elephant, who are worthy of sovereignty and shine brightly like gods? The yonder Ṛṣyamūka (a king of mountains) stands illumined by your effulgence. (9—11)

पद्मपत्रेक्षणौ वीरौ जटामण्डलधारिणौ।
अन्योन्यसदृशौ वीरौ देवलोकादिहागतौ॥ १२॥

"Having eyes resembling the petals of a lotus and wearing a rounded mass of matted locks, you two gallant men match each other and are heroes come down to this earth from the celestial world. (12)

यदृच्छयेव सम्प्राप्तौ चन्द्रसूर्यौ वसुंधराम्।
विशालवक्षसौ वीरौ मानुषौ देवरूपिणौ॥ १३॥

"Endowed with a broad chest, you two heroic men possess the exterior of gods. It appears as if the moon-god and the sun-god have duly reached the earth by the will of Providence. (13)

सिंहस्कन्धौ महोत्साहौ समदाविव गोवृषौ।
आयताश्च सुवृत्ताश्च बाहवः परिघोपमाः॥ १४॥
सर्वभूषणभूषार्हाः किमर्थं न विभूषिताः।
उभौ योग्यावहं मन्ये रक्षितुं पृथिवीमिमाम्॥ १५॥
ससागरवनां कृत्स्नां विन्ध्यमेरुविभूषिताम्।
इमे च धनुषी चित्रे श्लक्ष्णे चित्रानुलेपने॥ १६॥
प्रकाशेते यथेन्द्रस्य वज्रे हेमविभूषिते।
सम्पूर्णाश्च शितैर्बाणैस्तूणाश्च शुभदर्शनाः॥ १७॥
जीवितान्तकरैर्घोरैर्ज्वलद्भिरिव पन्नगैः।
महाप्रमाणौ विपुलौ तप्तहाटकभूषणौ॥ १८॥
खड्गावेतौ विराजेते निर्मुक्तभुजगाविव।
एवं मां परिभाषन्तं कस्माद् वै नाभिभाषतः॥ १९॥

"Having shoulders resembling those of a lion and, possessed of extraordinary vigour, you look like a pair of bulls in heat. Wherefore have these arms of yours, long and perfectly round and resembling a pair of clubs, have not been artistically adorned, even though they deserve to be embellished with all kinds of jewels? I consider you both as fit to protect this entire earth with its oceans and forests and richly adorned with the Vindhya and Meru mountains. Nay, these wonderful, charming and strangely gilded bows of yours shine like Indra's thunderbolts decorated with gold. Besides, filled to capacity with blazing sharp-pointed shafts, capable of ending one's life and dreadful like serpents, these quivers of yours look so charming. These swords of considerable length and enormous size and decorated with refined gold, shine brightly like a pair of serpents that have shed their slough. But wherefore do you not answer me even though I am uttering your praises, as I have done? (14—19)

सुग्रीवो नाम धर्मात्मा कश्चिद् वानरपुङ्गवः।
वीरो विनिकृतो भ्रात्रा जगद्भ्रमति दुःखितः॥ २०॥

"A gallant jewel among monkeys, Sugrīva by name, whose mind is set on virtue, roams the earth, afflicted as he is, having been banished by his elder brother. (20)

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना।
राज्ञा वानरमुख्यानां हनुमान् नाम वानरः॥ २१॥

"Sent by that high-minded Sugrīva, king of the leaders of monkeys, I, a monkey, Hanumān by name, have sought you. (21)

युवाभ्यां स हि धर्मात्मा सुग्रीवः सख्यमिच्छति।
तस्य मां सचिवं वित्तं वानरं पवनात्मजम्॥ २२॥
भिक्षुरूपप्रतिच्छन्नं सुग्रीवप्रियकारणात्।
ऋष्यमूकादिह प्राप्तं कामगं कामचारिणम्॥ २३॥

"The said pious-minded Sugrīva actually seeks your friendship. Know me to be his minister, a monkey sprung from the loins of the wind-god and arrived here from Ṛṣyamūka in order to serve the cause of Sugrīva and disguised in the form of a recluse, capable as I am of going wherever I please and assuming any form as I please."(22-23)

एवमुक्त्वा तु हनुमांस्तौ वीरौ रामलक्ष्मणौ।
वाक्यज्ञो वाक्यकुशलः पुनर्नोवाच किंचन॥ २४॥

Having spoken thus to the aforesaid heroes, Śrī Rāma and Lakṣmaṇa, Hanumān, for his part, who understood the true meaning of words and was an adept in expression, said nothing further. (24)

एतच्छ्रुत्वा वचस्तस्य रामो लक्ष्मणमब्रवीत्।
प्रहृष्टवदनः श्रीमान् भ्रातरं पार्श्वतः स्थितम्॥ २५॥

Hearing the foregoing speech of Hanumān, the glorious Rāma, who wore a most cheerful countenance, spoke as follows to his brother, Lakṣmaṇa, standing by his side : (25)

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः।
तमेव कांक्षमाणस्य ममान्तिकमिहागतः॥ २६॥

"He who has arrived here in my presence is a minister of Sugrīva, the high-minded chief of monkeys, whom alone I was seeking. (26)

तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम्।
वाक्यज्ञं मधुरैर्वाक्यैः स्नेहयुक्तमरिंदमम्॥ २७॥

"Answer in sweet words with affection the aforesaid monkey, who is a minister of Sugrīva, knows how to speak and is a tamer of foes, O Lakṣmaṇa ! (27)

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः।
नासामवेदविदुषः शक्यमेवं विभाषितुम्॥ २८॥

"To speak in the way he has done is not possible for one who has not studied Ṛgveda with an eye to its meaning, not memorized Yajurveda and has no knowledge of Sāmaveda either. (28)

नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम्।
बहु व्याहरतानेन न किंचिदपशब्दितम्॥ २९॥

"Surely the entire range of Sanskrit grammar has been studied by him in many ways, as is clear from the fact that nothing has been wrongly worded by him even though speaking a good deal. (29)

न मुखे नेत्रयोश्चापि ललाटे च भ्रुवोस्तथा।
अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित्॥ ३०॥

"No fault of expression was noticed anywhere in his face nor even in his eyes, nor again in his forehead nor in his eyebrows nor in anyone of his other limbs. (30)

अविस्तरमसंदिग्धमविलम्बितमव्यथम्।
उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम्॥ ३१॥

"The speech emanating from his bosom and articulated by his throat is marked by absence of prolixity, is unambiguous and unfaltering and does not make a grating impression on one's ears, uttered as it is in a modulated tone. (31)

संस्कारक्रमसम्पन्नामद्भुतामविलम्बिताम्।
उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम्॥ ३२॥

"He utters a wholesome, distinct and remarkable speech, which is grammatically correct, fluent and delightful to the mind. (32)

अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया।
कस्य नाराध्यते चित्तमुद्यतासेररेरपि॥ ३३॥

"Whose mind will not be rendered favourable by this wonderful speech, which has its seat in three articulating organs, viz., the bosom, throat and head. To say nothing of others, the mind even of an enemy with his sword uplifted will be made friendly thereby. (33)

एवंविधो यस्य दूतो न भवेत् पार्थिवस्य तु।
सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ॥ ३४॥

"How can the progress of undertakings of a king in whose service no such envoy exists actually meet with success, O sinless brother? (34)

एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः।
तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः॥ ३५॥

"By the very pleading of an envoy, all the objects of a sovereign in whose service there happen to be agents adorned with hosts of such virtues are surely accomplished." (35)

एवमुक्तस्तु सौमित्रिः सुग्रीवसचिवं कपिम्।
अभ्यभाषत वाक्यज्ञो वाक्यज्ञं पवनात्मजम्॥ ३६॥

Spoken to in these words by Śrī Rāma, Lakṣmaṇa (son of Sumitrā) for his part, who knew how to speak, replied as follows to the monkey, Hanumān (son of the wind-god), a minister of Sugrīva, who also knew how to speak : (36)

विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः।
तमेव चावां मार्गावः सुग्रीवं प्लवगेश्वरम्॥ ३७॥

"The virtues of the high-minded Surgrīva are known to us, O learned monkey ! We too are looking for the self same Sugrīva, a ruler of monkeys. (37)

यथा ब्रवीषि हनुमन् सुग्रीववचनादिह।
तत् तथा हि करिष्यावो वचनात् तव सत्तम॥ ३८॥

"O excellent Hanumān, as desired by Sugrīva, we are prepared for an alliance with him." (38)

तत् तस्य वाक्यं निपुणं निशम्य
प्रहृष्टरूपः पवनात्मजः कपिः।
मनः समाधाय जयोपपत्तौ
सख्यं तदा कर्तुमियेष ताभ्याम्॥ ३९॥

Having carefully heard the aforesaid reply of Lakṣmaṇa, and setting his heart on the consummation of Sugrīva's truimph, Hanumān (the monkey sprung from the loins of the wind-god), who wore a most cheerful countenance, sought then and there to negotiate an alliance with the two princes. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Hanumān inquires of Śrī Rāma the purpose of his visit to Pampā. Having narrated to Hanumān, as urged by Śrī Rāma, his life-story up to his separation from Sītā, Lakṣmaṇa tells him that cultivation of friendship with Sugrīva, in pursuance of the advice of Kabandha, was the purpose of their visit to the Pampā. Observing that Sugrīva was in a predicament similar to the one in which Śrī Rāma found himself placed and as such stood in need of Śrī Rāma's sympathy and goodwill, Hanumān resumes his real form and, placing Śrī Rāma and Lakṣmaṇa on his shoulders, reaches Ṛṣyamūka

ततः प्रहृष्टो हनुमान् कृत्यवानिति तद्वचः।
श्रुत्वा मधुरभावं च सुग्रीवं मनसा गतः॥ १॥

Highly rejoiced to hear the aforesaid speech of Śrī Rāma as well as of Śrī Rāma's friendly feeling towards Sugrīva and to learn that Śrī Rāma too had some purpose in meeting him, Hanumān then mentally sought the presence of Sugrīva. (1)

भाव्यो राज्यागमस्तस्य सुग्रीवस्य महात्मनः।
यदयं कृत्यवान् प्राप्तः कृत्यं चैतदुपागतम्॥ २॥

He said to himself, 'Attainment of sovereignty on the part of that high-souled Sugrīva is sure to come about as is clear from the fact that Śrī Rāma has come here with a purpose and the duty of accomplishing it has devolved on Sugrīva.' (2)

ततः परमसंहृष्टो हनूमान् प्लवगोत्तमः।
प्रत्युवाच ततो वाक्यं रामं वाक्यविशारदः॥ ३॥

Supremely rejoiced at the thought, Hanumān, the foremost of monkeys, thereupon replied as follows to Śrī Rāma, who was an adept in expression : (3)

किमर्थं त्वं वनं घोरं पम्पाकाननमण्डितम्।
आगतः सानुजो दुर्गं नानाव्यालमृगायुतम्॥ ४॥

"What for have you come with your younger brother to this dreadful forest of Daṇḍaka, which is so difficult of access and is infested with birds of prey and deer of every description, though adorned with the woodland encompassing Pampā?" (4)

तस्य तद् वचनं श्रुत्वा लक्ष्मणो रामचोदितः।
आचचक्षे महात्मानं रामं दशरथात्मजम्॥ ५॥

Hearing the aforesaid question of Hanumān, Lakṣmaṇa, as urged by Śrī Rāma (by means of gestures), spoke as follows about the high-souled Śrī Rāma, son of Emperor Daśaratha : (5)

राजा दशरथो नाम द्युतिमान् धर्मवत्सलः।
चातुर्वर्ण्यं स्वधर्मेण नित्यमेवाभिपालयन्॥ ६॥

"Ruling all the four grades of society from day to day according to the code of conduct prescribed for himself, there was a king, Daśaratha by name, who was full of splendour and fond of virtue. (6)

न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन।
स तु सर्वेषु भूतेषु पितामह इवापरः॥ ७॥

"None was inimical to him nor did he for his part hate anyone. He was in fact another Brahmā (the grandfather of the entire creation) to all created beings. (7)

अग्निष्टोमादिभिर्यज्ञैरिष्टवानाप्तदक्षिणैः।
तस्यायं पूर्वजः पुत्रो रामो नाम जनैः श्रुतः॥ ८॥

"He propitiated the Lord by means of sacrificial performances such as Agniṣṭoma, in which handsome fees were paid to the priests officiating in them. This prince is his first-born son, called by the people by the name of Śrī Rāma. (8)

शरण्यः सर्वभूतानां पितुर्निर्देशपारगः।
ज्येष्ठो दशरथस्यायं पुत्राणां गुणवत्तरः॥ ९॥

"Fit to protect all created beings, he has fully carried out the commands of his father. He is the eldest of all Daśaratha's sons and is more qualified than all of them. (9)

राजलक्षणसंयुक्तः संयुक्तो राज्यसम्पदा।
राज्याद् भ्रष्टो मया वस्तुं वने सार्धमिहागतः॥ १०॥
भार्यया च महाभाग सीतयानुगतो वशी।
दिनक्षये महातेजाः प्रभयेव दिवाकरः॥ ११॥

"Endowed with the bodily marks of a king, he was just going to be invested by his father with royal fortune (in the shape of the office of Prince Regent) when he was suddenly disinherited of his sovereignty and came here to live in the forest with me, followed by his consort, Sītā too—even as the sun sinks below horizon with its splendour at the close of the day—possessed as he was of extraordinary brilliance and had fully controlled himself. (10-11)

अहमस्यावरो भ्राता गुणैर्दास्यमुपागतः।
कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः॥ १२॥

"I am his younger brother, Lakṣmaṇa by name, who was lovingly drawn by his virtues to become his servant, appreciating as he does the services, rendered to him and making much of even small services. (12)

सुखार्हस्य महार्हस्य सर्वभूतहितात्मनः।
ऐश्वर्येण विहीनस्य वनवासे रतस्य च॥ १३॥
रक्षसापहृता भार्या रहिते कामरूपिणा।
तच्च न ज्ञायते रक्षः पत्नी येनास्य वा हृता॥ १४॥

"The spouse of my aforesaid brother, who is worthy of all comforts, who deserves to be adored even by the trio adored by all (viz., Brahmā, Viṣṇu and Śiva) and whose mind is set on the good of all created beings, nay, who is now totally bereft of all lordship and is devoted to a forest life, was carried off at a place where none was beside her, by an ogre who is capable of

assuming any form at will. That ogre, however, by whom his consort has been stolen away is not known. (13-14)

दनुर्नाम दितेः पुत्रः शापाद् राक्षसतां गतः।
आख्यातस्तेन सुग्रीवः समर्थो वानराधिपः॥ १५॥

"There was a son of Diti, Danu (Kabandha) by name, who had by virtue of an imprecation assumed the state of an ogre. Sugrīva, the powerful overlord of monkeys, was mentioned to us by him. (15)

स ज्ञास्यति महावीर्यस्तव भार्यापहारिणम्।
एवमुक्त्वा दनुः स्वर्गं भ्राजमानो दिवं गतः॥ १६॥

" 'That exceptionally powerful monkey will find out the ogre who stole away your consort !' Saying so, and emitting light (all-round), Danu rose to the skies on his way to heaven. (16)

एतत् ते सर्वमाख्यातं याथातथ्येन पृच्छतः।
अहं चैव च रामश्च सुग्रीवं शरणं गतौ॥ १७॥

"All this has been narrated in all sincerity to you, who inquired about it. Now Śrī Rāma as well as myself have sought Sugrīva as our refuge. (17)

एष दत्त्वा च वित्तानि प्राप्य चानुत्तमं यशः।
लोकनाथः पुरा भूत्वा सुग्रीवं नाथमिच्छति॥ १८॥

"Having given away all his riches to beggars while leaving Ayodhyā for the forest and earned unsurpassed glory, and having been in the past the protector of the world, Śrī Rāma desires to have Sugrīva as his benefactor. (18)

सीता यस्य स्नुषा चासीच्छरण्यो धर्मवत्सलः।
तस्य पुत्रः शरण्यश्च सुग्रीवं शरणं गतः॥ १९॥

"Himself affording shelter to others and fond of virtues, the son of King Daśaratha, (who was fit to protect others and), whose daughter-in-law was Sītā, has sought Sugrīva as his refuge. (19)

सर्वलोकस्य धर्मात्मा शरण्यः शरणं पुरा।
गुरुर्मे राघवः सोऽयं सुग्रीवं शरणं गतः॥ २०॥

"The selfsame Śrī Rāma (a scion of Raghu), my eldest brother, whose mind is set on virtue and who was once not only fit to protect, but the actual protector of the whole world, has sought Sugrīva as his asylum. (20)

यस्य प्रसादे सततं प्रसीदेयुरिमाः प्रजाः।
स रामो वानरेन्द्रस्य प्रसादमभिकांक्षते॥ २१॥

"That Rāma, on whose being propitious all these created beings remain constantly pleased, seeks the favour of Sugrīva, king of monkeys ! (21)

येन सर्वगुणोपेताः पृथिव्यां सर्वपार्थिवाः।
मानिताः सततं राज्ञा सदा दशरथेन वै॥ २२॥
तस्यायं पूर्वजः पुत्रस्त्रिषु लोकेषु विश्रुतः।
सुग्रीवं वानरेन्द्रं तु रामः शरणमागतः॥ २३॥

"Śrī Rāma, the first-born son, well-known through all the three worlds, of King Daśaratha—by whom in reality all the kings on earth, endowed with all kinds of virtues, were unceasingly honoured everyday, has for his part sought Sugrīva, the lord of monkeys, as his refuge. (22-23)

शोकाभिभूते रामे तु शोकार्ते शरणं गते।
कर्तुमर्हति सुग्रीवः प्रसादं सह यूथपैः॥ २४॥

"Sugrīva alongwith his troop-leaders ought in his turn to show his grace to Śrī Rāma, who is overwhelmed and stricken with grief and has sought Sugrīva as his refuge." (24)

एवं ब्रुवाणं सौमित्रिं करुणं साश्रुपातनम्।
हनूमान् प्रत्युवाचेदं वाक्यं वाक्यविशारदः॥ २५॥

To Lakṣmaṇa (son of Sumitrā), speaking as aforesaid in a pathetic tone accompanied by a flow of tears, Hanumān, who was an adept in expression, replied as follows : (25)

ईदृशा बुद्धिसम्पन्ना जितक्रोधा जितेन्द्रियाः।
द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनमागताः॥ २६॥

"Through good luck people like you, who are rich in wisdom, have subdued their anger and mastered their senses, and who

deserve to be seen by Sugrīva (the ruler of monkeys), have fallen within the range of our sight. (26)

स हि राज्याश्च विभ्रष्टः कृतवैरश्च वालिना।
हृतदारो वने त्रस्तो भ्रात्रा विनिकृतो भृशम्॥ २७॥

"Antagonized and deposed from his throne, nay, actually deprived of his spouse and exiled by his elder brother, Vālī, Sugrīva lives in the forest greatly alarmed. (27)

करिष्यति स साहाय्यं युवयोर्भास्करात्मजः।
सुग्रीवः सह चास्माभिः सीतायाः परिमार्गणे॥ २८॥

"Alongwith us (monkeys) the said Sugrīva, sprung from the loins of the sun-god, will render help to you in tracing out Sītā." (28)

इत्येवमुक्त्वा हनुमान् श्लक्ष्णं मधुरया गिरा।
बभाषे साधु गच्छामः सुग्रीवमिति राघवम्॥ २९॥

Having spoken thus in a sweet tone, Hanumān softly said to Śrī Rāma, a scion of Raghu, "Well, let us proceed to meet Sugrīva." (29)

एवं ब्रुवन्तं धर्मात्मा हनूमन्तं स लक्ष्मणः।
प्रतिपूज्य यथान्यायमिदं प्रोवाच राघवम्॥ ३०॥

Having honoured according to the rules of propriety Hanumān, who was speaking thus, the celebrated Lakṣmaṇa, whose mind was set on virtue, submitted as follows to Śrī Rāma (a scion of Raghu) : (30)

कपिः कथयते हृष्टो यथायं मारुतात्मजः।
कृत्यवान् सोऽपि सम्प्राप्तः कृतकृत्योऽसि राघव॥ ३१॥

"Full of joy, this son of the wind-god speaks aright. Sugrīva too has some end to be achieved (through you). Having arrived here at the right time, you have your object accomplished, O scion of Raghu ! (31)

प्रसन्नमुखवर्णश्च व्यक्तं हृष्टश्च भाषते।
नानृतं वक्ष्यते वीरो हनूमान् मारुतात्मजः॥ ३२॥

"Full of delight, Hanumān speaks unambiguously and with a cheerful glow on his face. The gallant son of the wind-god would not tell a lie." (32)

ततः स सुमहाप्राज्ञो हनूमान् मारुतात्मजः।
जगामादाय तौ वीरौ हरिराजाय राघवौ॥ ३३॥

Taking Śrī Rāma and Lakṣmaṇa, the two heroic scions of Raghu, the aforesaid Hanumān, the extremely wise son of the wind-god, thereupon sallied forth to meet Sugrīva (the ruler of monkeys). (33)

भिक्षुरूपं परित्यज्य वानरं रूपमास्थितः।
पृष्ठमारोप्य तौ वीरौ जगाम कपिकुञ्जरः॥ ३४॥

Having abandoned the guise of a mendicant (recluse) and resumed the form of a monkey, and placing the aforesaid two heroes on his shoulders, Hanumān (a veritable elephant among monkeys) departed for Ṛṣyamūka. (34)

स तु विपुलयशाः कपिप्रवीरः
पवनसुतः कृतकृत्यवत् प्रहृष्टः।
गिरिवरमुरुविक्रमः प्रयातः
स शुभमतिः सह रामलक्ष्मणाभ्याम्॥ ३५॥

Overjoyed like one whose object has been accomplished, that great hero among the monkeys, the noble-minded son of the wind-god, for his part, who had earned an extensive fame and was possessed of extraordinary prowess, proceeded alongwith Śrī Rāma and Lakṣmaṇa to Ṛṣyamūka (the foremost of mountains). (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Having presented himself before Sugrīva on the Malaya mountain and apprised him of his having brought the two scions of Raghu to Ṛṣyamūka, Hanumān narrates to him the story of the two princes. Pleased to hear this news and approaching Śrī Rāma in the form of a human being, Sugrīva offers his hand for being clasped by Śrī Rāma as a token of friendship. Śrī Rāma responds by clasping it with his own and hugs him to his bosom. Their friendship having been solemnized in the presence of a fire, Sugrīva narrates to him his tale of woe and requests Śrī Rāma to get rid of Vālī, his hostile brother. Śrī Rāma promises this

ऋष्यमूकात् तु हनुमान् गत्वा तं मलयं गिरिम्।
आचचक्षे तदा वीरौ कपिराजाय राघवौ॥ १॥

Springing to the celebrated Mount Malaya (an offshoot of Ṛṣyamūka) from the Ṛṣyamūka hill, Hanumān for his part forthwith announced Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) to Sugrīva (the king of monkeys). (1)

अयं रामो महाप्राज्ञ सम्प्राप्तो दृढविक्रमः।
लक्ष्मणेन सह भ्रात्रा रामोऽयं सत्यविक्रमः॥ २॥

"Here is Rāma duly arrived with Lakṣmaṇa, his younger brother, O highly wise king of unbending prowess! The aforesaid Rāma is possessed of unfailing prowess. (2)

इक्ष्वाकूणां कुले जातो रामो दशरथात्मजः।
धर्मे निगदितश्चैव पितुर्निर्देशकारकः॥ ३॥

"Born in the line of Ikṣwākus, Śrī Rāma is sprung from the loins of King Daśaratha, and is well-known for his devotion to duty. He has come to the forest in obedience to the behest of his father. (3)

राजसूयाश्वमेधैश्च वह्निर्येनाभितर्पितः।
दक्षिणाश्च तथोत्सृष्टा गावः शतसहस्रशः॥ ४॥

Śrī Rāma is a son of the same King Daśaratha by whom the god of fire was fully propitiated by means of Rājasūya and Aśwamedha sacrifices and liberal fees were given away as well as cows in hundreds of thousands. (4)

तपसा सत्यवाक्येन वसुधा येन पालिता।
स्त्रीहेतोस्तस्य पुत्रोऽयं रामोऽरण्यं समागतः॥ ५॥

"Nay, the earth was ruled by him by recourse to truthful words and asceticism. Because of the plighted word given by the aforesaid king to his wife (Kaikeyī, Rāma's stepmother) Śrī Rāma has come to (live in) the forest. (5)

तस्यास्य वसतोऽरण्ये नियतस्य महात्मनः।
रावणेन हृता भार्या स त्वां शरणमागतः॥ ६॥

"The spouse of the same high-souled Śrī Rāma was carried off by Rāvaṇa while the former was leading a disciplined life in the forest. He has accordingly sought you as his refuge. (6)

भवता सख्यकामौ तौ भ्रातरौ रामलक्ष्मणौ।
प्रगृह्य चार्चयस्वैतौ पूजनीयतमावुभौ॥ ७॥

"Receiving and accepting as your own the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, who seek friendship with you and are most deserving of homage, pray, offer (formal) worship to both these princes." (7)

श्रुत्वा हनूमतो वाक्यं सुग्रीवो वानराधिपः।
दर्शनीयतमो भूत्वा प्रीत्योवाच च राघवम्॥ ८॥

Hearing the submission of Hanumān and appearing most good-looking, Sugrīva, the overlord of monkeys, lovingly approached and submitted as follows to Śrī Rāma (a scion of Raghu) : (8)

भवान् धर्मविनीतश्च सुतपाः सर्ववत्सलः।
आख्याता वायुपुत्रेण तत्त्वतो मे भवद्गुणाः॥ ९॥

"You have been trained in the practice of righteousness, and are highly ascetic and fond of all; your virtues have already been recounted by Hanumān, son of the wind-god, in their reality. (9)

तन्ममैवैष सत्कारो लाभश्चैवोत्तमः प्रभो।
यत्त्वमिच्छसि सौहार्दं वानरेण मया सह॥ १०॥

"It is an honour to myself and my foremost gain too, my lord, that you seek amity with me, a monkey. (10)

रोचते यदि मे सख्यं बाहुरेष प्रसारितः।
गृह्यतां पाणिना पाणिर्मर्यादा बध्यतां ध्रुवा॥ ११॥

"If my friendship is acceptable to you, here is my hand extended before you. Let this hand be clasped with yours and an abiding pact entered into with me." (11)

एतत् तु वचनं श्रुत्वा सुग्रीवस्य सुभाषितम्।
सम्प्रहृष्टमना हस्तं पीडयामास पाणिना॥ १२॥

Extremely delighted at heart to hear this beautifully-worded submission of Sugrīva, Śrī Rāma for his part pressed his hand with his own. (12)

हृष्टः सौहृदमालम्ब्य पर्यष्वजत पीडितम्।
ततो हनूमान् संत्यज्य भिक्षुरूपमरिंदमः॥ १३॥
काष्ठयोः स्वेन रूपेण जनयामास पावकम्।
दीप्यमानं ततो वह्निं पुष्पैरभ्यर्च्य सत्कृतम्॥ १४॥
तयोर्मध्ये तु सुप्रीतो निदधौ सुसमाहितः।
ततोऽग्निं दीप्यमानं तौ चक्रतुश्च प्रदक्षिणम्॥ १५॥
सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ।
ततः सुप्रीतमनसौ तावुभौ हरिराघवौ॥ १६॥
अन्योन्यमभिवीक्षन्तौ न तृप्तिमभिजग्मतुः।
त्वं वयस्योऽसि हृद्यो मे ह्येकं दुःखं सुखं च नौ॥ १७॥
सुग्रीवो राघवं वाक्यमित्युवाच प्रहृष्टवत्।
ततः सुपर्णबहुलां भङ्क्त्वा शाखां सुपुष्पिताम्॥ १८॥
सालस्यास्तीर्य सुग्रीवो निषसाद सराघवः।
लक्ष्मणायाथ संहृष्टो हनुमान् मारुतात्मजः॥ १९॥
शाखां चन्दनवृक्षस्य ददौ परमपुष्पिताम्।
ततः प्रहृष्टः सुग्रीवः श्लक्ष्णं मधुरया गिरा॥ २०॥
प्रत्युवाच तदा रामं हर्षव्याकुललोचनः।
अहं विनिकृतो राम चरामीह भयार्दितः॥ २१॥

Nay, adopting a friendly attitude, he joyously embraced Sugrīva, who had been subjected to oppression. Giving up the form of a mendicant (recluse), and appearing in his own native form, Hanumān, the tamer of his foes, thereupon lighted a fire out of a pair of logs of wood. Highly pleased and fully composed, Hanumān for his part thereupon placed the fire, after it had been honoured by being worshipped with flowers, between Śrī Rāma and Sugrīva. Having contracted friendship (with each other), the aforesaid Sugrīva and Śrī Rāma (a scion of Raghu) too then went round the inflamed fire clockwise. Highly delighted in mind, both the aforesaid friends, Sugrīva (a monkey) and Śrī Rāma (a scion of Raghu) did not experience satiety while gazing on each other. Full of excessive joy, Sugrīva spoke as follows to Śrī Rāma (a scion of Raghu) : "Since you are now a friend beloved of my heart, our woe and joy are one." Breaking a bough of a sal tree, laden with flowers and thick with beautiful leaves, and laying it down, Sugrīva then sat down on it with Śrī Rāma (a scion of Raghu). Highly rejoiced, Hanumān, son of the wind-god, now offered to Lakṣmaṇa a fully blossomed bough of a sandalwood tree. Highly rejoiced, Sugrīva thereupon gently submitted forthwith in a sweet tone as follows to Śrī Rāma, his eyes bedimmed with joy : "Having been exiled (by my elder brother, Vālī), I move about in this forest, oppressed as I am with fear, O Rāma ! (13—21)

हृतभार्यो वने त्रस्तो दुर्गमेतदुपाश्रितः।
सोऽहं त्रस्तो वने भीतो वसाम्युद्भ्रान्तचेतनः॥ २२॥
वालिना निकृतो भ्रात्रा कृतवैरश्च राघव।
वालिनो मे महाभाग भयार्तस्याभयं कुरु॥ २३॥

"Alarmed as I am, my spouse too having been taken away, I have sought shelter for my protection in this mountain, which is difficult of access for Vālī. Having been banished and antagonized by my brother, (Vālī), O scion of Raghu, I live in the forest perturbed and alarmed, my mind being confused. Therefore, grant me security, O highly blessed one, from Vālī, stricken with fear as I am. (22-23)

कर्तुमर्हसि काकुत्स्थ भयं मे न भवेद् यथा।
एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः॥ २४॥
प्रत्यभाषत काकुत्स्थः सुग्रीवं प्रहसन्निव।
उपकारफलं मित्रं विदितं मे महाकपे॥ २५॥

"You ought to ensure, O scion of Kākutstha, that no fear may linger in me." Implored thus, the glorious Śrī Rāma (a scion of Kākutstha), for his part, who knew what is right and was fond of righteousness, replied (as follows) to Sugrīva as though heartily laughing: "It is known to me that service is the fruit yielded by a friend, O mighty monkey! (24-25)

वालिनं तं वधिष्यामि तव भार्यापहारिणम्।
अमोघाः सूर्यसंकाशा ममेमे निशिताः शराः॥ २६॥

"I shall dispose of the notorious Vālī, who has wrested your wife. Infallible are these sharpened shafts of mine, glorious as the sun. (26)

तस्मिन् वालिनि दुर्वृत्ते निपतिष्यन्ति वेगिताः।
कङ्कपत्रप्रतिच्छन्ना महेन्द्राशनिसंनिभाः॥ २७॥
तीक्ष्णाग्रा ऋजुपर्वाणः सरोषा भुजगा इव।
तमद्य वालिनं पश्य तीक्ष्णैराशीविषोपमैः॥ २८॥
शरैर्विनिहतं भूमौ प्रकीर्णमिव पर्वतम्।
स तु तद् वचनं श्रुत्वा राघवस्यात्मनो हितम्।
सुग्रीवः परमप्रीतः परमं वाक्यमब्रवीत्॥ २९॥

"Covered at the end with the feathers of a buzzard and provided with a momentum, and shining brightly like the thunderbolt of the mighty Indra (the lord of paradise), these arrows with pointed heads and straight joints will descend like angry serpents on that Vālī of immoral conduct. See Vālī struck down today on the earth like a scattered mountain with pointed shafts resembling venomous serpents." Supremely rejoiced to hear the aforesaid assurance, favourable to him, of Śrī Rāma (a scion of Raghu), the celebrated Sugrīva for his part uttered the following excellent words: (27—29)

तव प्रसादेन नृसिंह वीर
प्रियां च राज्यं च समाप्नुयामहम्।
तथा कुरु त्वं नरदेव वैरिणं
यथा न हिंस्यात् स पुनर्ममाग्रजम्॥ ३०॥

"By your goodwill, O lion among men, I hope to recover my darling as well as my sovereignty. Pray, handle my hostile elder brother in such a way, O heroic prince, that he may not persecute me any more." (30)

सीताकपीन्द्रक्षणदाचराणां
राजीवहेमज्वलनोपमानि।
सुग्रीवरामप्रणयप्रसङ्गे
वामानि नेत्राणि समं स्फुरन्ति॥ ३१॥

On the occasion of the friendship concluded between Sugrīva and Śrī Rāma the left eyes of Sītā, Vālī (the king of monkeys) and Rāvaṇa (an ogre, lit., a night-stalker)—which were lotus-like, gold-like and fire-like, respectively, synchronously throbbed.* (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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* According to the science of omens the throbbing of left limbs is believed to be auspicious in the case of females and inauspicious in that of males.

षष्ठः सर्गः

Canto VI

Telling Śrī Rāma that he had come to know from Hanumān all about his misfortune (in the shape of the abduction of his wife) and assuring him that he will have her traced out wherever she may be and restore her to him, Sugrīva fetches from inside his cave an ornament tied in a corner of a silk wrapper and dropped by her from the air while being carried away by Rāvaṇa, and shows it to Śrī Rāma. Recognizing it as belonging to Sītā alone, Śrī Rāma is plunged once more in grief born of separation from his beloved spouse and, violently hissing like a serpent, impatiently inquires who that Rāvaṇa was and where from he hailed

पुनरेवाब्रवीत् प्रीतो राघवं रघुनन्दनम्।
अयमाख्याति ते राम सचिवो मन्त्रिसत्तमः॥ १॥
हनुमान् यन्निमित्तं त्वं निर्जनं वनमागतः।
लक्ष्मणेन सह भ्रात्रा वसतश्च वने तव॥ २॥
रक्षसापहृता भार्या मैथिली जनकात्मजा।
त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता॥ ३॥
अन्तरं प्रेप्सुना तेन हत्वा गृध्रं जटायुषम्।
भार्यावियोगजं दुःखं प्रापितस्तेन रक्षसा॥ ४॥

Sugrīva once more lovingly submitted as follows to Śrī Rāma (a scion of Raghu), the delight of the Raghus : "This Hanumān, a veritable jewel among my counsellors and your servant, has revealed to me the purpose for which you have sought this lonely forest, O Rāma ! He has told me how while you were living in the forest with your brother, Lakṣmaṇa, your consort, Sītā (a princess of Mithilā), daughter of Janaka, was carried off, wailing at a time when she was disunited from you as well as from the talented Lakṣmaṇa, after killing the vulture, Jaṭāyu, by that ogre Rāvaṇa, who had (all along) been seeking an opportune moment (to lay his violent hands on her), and how you have been subjected by that ogre to the agony of separation from your spouse. (1—4)

भार्यावियोगजं दुःखं नचिरात् त्वं विमोक्ष्यसे।
अहं तामानयिष्यामि नष्टां वेदश्रुतीमिव॥ ५॥

"You will cast away before long the agony of separation from your consort; for I will bring her back even as the Lord (in His descent as the Divine Fish) recovered the Veda (the Divine Revelation) that had vanished out of sight. (5)

रसातले वा वर्तन्तीं वर्तन्तीं वा नभस्तले।
अहमानीय दास्यामि तव भार्यामरिंदम॥ ६॥

"Recovering your consort, O tamer of foes, no matter whether she exists in the bowels of the earth or is living in the vaults of heaven, I shall deliver her to you. (6)

इदं तथ्यं मम वचस्त्वमवेहि च राघव।
न शक्या सा जरयितुमपि सेन्द्रैः सुरासुरैः॥ ७॥
तव भार्या महाबाहो भक्ष्यं विषकृतं यथा।
त्यज शोकं महाबाहो तां कान्तामानयामि ते॥ ८॥

"Know this statement of mine to be true, O mighty-armed scion of Raghu, that the aforesaid consort of yours cannot be absorbed (with impunity) even by gods and demons including Indra, any more than food cooked with poison. Cast away grief, O mighty-armed prince, I shall surely bring back that darling of yours. (7-8)

अनुमानात् तु जानामि मैथिली सा न संशयः।
ह्रियमाणा मया दृष्टा रक्षसा रौद्रकर्मणा॥ ९॥
क्रोशन्ती रामरामेति लक्ष्मणेति च विस्वरम्।
स्फुरन्ती रावणस्याङ्के पन्नगेन्द्रवधूर्यथा॥ १०॥

"By surmise on my part I conclude that the aforesaid princess of Mithilā was seen by me while being carried off by Rāvaṇa (the ogre) of terrible deeds, crying in a husky voice "Rāma, Rāma !" and "Lakṣmaṇa !" and wriggling like a female serpent in the arms of Rāvaṇa—there is no doubt about it. (9-10)

आत्मना पञ्चमं मां हि दृष्ट्वा शैलतले स्थितम्।
उत्तरीयं तया त्यक्तं शुभान्याभरणानि च॥ ११॥

"Seeing me standing at the foot of Mount Malaya (in the company of four others) with myself as the fifth, a wrapper was actually dropped by her as also shining jewels. (11)

तान्यस्माभिर्गृहीतानि निहितानि च राघव।
आनयिष्याम्यहं तानि प्रत्यभिज्ञातुमर्हसि॥ १२॥

"They were collected by us and have been preserved, O scion of Raghu ! I shall presently bring them; you ought to (be able to) recognize them (as belonging to Sītā)." (12)

तमब्रवीत् ततो रामः सुग्रीवं प्रियवादिनम्।
आनयस्व सखे शीघ्रं किमर्थं प्रविलम्बसे॥ १३॥

Śrī Rāma thereupon said to the celebrated Sugrīva, who had spoken agreeable words to him, "Bring them soon, my friend; wherefore do you tarry !" (13)

एवमुक्तस्तु सुग्रीवः शैलस्य गहनां गुहाम्।
प्रविवेश ततः शीघ्रं राघवप्रियकाम्यया॥ १४॥

Urged in these words, Sugrīva for his part then quickly penetrated deep into a cavern in the mountain, which was difficult of access, with intent to sooth Śrī Rāma (a scion of Raghu). (14)

उत्तरीयं गृहीत्वा तु स तान्याभरणानि च।
इदं पश्येति रामाय दर्शयामास वानरः॥ १५॥

Taking hold of the wrapper as well as of the aforesaid jewels, the said monkey, Sugrīva, for his part showed them to Śrī Rāma, saying : "Look here !" (15)

ततो गृहीत्वा वासस्तु शुभान्याभरणानि च।
अभवद् बाष्पसंरुद्धो नीहारेणेव चन्द्रमाः॥ १६॥

Then holding the raiment as well as the sparkling jewels, Śrī Rāma for his part was fully covered up with tears even as the moon is with fog. (16)

सीतास्नेहप्रवृत्तेन स तु बाष्पेण दूषितः।
हा प्रियेति रुदन् धैर्यमुत्सृज्य न्यपतत् क्षितौ॥ १७॥

Stained with tears that gushed forth due to his affection for Sītā, and losing his presence of mind, Śrī Rāma for his part toppled down to the ground crying "Ah my darling !" (17)

हृदि कृत्वा स बहुशस्तमलंकारमुत्तमम्।
निशश्वास भृशं सर्पो बिलस्थ इव रोषितः॥ १८॥

Pressing that excellent jewel to his bosom repeatedly, he violently hissed like a serpent provoked in its hole. (18)

अविच्छिन्नाश्रुवेगस्तु सौमित्रिं प्रेक्ष्य पार्श्वतः।
परिदेवयितुं दीनं रामः समुपचक्रमे॥ १९॥

Perceiving Lakṣmaṇa (son of Sumitrā) by his side, Śrī Rāma for his part duly began to wail piteously as follows, the stream of his tears remaining unbroken : (19)

पश्य लक्ष्मण वैदेह्या संत्यक्तं ह्रियमाणया।
उत्तरीयमिदं भूमौ शरीराद् भूषणानि च॥ २०॥

"Behold, O Lakṣmaṇa, this wrapper as well as the jewels consciously dropped on the ground from her person by Sītā (a princess of the Videha territory) while being borne away by the ogre. (20)

शाद्वलिन्यां ध्रुवं भूम्यां सीतया ह्रियमाणया।
उत्सृष्टं भूषणमिदं तथा रूपं हि दृश्यते॥ २१॥

"Surely this jewel was dropped on a grassy ground by Sītā while being borne away as is evident from the fact that it looks just the same in appearance." (21)

एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत्।
नाहं जानामि केयूरे नाहं जानामि कुण्डले॥ २२॥
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात्।
ततस्तु राघवो वाक्यं सुग्रीवमिदमब्रवीत्॥ २३॥

Spoken to as aforesaid by Śrī Rāma,

Lakṣmaṇa for his part replied as follows: "Neither do I recognize the armlets nor do I know the earrings, I only recognize the anklets due to my bowing at her feet everyday." Thereupon Śrī Rāma (a scion of Raghu) for his part spoke as follows to Sugrīva: (22-23)

ब्रूहि सुग्रीव कं देशं ह्रियन्ती लक्षिता त्वया।
रक्षसा रौद्ररूपेण मम प्राणप्रिया हृता॥ २४॥

"Pray, point out, O Sugrīva, to which land Sītā (who is dearer to me than my life) was borne away by the ogre of terrible aspect as she was perceived by you while being carried off. (24)

क्व वा वसति तद् रक्षो महद् व्यसनदं मम।
यन्निमित्तमहं सर्वान् नाशयिष्यामि राक्षसान्॥ २५॥
हरता मैथिलीं येन मां च रोषयता ध्रुवम्।
आत्मनो जीवितान्ताय मृत्युद्वारमपावृतम्॥ २६॥

"Also, let me know where dwells that ogre, who has inflicted enormous suffering on me and on whose account I shall exterminate all the ogres, and by whom the portals of Death have undoubtedly been opened for the termination of his own life, carrying off (as he did) Sītā (the princess of Mithilā) and provoking me. (25-26)

मम दयिततमा हृता वनाद्
रजनिचरेण विमथ्य येन सा।
कथय मम रिपुं तमद्य वै
प्लवगपते यमसंनिधिं नयामि॥ २७॥

"Point out to me, O lord of monkeys, the ranger of the night, my enemy, by whom my most beloved spouse was borne away from the forest after being put off the scent. I shall surely despatch him to the presence of Death today." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Consoled by Sugrīva with the assurance that, even though ignorant of the abode of that vile ogre who bore away Sītā, he would see that Śrī Rāma is reunited with her; Śrī Rāma compliments him and promises to kill Vālī

एवमुक्तस्तु सुग्रीवो रामेणार्तेन वानरः।
अब्रवीत् प्राञ्जलिर्वाक्यं सबाष्पं बाष्पगद्गदः॥ १॥

Spoken to as aforesaid by Śrī Rāma in distress, the monkey chief, Sugrīva, for his part, replied as follows to Śrī Rāma (who had tears in his eyes) with joined palms and in a voice choked with tears: (1)

न जाने निलयं तस्य सर्वथा पापरक्षसः।
सामर्थ्यं विक्रमं वापि दौष्कुलेयस्य वा कुलम्॥ २॥

"I do not know at all the abode or strength or prowess or even the pedigree of that sinful ogre of vile birth. (2)

सत्यं तु प्रतिजानामि त्यज शोकमरिंदम।
करिष्यामि तथा यत्नं यथा प्राप्स्यसि मैथिलीम्॥ ३॥

"Cast away grief, O tamer of foes! I for my part make an unfailing promise to you: I will strive in such a way that you will be able to recover Sītā (a princess of Mithilā). (3)

रावणं सगणं हत्वा परितोष्यात्मपौरुषम्।
तथास्मि कर्ता नचिराद् यथा प्रीतो भविष्यसि॥ ४॥

"Having killed Rāvaṇa with his followers and given satisfaction to you (thereby), I will exert my strength before long in such a way that you will get pleased with me. (4)

अलं वैक्लव्यमालम्ब्य धैर्यमात्मगतं स्मर।
त्वद्विधानां न सदृशमीदृशं बुद्धिलाघवम्॥ ५॥

"Cease giving way to mental weakness and call to mind your native fortitude. Such littleness of mind is not becoming of people like you. (5)

मयापि व्यसनं प्राप्तं भार्याविरहजं महत्।
नाहमेवं हि शोचामि धैर्यं न च परित्यजे॥ ६॥

"Great adversity born of separation from my spouse has been met with by me too. I, however, neither grieve nor lose courage thus. (6)

नाहं तामनुशोचामि प्राकृतो वानरोऽपि सन्।
महात्मा च विनीतश्च किं पुनर्धृतिमान् महान्॥ ७॥

"A common monkey though I am, I do not grieve for her; how much less should you, a great man, high-souled and cultured and endowed with courage as you are? (7)

बाष्पमापतितं धैर्यान्निग्रहीतुं त्वमर्हसि।
मर्यादां सत्त्वयुक्तानां धृतिं नोत्स्रष्टुमर्हसि॥ ८॥

"By recourse to fortitude you ought to restrain the tears which have appeared in your eyes. You ought not to abandon propriety of conduct and fortitude, characteristic of those possessed of resolution. (8)

व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तगे।
विमृशंश्च स्वया बुद्ध्या धृतिमान् नावसीदति॥ ९॥

"Deliberating by recourse to his own faculty of judgment as to what remedy be adopted in suffering, caused by separation from one's object of love or in a financial crisis or in a danger leading to the end of one's life, a man of fortitude does not come to grief. (9)

बालिशस्तु नरो नित्यं वैक्लव्यं योऽनुवर्तते।
स मज्जत्यवशः शोके भाराक्रान्तेव नौर्जले॥ १०॥

"A foolish man, however, who always gives way to mental weakness, is helplessly plunged in grief, even as a boat loaded with excessive weight sinks in water. (10)

एषोऽञ्जलिर्मया बद्धः प्रणयात् त्वां प्रसादये।
पौरुषं श्रय शोकस्य नान्तरं दातुमर्हसि॥ ११॥

"Here are palms joined by me (in supplication) and I beseech you through love: pray, have recourse to manliness; you ought not to allow grief a passage to enter your mind. (11)

ये शोकमनुवर्तन्ते न तेषां विद्यते सुखम्।
तेजश्च क्षीयते तेषां न त्वं शोचितुमर्हसि॥ १२॥

"Happiness does not dwell in them who yield to grief; their strength too diminishes. Hence you should not grieve. (12)

शोकेनाभिप्रपन्नस्य जीविते चापि संशयः।
स शोकं त्यज राजेन्द्र धैर्यमाश्रय केवलम्॥ १३॥

"There is danger even to the life of a man, who is overwhelmed with grief. Therefore, cast away grief, O king of kings, and have recourse to fortitude alone. (13)

हितं वयस्यभावेन ब्रूहि नोपदिशामि ते।
वयस्यतां पूजयन्मे न त्वं शोचितुमर्हसि॥ १४॥

"I tender a salutary advice to you in a spirit of friendship and do not moralize. Honouring my friendship you should not grieve." (14)

मधुरं सान्त्वितस्तेन सुग्रीवेण स राघवः।
मुखमश्रुपरिक्लिन्नं वस्त्रान्तेन प्रमार्जयत्॥ १५॥

Sweetly comforted in these words by the aforesaid Sugrīva, the celebrated Śrī Rāma wiped his face, which had been bathed in tears, with an end of his loin-cloth. (15)

प्रकृतिस्थस्तु काकुत्स्थः सुग्रीववचनात् प्रभुः।
सम्परिष्वज्य सुग्रीवमिदं वचनमब्रवीत्॥ १६॥

Closely embracing Sugrīva, when he (Śrī Rāma) had returned to his normal condition, as a result of the former's words of consolation, Lord Śrī Rāma (a scion of Kakutstha) for his part replied as follow : (16)

कर्तव्यं यद् वयस्येन स्निग्धेन च हितेन च।
अनुरूपं च युक्तं च कृतं सुग्रीव तत् त्वया॥ १७॥

"That which ought to be done by a loving and benevolent friend, nay, that which is worthy of you as well as proper has been done by you, O Sugrīva! (17)

एष च प्रकृतिस्थोऽहमनुनीतस्त्वया सखे।
दुर्लभो हीदृशो बन्धुरस्मिन् काले विशेषतः॥ १८॥

"Counselled by you, my friend, I have returned to normalcy now. Such a friend as you are, is indeed difficult to get, particularly at this time of adversity. (18)

किं तु यत्नस्त्वया कार्यो मैथिल्याः परिमार्गणे।
राक्षसस्य च रौद्रस्य रावणस्य दुरात्मनः॥ १९॥

"Endeavour should, however, be made by you in the direction of tracing out Sītā (the princess of Mithilā) as well as the terrible and evil-minded ogre, Rāvaṇa. (19)

मया च यदनुष्ठेयं विस्रब्धेन तदुच्यताम्।
वर्षास्विव च सुक्षेत्रे सर्वं सम्पद्यते तव॥ २०॥

"It may also be pointed out by you unreservedly what should be done by me. All your desire will be accomplished even as all seeds sown in a good field during the rains bear fruit. (20)

मया च यदिदं वाक्यमभिमानात् समीरितम्।
तत्त्वया हरिशार्दूल तत्त्वमित्युपधार्यताम्॥ २१॥

"The assurance (to the effect that I shall kill Vālī) that has been duly given by me out of self-confidence should be taken by you to be a bare truth, O tiger among monkeys! (21)

अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन।
एतत्ते प्रतिजानामि सत्येनैव शपाम्यहम्॥ २२॥

"Never before has a falsehood been uttered by me nor shall I ever utter it. I solemnly affirm this to you and swear by truth alone." (22)

ततः प्रहृष्टः सुग्रीवो वानरैः सचिवैः सह।
राघवस्य वचः श्रुत्वा प्रतिज्ञातं विशेषतः॥ २३॥

Sugrīva alongwith his counsellors, who were all monkeys felt immensely delighted to hear the words of Śrī Rāma (a scion of Raghu), particularly the promise made by him. (23)

एवमेकान्तसम्पृक्तौ ततस्तौ नरवानरौ।
उभावन्योन्यसदृशं सुखं दुःखमभाषताम्॥ २४॥

United thus in a lonely retreat, both the aforesaid friends, a human being and a monkey, thereupon spoke each about his joys and sorrows, which were akin to those of the other. (24)

महानुभावस्य वचो निशम्य
हरिर्नृपाणामधिपस्य तस्य।
कृतं स मेने हरिवीरमुख्य-
स्तदा च कार्यं हृदयेन विद्वान्॥ २५॥

Hearing the assurance of Śrī Rāma, the king of kings, who was possessed of great might, the wise Sugrīva, the foremost of monkey heroes, forthwith took his object mentally accomplished. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

Congratulating himself as well as his near and dear ones on his having secured the friendship of Śrī Rāma, and sitting on a common bough alongwith the latter, Sugrīva seeks protection from Vālī. Dilating once more on the wrongs done to him by Vālī in the shape of wresting his wife and so on, he solicits Vālī's death at the hands of Śrī Rāma. Asked to account for this hostile attitude of Vālī, Sugrīva proceeds to relate the circumstances which led to it

परितुष्टस्तु सुग्रीवस्तेन वाक्येन हर्षितः।
लक्ष्मणस्याग्रजं शूरमिदं वचनमब्रवीत्॥ १॥

Much gratified at the aforesaid assurance of Śrī Rāma, Sugrīva for his part joyfully submitted as follows to the gallant eldest brother of Lakṣmaṇa : (1)

सर्वथाहमनुग्राह्यो देवतानां न संशयः।
उपपन्नो गुणोपेतः सखा यस्य भवान् मम॥ २॥

"I am undoubtedly deserving in everyway of the grace of gods in that you, who are rich in all natural endowments and endowed with virtues, are my friend. (2)

शक्यं खलु भवेद् राम सहायेन त्वयानघ।
सुरराज्यमपि प्राप्तुं स्वराज्यं किमुत प्रभो॥ ३॥

"With you as my ally, O sinless Rāma, it should indeed be possible for me to secure even the kingdom of gods, to say nothing of regaining my own lost sovereignty, O lord ! (3)

सोऽहं सभाज्यो बन्धूनां सुहृदां चैव राघव।
यस्याग्निसाक्षिकं मित्रं लब्धं राघववंशजम्॥ ४॥

"As such, O scion of Raghu, I deserve to be adored by my kinsmen and friends, in that a friend born in the line of Raghu has been secured by me with fire as a witness. (4)

अहमप्यनुरूपस्ते वयस्यो ज्ञास्यसे शनैः।
न तु वक्तुं समर्थोऽहं त्वयि आत्मगतान् गुणान्॥ ५॥

"You will gradually come to know that I too am a friend worthy of you. I am, however, not able to make known to you the virtues inhering in me. (5)

महात्मनां तु भूयिष्ठं त्वद्विधानां कृतात्मनाम्।
निश्चला भवति प्रीतिर्धैर्यमात्मवतां वर॥ ६॥

"The love of exalted souls like you, who have mastered their Self, is of course steady and their fortitude infinite, O jewel among masters of their Self ! (6)

रजतं वा सुवर्णं वा शुभान्याभरणानि च।
अविभक्तानि साधूनामवगच्छन्ति साधवः॥ ७॥

"Friends look upon their own silver or gold or even shining jewels as undivided with their friends. (7)

आढ्योवापि दरिद्रो वा दुःखितः सुखितोऽपि वा।
निर्दोषश्च सदोषश्च वयस्यः परमा गतिः॥ ८॥

"Rich or even poor, nay, afflicted or even happy, and faultless as well as full of faults, a friend is the supreme asylum to a friend. (8)

धनत्यागः सुखत्यागो देशत्यागोऽपि वानघ।
वयस्यार्थे प्रवर्तन्ते स्नेहं दृष्ट्वा तथाविधम्॥ ९॥

"Renunciation of wealth, renunciation of comforts and renunciation even of one's country follow in the interests of a friend on seeing love of a category evoking such a sacrifice, O sinless one !" (9)

तत् तथेत्यब्रवीद् रामः सुग्रीवं प्रियदर्शनम्।
लक्ष्मणस्याग्रतो लक्ष्म्या वासवस्येव धीमतः॥ १०॥

In the presence of the wise Lakṣmaṇa, who vied with Indra in splendour, Śrī Rāma

said to Sugrīva of pleasing aspect, "It is as you say." (10)

ततो रामं स्थितं दृष्ट्वा लक्ष्मणं च महाबलम्।
सुग्रीवः सर्वतश्चक्षुर्वने लोलमपातयत्॥ ११॥

Seeing Śrī Rāma as well as Lakṣmaṇa, who was possessed of great strength, Sugrīva thereupon cast his restless eyes all around in the forest. (11)

स ददर्श ततः सालमविदूरे हरीश्वरः।
सुपुष्पमीषत्पत्राढ्यं भ्रमरैरुपशोभितम्॥ १२॥

Sugrīva, the ruler of monkeys, presently sighted not far from that spot a sal tree of charming flowers, nay, clothed with a scanty foliage and adorned with black bees. (12)

तस्यैकां पर्णबहुलां शाखां भङ्क्त्वा सुशोभिताम्।
रामस्यास्तीर्य सुग्रीवो निषसाद सराघवः॥ १३॥

Breaking for the sake of Śrī Rāma one most lovely bough, thick with leaves, off that tree and laying it on the ground, Sugrīva sat on it alongwith Śrī Rāma (a scion of Raghu). (13)

तावासीनौ ततो दृष्ट्वा हनूमानपि लक्ष्मणम्।
शालशाखां समुत्पाट्य विनीतमुपवेशयत्॥ १४॥

Seeing them seated and duly tearing one more bough off the sal tree, Hanumān prevailed on the meek Lakṣmaṇa too to sit on it. (14)

सुखोपविष्टं रामं तु प्रसन्नमुदधिं यथा।
सालपुष्पावसंकीर्णे तस्मिन् गिरिवरोत्तमे॥ १५॥
ततः प्रहृष्टः सुग्रीवः श्लक्ष्णया शुभया गिरा।
उवाच प्रणयाद् रामं हर्षव्याकुलिताक्षरम्॥ १६॥

Then out of affection Sugrīva for his part most joyfully submitted in a soft and attractive tone and in words rendered indistinct through joy to Śrī Rāma, the delighter of all, comfortably seated and calm like an unruffled ocean on that jewel among the best of mountains, which was strewn with blossoms of sal. (15-16)

अहं विनिकृतो भ्रात्रा चराम्येष भयार्दितः।
ऋष्यमूकं गिरिवरं हृतभार्यः सुदुःखितः॥ १७॥

"Exiled by my elder brother, Vālī, and deprived of my spouse, I range on this Ṛṣyamūka, the best of mountains, stricken with fear and sore afflicted. (17)

सोऽहं त्रस्तो भये मग्नो वने सम्भ्रान्तचेतनः।
वालिना निकृतो भ्रात्रा कृतवैरश्च राघव॥ १८॥

"Having been exiled and antagonized by my elder brother, Vālī, O scion of Raghu, I dwell in this forest alarmed and submerged in fear, my mind being utterly confused. (18)

वालिनो मे भयार्तस्य सर्वलोकाभयंकर।
ममापि त्वमनाथस्य प्रसादं कर्तुमर्हसि॥ १९॥

"You ought to show favour to me as well, forlorn as I am and stricken with fear from Vālī, O prince ridding all people of fear !" (19)

एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः।
प्रत्युवाच स काकुत्स्थः सुग्रीवं प्रहसन्निव॥ २०॥

Requested thus by Sugrīva, the glorious Śrī Rāma, a scion of Kakutstha, for his part, who knew what is right and was fond of righteousness, replied to Sugrīva as follows, as though heartily laughing : (20)

उपकारफलं मित्रमपकारोऽरिलक्षणम्।
अद्यैव तं वधिष्यामि तव भार्यापहारिणम्॥ २१॥

"Service is the fruit yielded by a friend and an enemy is known by disservice (that he renders). I will this very day dispose of Vālī, who has wrested your spouse. (21)

इमे हि मे महाभाग पत्रिणस्तिग्मतेजसः।
कार्तिकेयवनोद्भूताः शरा हेमविभूषिताः॥ २२॥
कङ्कपत्रपरिच्छन्ना महेन्द्राशनिसंनिभाः।
सुपर्वाणः सुतीक्ष्णाग्राः सरोषा भुजगा इव॥ २३॥

"Here indeed are my winged shafts of dazzling brilliance sprung from a thicket of reeds (the birth-place of Lord Skanda), decked with gold and adorned with the feathers of buzzards, endowed with smooth joints and exceptionally sharp points, nay,

resembling the great Indra's thunderbolt and looking like angry serpents, O highly blessed one ! (22-23)

वालिसंज्ञममित्रं ते भ्रातरं कृतकिल्बिषम्।
शरैर्विनिहतं पश्य विकीर्णमिव पर्वतम्॥ २४॥

"See your hostile brother, known by the name of Vālī, who has done you wrong, struck down with arrows like a cleft mountain." (24)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनीपतिः।
प्रहर्षमतुलं लेभे साधु साध्विति चाब्रवीत्॥ २५॥

Sugrīva, who was the leader of an army, derived incomparable joy on hearing the assurance of Śrī Rāma (a scion of Raghu) and said, "Excellent ! Bravo !! (25)

राम शोकाभिभूतोऽहं शोकार्तानां भवान् गतिः।
वयस्य इति कृत्वा हि त्वय्यहं परिदेवये॥ २६॥

"I am overwhelmed with grief, while you are the refuge of those stricken with grief. I ventilate my grievance to you, knowing you as I do to be my friend. (26)

त्वं हि पाणिप्रदानेन वयस्यो मेऽग्निसाक्षिकम्।
कृतः प्राणैर्बहुमतः सत्येन च शपाम्यहम्॥ २७॥

"By offering my hand of friendship to you, we have been made friends, with fire as a witness and you are more highly esteemed than my very life. I swear by truth. (27)

वयस्य इति कृत्वा च विस्रब्धः प्रवदाम्यहम्।
दुःखमन्तर्गतं तन्मे मनो हरति नित्यशः॥ २८॥

"Nay, recognizing you to be my friend, I have revealed to you in confidence the sorrow residing in my heart, which distracts my mind from day to day." (28)

एतावदुक्त्वा वचनं बाष्पदूषितलोचनः।
बाष्पदूषितया वाचा नोच्चैः शक्नोति भाषितुम्॥ २९॥

Having spoken words to the extent noted above, his eyes bedimmed with tears, he could not speak aloud any more due to his voice getting choked with tears. (29)

बाष्पवेगं तु सहसा नदीवेगमिवागतम्।
धारयामास धैर्येण सुग्रीवो रामसंनिधौ॥ ३०॥

By recourse to firmness in the presence of Śrī Rāma, Sugrīva, however, controlled the stream of his tears that had precipitately welled up like a river in spate. (30)

स निगृह्य तु तं बाष्पं प्रमृज्य नयने शुभे।
विनिःश्वस्य च तेजस्वी राघवं पुनरूचिवान्॥ ३१॥

Restraining those tears, nay, wiping his charming eyes and drawing a deep breath, the strong-willed monkey for his part submitted to Śrī Rāma (a scion of Raghu) once more as follows : (31)

पुराहं वालिना राम राज्यात् स्वादवरोपितः।
परुषाणि च संश्राव्य निर्धूतोऽस्मि बलीयसा॥ ३२॥

"In the past, O Rāma, I was deposed by Vālī from my throne (which I had ascended under his instruction and with his concurrence) and, addressing pungent words, was exiled by him, mightier as he was. (32)

हृता भार्या च मे तेन प्राणेभ्योऽपि गरीयसी।
सुहृदश्च मदीया ये संयता बन्धनेषु ते॥ ३३॥

"My spouse too, who was more precious than my very life, was wrested (from me) by him and those who were my near and dear ones were bound with chains. (33)

यत्नवांश्च स दुष्टात्मा मद्विनाशाय राघव।
बहुशस्तत्प्रयुक्ताश्च वानरा निहता मया॥ ३४॥

"Nay, that malevolent fellow is endeavouring to bring about my destruction, O scion of Raghu ! Monkeys employed by him for this purpose on many occasions have been killed by me. (34)

शङ्कया त्वेतयाहं च दृष्ट्वा त्वामपि राघव।
नोपसर्पाम्यहं भीतो भये सर्वे हि बिभ्यति॥ ३५॥

"Nay, dismayed through this fear alone I could not have courage to approach you even on seeing you, O scion of Raghu; for in the face of danger all get nervous. (35)

केवलं हि सहाया मे हनुमत्प्रमुखास्त्विमे।
अतोऽहं धारयाम्यद्य प्राणान् कृच्छ्रगतोऽपि सन्॥ ३६॥

"These monkeys with Hanumān as their leader for their part have in fact been my only companions. Hence I am able to preserve my life today, though reduced to straits. (36)

एते हि कपयः स्निग्धा मां रक्षन्ति समन्ततः।
सह गच्छन्ति गन्तव्ये नित्यं तिष्ठन्ति चास्थिते॥ ३७॥

"These loving monkeys actually protect me on all sides. They accompany me wherever I have to go and ever remain by my side when I have to stay. (37)

संक्षेपस्त्वेष मे राम किमुक्त्वा विस्तरं हि ते।
स मे ज्येष्ठो रिपुर्भ्राता वाली विश्रुतपौरुषः॥ ३८॥

"This in brief is all my story, O Rāma! Of what use is it to give you details? Vālī, that hostile elder brother of mine, is well-known for his valour. (38)

तद्विनाशेऽपि मे दुःखं प्रमृष्टं स्यादनन्तरम्।
सुखं मे जीवितं चैव तद्विनाशनिबन्धनम्॥ ३९॥

"My suffering can be immediately wiped out only after his destruction. My happiness, nay, my life itself hinges on his destruction. (39)

एष मे राम शोकान्तः शोकार्तेन निवेदितः।
दुःखितः सुखितो वापि सख्युर्नित्यं सखा गतिः॥ ४०॥

"In this way has the means of ending my suffering been submitted by me, stricken as I am with grief, O Rāma! Afflicted or happy, a friend alone is the refuge of a friend at any time." (40)

श्रुत्वैतच्च वचो रामः सुग्रीवमिदमब्रवीत्।
किं निमित्तमभूद् वैरं श्रोतुमिच्छामि तत्त्वतः॥ ४१॥

Hearing this submission, Śrī Rāma once more spoke as follows to Sugrīva : "What was the occasion for Vālī's hostility (with you)? I wish to hear this truly. (41)

सुखं हि कारणं श्रुत्वा वैरस्य तव वानर।
आनन्तर्याद् विधास्यामि सम्प्रधार्य बलाबलम्॥ ४२॥

"After duly ascertaining the relative strength and weakness of you both, on hearing the cause of this antagonism, O monkey, I shall forthwith provide relief to you (in the shape of Vālīs destruction). (42)

बलवान् हि ममामर्षः श्रुत्वा त्वामवमानितम्।
वर्धते हृदयोत्कम्पी प्रावृड्वेग इवाम्भसः॥ ४३॥

"Like the onrush of water (flowing in streams) during the monsoon, my indignation, which is already strong and shakes my heart, grows hearing about your being insulted. (43)

हृष्टः कथय विस्रब्धो यावदारोप्यते धनुः।
सृष्टश्च हि मया बाणो निरस्तश्च रिपुस्तव॥ ४४॥

"Speak joyfully and with confidence till the bow is strung by me. Your adversary (Vālī) will be killed as soon as an arrow is discharged by me." (44)

एवमुक्तस्तु सुग्रीवः काकुत्स्थेन महात्मना।
प्रहर्षमतुलं लेभे चतुर्भिः सह वानरैः॥ ४५॥

Reassured in these words by the high-souled Śrī Rāma (a scion of Kakutstha), Sugrīva for his part derived incomparable joy alongwith the four monkeys (who accompanied him). (45)

ततः प्रहृष्टवदनः सुग्रीवो लक्ष्मणाग्रजे।
वैरस्य कारणं तत्त्वमाख्यातुमुपचक्रमे॥ ४६॥

With his face extremely delighted, Sugrīva thereupon proceeded to relate to Śrī Rāma (the eldest brother of Lakṣmaṇa) the cause of their hostility, which constituted the reality. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Sugrīva tells Śrī Rāma how challenged to a duel at dead of night by a demon, Māyāvī by name, who owed him a grudge on the score of a woman, Vālī sallied forth with Sugrīva and following at the heels of the demon, who ran away on seeing him, and reaching the mouth of a cave, asked Sugrīva on oath to stay out, himself entering the cave. Since Vālī did not come out for a whole year and as from a confused din coming out of the cave as well as from a stream of blood issuing from it, it was concluded that Vālī had met his death at the hands of the demon, Sugrīva closed the mouth of the cave with a rock and, offering water to the spirit of his deceased elder brother, returned to Kiṣkindhā, where the ministers of Vālī installed him on the latter's throne in his absence. In the meantime Vālī returned from the cave and reprimanded Sugrīva for his having usurped Vālī's throne

वाली नाम मम भ्राता ज्येष्ठः शत्रुनिषूदनः।
पितुर्बहुमतो नित्यं मम चापि तथा पुरा॥ १॥

"Vālī by name is my elder brother, capable of exterminating his foes. He was held in great esteem by our father and likewise made much of by me too in the past. (1)

पितर्युपरते तस्मिन् ज्येष्ठोऽयमिति मन्त्रिभिः।
कपीनामीश्वरो राज्ये कृतः परमसम्मतः॥ २॥

"Our aforesaid father having died, Vālī, who was supremely honoured by all, was installed by the ministers on the throne of Kiṣkindhā as the ruler of monkeys, on the ground of his being the elder prince. (2)

राज्यं प्रशासतस्तस्य पितृपैतामहं महत्।
अहं सर्वेषु कालेषु प्रणतः प्रेष्यवत् स्थितः॥ ३॥

"While he justly ruled over his big ancestral kingdom, I remained submissive to him at all times and stood like his servant. (3)

मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः।
तेन तस्य महद्वैरं वालिनः स्त्रीकृतं पुरा॥ ४॥

"There was a glorious son of the demon Maya, elder than Dundubhi. The said Vālī formerly had a bitter enmity with him on account of a woman. (4)

स तु सुप्ते जने रात्रौ किष्किन्धाद्वारमागतः।
नर्दति स्म सुसंरब्धो वालिनं चाह्वयद् रणे॥ ५॥

"Arrived at the gates of Kiṣkindhā at dead of night, when people were asleep, he for his part thundered and challenged Vālī to a duel, highly enraged as he was. (5)

प्रसुप्तस्तु मम भ्राता नर्दतो भैरवस्वनम्।
श्रुत्वा न ममृषे वाली निष्पपात जवात् तदा॥ ६॥

"Hearing the frightful roar of the thundering Māyāvī, my brother, Vālī, who was fast asleep, did not brook his challenge and briskly sallied forth at once. (6)

स तु वै निःसृतः क्रोधात् तं हन्तुमसुरोत्तमम्।
वार्यमाणस्ततः स्त्रीभिर्मया च प्रणतात्मना॥ ७॥

Emerged in fury to kill Māyāvī, the foremost of demons, Vālī for his part was actually restrained from that daring act by the women of his gynaeceum as well as by

me, whose body was bent low with submission. (7)

स तु निर्धूय सर्वान् नो निर्जगाम महाबलः।
ततोऽहमपि सौहार्दान्निःसृतो वालिना सह॥ ८॥

"Repelling us all, Vālī, however, who was possessed of extraordinary might, went forth. Out of affection I too thereupon sallied forth with Vālī. (8)

स तु मे भ्रातरं दृष्ट्वा मां च दूरादवस्थितम्।
असुरो जातसंत्रासः प्रदुद्राव तदा भृशम्॥ ९॥

"Seized with terror to see from a distance my elder brother, Vālī, stationed in a firm position to give battle, as well as myself, Māyāvī forthwith ran quickly for life. (9)

तस्मिन् द्रवति संत्रस्ते ह्यावां द्रुततरं गतौ।
प्रकाशोऽपि कृतो मार्गश्चन्द्रेणोद्गच्छता तदा॥ १०॥

"While he was fleeing alarmed for life, we two followed faster; the road was illumined at that time by the moon appearing in the horizon. (10)

स तृणैरावृतं दुर्गं धरण्या विवरं महत्।
प्रविवेशासुरो वेगादावामासाद्य विष्ठितौ॥ ११॥

"The aforesaid demon entered with expedition a large hole in the earth, which was covered with grass and hence difficult of access; while we two stood rooted on reaching the spot. (11)

तं प्रविष्टं रिपुं दृष्ट्वा बिलं रोषवशं गतः।
मामुवाच ततो वाली वचनं क्षुभितेन्द्रियः॥ १२॥

"Fallen a prey to anger on seeing his aforesaid adversary having penetrated deep into a hole, Vālī thereupon spoke to me as follows, his mind being agitated : (12)

इह तिष्ठाद्य सुग्रीव बिलद्वारि समाहितः।
यावदत्र प्रविश्याहं निहन्मि समरे रिपुम्॥ १३॥

" 'Remain alert at the mouth of this hole today, O Sugrīva, till I, penetrating deep into the hole, make short work of my enemy in the course of a duel.' (13)

मया त्वेतद् वचः श्रुत्वा याचितः स परंतपः।
शापयित्वा च मां पद्भ्यां प्रविवेश बिलं ततः॥ १४॥

"Though implored by me to take myself alongwith him on hearing this command, Vālī, for his part, the scorcher of his foes, thereupon penetrated deep into the hole, binding me on oath in the name of his own person to remain outside. (14)

तस्य प्रविष्टस्य बिलं साग्रः संवत्सरो गतः।
स्थितस्य च बिलद्वारि स कालो व्यत्यवर्तत॥ १५॥

"More than a year slipped away since he penetrated deep into the hole and the same period elapsed even as I remained stationed at the mouth of the hole. (15)

अहं तु नष्टं तं ज्ञात्वा स्नेहादागतसम्भ्रमः।
भ्रातरं न प्रपश्यामि पापशङ्कि च मे मनः॥ १६॥

"Since I did not perceive my elder brother with my own eyes all these long months, my mind began to apprehend his death. Nay, concluding him to have been killed by the demon, I for my part was overcome by a feeling of misgiving through affection. (16)

अथ दीर्घस्य कालस्य बिलात् तस्माद् विनिःसृतम्।
सफेनं रुधिरं दृष्ट्वा ततोऽहं भृशदुःखितः॥ १७॥

"Then, on seeing after a long time blood mixed with foam emerged from the aforesaid hole, I felt extremely distressed because of that. (17)

नर्दतामसुराणां च ध्वनिर्मे श्रोत्रमागतः।
न रतस्य च संग्रामे क्रोशतोऽपि स्वनो गुरोः॥ १८॥

"The yell of thundering demons too reached my ears, while the noise of my elder brother, even though he was roaring while engaged in the encounter, did not fall on my ears. (18)

अहं त्ववगतो बुद्ध्या चिह्नैस्तैर्भ्रातरं हतम्।
पिधाय च बिलद्वारं शिलया गिरिमात्रया॥ १९॥
शोकार्तश्चोदकं कृत्वा किष्किन्धामागतः सखे।
गूहमानस्य मे तत् त्वं यत्नतो मन्त्रिभिः श्रुतम्॥ २०॥

"By recourse to reason on the strength of the aforesaid indications, I, for my part,

concluded my elder brother to have been killed. Nay, blocking up the mouth of the hole with a rock as big as a hillock, and offering water to the spirit of the deceased, stricken as I was with grief, I returned to Kiṣkindhā, O friend! Although I concealed the truth, the secret was learnt by the ministers with effort. (19-20)

ततोऽहं तैः समागम्य समेतैरभिषेचितः।
राज्यं प्रशासतस्तस्य न्यायतो मम राघव॥ २१॥
आजगाम रिपुं हत्वा दानवं स तु वानरः।
अभिषिक्तं तु मां दृष्ट्वा क्रोधात् संरक्तलोचनः॥ २२॥

"Having met together and deliberated with one another, I was thereupon installed on the throne of Kiṣkindhā by the ministers in a body. Having got rid of his adversary, the demon (Māyāvī), the aforesaid monkey, my elder brother, Vālī, for his part came home while I was ruling his kingdom with justice, O scion of Raghu! Seeing me installed on the throne he had his eyes actually turned crimson due to anger. (21-22)

मदीयान् मन्त्रिणो बद्ध्वा परुषं वाक्यमब्रवीत्।
निग्रहे च समर्थस्य तं पापं प्रति राघव॥ २३॥
न प्रावर्तत मे बुद्धिर्भ्रातृगौरवयन्त्रिता।
हत्वा शत्रुं स मे भ्राता प्रविवेश पुरं तदा॥ २४॥

"Nay, binding my ministers in chains, he spoke harsh words to them. Even though I was capable of restraining that sinful monkey, Vālī, O scion of Raghu, my mind, which was weighed down by a feeling of reverence for my elder brother, did not feel inclined to do so. Having killed his adversary, the said brother of mine forthwith entered the capital in due course. (23-24)

मानयंस्तं महात्मानं यथावच्चाभिवादयम्।
उक्ताश्च नाशिषस्तेन प्रहृष्टेनान्तरात्मना॥ २५॥

"Holding as I did the high-minded Vālī in esteem, I greeted him with due reverence: benedictions, however, were not pronounced by him with a highly rejoiced mind. (25)

नत्वा पादावहं तस्य मुकुटेनास्पृशं प्रभो।
अपि वाली मम क्रोधान्न प्रसादं चकार सः॥ २६॥

"Bowing down to him I touched his feet with my crown, O lord! Due to anger, however, the said Vālī did not relent." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

While giving out the reasons of his hostility with Vālī, Sugrīva tells Śrī Rāma how in spite of his trying to pacify his elder brother, the latter exiled him

ततः क्रोधसमाविष्टं संरब्धं तमुपागतम्।
अहं प्रसादयांचक्रे भ्रातरं हितकाम्यया॥ १॥

"With intent to do him good I then sought to placate in the following words my elder brother Vālī, who came possessed of anger and was excited: (1)

दिष्ट्यासि कुशली प्राप्तो निहतश्च त्वया रिपुः।
अनाथस्य हि मे नाथस्त्वमेकोऽनाथनन्दन॥ २॥

" 'By good luck you have returned home safe and the enemy has been killed by you. You are my only protector, protectorless as I was, O the delight of the forlorn! (2)

इदं बहुशलाकं ते पूर्णचन्द्रमिवोदितम्।
छत्रं सवालव्यजनं प्रतीच्छस्व मया धृतम्॥ ३॥

" 'Here is your canopy supported on many ribs and resembling the full moon

appeared above horizon, held by me alongwith a pair of whisks; pray, accept it and allow it to be held over your head and the whisks to be waved on both sides of you. (3)

आर्तस्तत्र बिलद्वारि स्थितः संवत्सरं नृप।
दृष्ट्वा च शोणितं द्वारि बिलाच्चापि समुत्थितम्॥ ४॥
शोकसंविग्नहृदयो भृशं व्याकुलितेन्द्रियः।
अपिधाय बिलद्वारं शैलशृङ्गेण तत् तदा॥ ५॥
तस्माद् देशादपाक्रम्य किष्किन्धां प्राविशं पुनः।
विषादात्त्विह मां दृष्ट्वा पौरैर्मन्त्रिभिरेव च॥ ६॥
अभिषिक्तो न कामेन तन्मे क्षन्तुं त्वमर्हसि।
त्वमेव राजा मानार्हः सदा चाहं यथा पुरा॥ ७॥

" 'Having waited at the mouth of that hole for a full year, O monarch, even though I felt distressed over your entry into the hole, I felt agitated at heart through grief to see blood welled up from the hole and collected at its mouth, my mind being distracted. Closing the aforesaid mouth of the hole with the top of a cliff and withdrawing from that area, I then entered Kiṣkindhā again through despondency. Seeing me forlorn, without you for a year, I, for my part, was installed on the throne by the citizens as well as the ministers and not through covetousness on my part. You ought, therefore, to forgive the aforesaid offence on my part, unintentional as it was. You alone are the sovereign deserving of honour, while I am ever your servant as heretofore. (4—7)

राजभावे नियोगोऽयं मम त्वद्विरहात् कृतः।
सामात्यपौरनगरं स्थितं निहतकण्टकम्॥ ८॥
न्यासभूतमिदं राज्यं तव निर्यातयाम्यहम्।
मा च रोषं कृथाः सौम्य मम शत्रुनिषूदन॥ ९॥

" 'This installation of mine on the throne of Kiṣkindhā was brought about due to your absence. I hereby restore to you your kingdom including ministers, citizens and the city of Kiṣkindhā, which vested in me as a sacred trust and which has been rid of all thorns. Therefore, O gentle brother do not give vent to anger towards me, O exterminator of foes! (8-9)

याचे त्वां शिरसा राजन् मया बद्धोऽयमञ्जलिः।
बलादस्मिन् समागम्य मन्त्रिभिः पुरवासिभिः॥ १०॥
राजभावे नियुक्तोऽहं शून्यदेशजिगीषया।
स्निग्धमेवं ब्रुवाणं मां स विनिर्भर्त्स्य वानरः॥ ११॥
धिक्त्वामिति च मामुक्त्वा बहु तत्तदुवाच ह।
प्रकृतीश्च समानीय मन्त्रिणश्चैव सम्मतान्॥ १२॥
मामाह सुहृदां मध्ये वाक्यं परमगर्हितम्।
विदितं वो मया रात्रौ मायावी स महासुरः॥ १३॥
मां समाह्वयत क्रुद्धो युद्धाकांक्षी तदा पुरा।
तस्य तद् भाषितं श्रुत्वा निःसृतोऽहं नृपालयात्॥ १४॥

" 'I solicit you, O sovereign, with my head bent low to get pleased with me and here stand my palms joined together in supplication. I was forcibly installed on this throne by your ministers and the citizens in a body lest a rulerless state should tempt others to conquer it.' "Censuring me, even though I spoke such loving words, and saying 'Fie upon you!' the said monkey, Vālī, actually uttered many abusive words. Nay, calling together (accredited representatives of) the people as well as ministers who were held in high esteem, he spoke to me most contemptible words in the midst of my near and dear ones as follows : " 'It is known to you how that mighty demon, Māyāvī, who sought a trial of arms with me, angrily challenged me to a duel the other day at dead of night. Hearing his aforesaid challenge, I sallied forth from my royal residence. (10—14)

अनुयातश्च मां तूर्णमयं भ्राता सुदारुणः।
स तु दृष्ट्वैव मां रात्रौ सद्वितीयं महाबलः॥ १५॥
प्राद्रवद् भयसंत्रस्तो वीक्ष्यावां समुपागतौ।
अभिद्रुतस्तु वेगेन विवेश स महाबिलम्॥ १६॥

" 'This most cruel younger brother of mine too followed me apace. The moment the demon saw me followed by another at night, the fellow, even though possessed of great might, fled for life, distracted as he

was through fear. Nay, put to flight with greater speed on perceiving us arrived very near, he entered a big hole with impetuosity. (15-16)

तं प्रविष्टं विदित्वा तु सुघोरं सुमहद्बिलम्।
अयमुक्तोऽथ मे भ्राता मया तु क्रूरदर्शनः॥ १७॥

" 'Knowing him to have entered a most fearful and very large hole, this younger brother of mine of cruel aspect for his part was then spoken to by me as follows : (17)

अहत्वा नास्ति मे शक्तिः प्रतिगन्तुमितः पुरीम्।
बिलद्वारि प्रतीक्ष त्वं यावदेनं निहन्म्यहम्॥ १८॥

" 'Power is lacking in me to return from this place to the city of Kiṣkindhā without disposing of this demon. Therefore, wait you at the mouth of the gate till I get rid of him. (18)

स्थितोऽयमिति मत्वाहं प्रविष्टस्तु दुरासदम्।
तं मे मार्गयतस्तत्र गतः संवत्सरस्तदा॥ १९॥
स तु दृष्टो मया शत्रुरनिर्वेदाद् भयावहः।
निहतश्च मया सद्यः स सर्वैः सह बन्धुभिः॥ २०॥

" 'Presuming that my brother will remain standing there, I for my part penetrated deep into the cave, which was difficult of access. While I remained hunting the demon in that cave a whole year rolled by. Then that dreadful enemy for his part was seen by me without causing any despondency (in me because of his not having been seen for a whole year) and the demon was killed by me then and there with all his kinsmen. (19-20)

तस्यास्यात्तु प्रवृत्तेन रुधिरौघेण तद्बिलम्।
पूर्णमासीद् दुराक्रामं स्तनतस्तस्य भूतले॥ २१॥

" 'While he was thundering in the bowels of the earth, the said cave was for its part filled with a stream of blood which gushed forth from his mouth and consequently rendered difficult to pass through. (21)

सूदयित्वा तु तं शत्रुं विक्रान्तं तमहं सुखम्।
निष्क्रामं नैव पश्यामि बिलस्य पिहितं मुखम्॥ २२॥

" 'Having killed with ease my powerful enemy, the notorious Māyāvī, I would not find my way out of the cave as its entrance was closed. (22)

विक्रोशमानस्य तु मे सुग्रीवेति पुनः पुनः।
यतः प्रतिवचो नास्ति ततोऽहं भृशदुःखितः॥ २३॥

" 'Since no response whatever came from outside even though I cried out loudly 'O Sugrīva ! again and again, hence I felt sore afflicted. (23)

पादप्रहारैस्तु मया बहुभिः परिपातितम्।
ततोऽहं तेन निष्क्रम्य पथा पुरमुपागतः॥ २४॥

" 'The rock was, however, pushed back by me with many a kick. Emerging through that outlet I then returned to the city. (24)

तत्रानेनास्मि संरुद्धो राज्यं मृगयताऽऽत्मनः।
सुग्रीवेण नृशंसेन विस्मृत्य भ्रातृसौहृदम्॥ २५॥

" 'Disregarding brotherly affection, I was thus shut up in that cave by this cruel Sugrīva, who sought rulership for himself.' (25)

एवमुक्त्वा तु मां तत्र वस्त्रेणैकेन वानरः।
तदा निर्वासयामास वाली विगतसाध्वसः॥ २६॥

"Saying so, the monkey, Vālī, for his part, from whom all sense of shame had departed, banished me then and there with a single piece of cloth, stripping me of all my possessions. (26)

तेनाहमपविद्धश्च हृतदारश्च राघव।
तद्भयाच्च महीं सर्वां क्रान्तवान् सवनार्णवाम्॥ २७॥

"Expelled by him and deprived of my spouse too, O scion of Raghu, I ranged the whole earth with its forests and oceans for fear of him. (27)

ऋष्यमूकं गिरिवरं भार्याहरणदुःखितः।
प्रविष्टोऽस्मि दुराधर्षं वालिनः कारणान्तरे॥ २८॥

"Distressed by the usurpation of my consort, I have retired to Ṛṣyamūka, the foremost of mountains, which is difficult of access for Vālī due to another reason (the imprecation uttered by Sage Mataṅga). (28)

एतत्ते सर्वमाख्यातं वैरानुकथनं महत्।
अनागसा मया प्राप्तं व्यसनं पश्य राघव॥ २९॥

"In this way the whole momentous story of my hostility with Vālī has been narrated to you by me. See for yourself, O scion of Raghu, the misfortune met with by me, innocent though I am. (29)

वालिनश्च भयात् तस्य सर्वलोकभयापह।
कर्तुमर्हसि मे वीर प्रसादं तस्य निग्रहात्॥ ३०॥

"Nay, you ought to bring immunity to me, situated as I am, from the threat of Vālī through his subjugation, O gallant prince, the dispeller of the fear of all the worlds !" (30)

एवमुक्तः स तेजस्वी धर्मज्ञो धर्मसंहितम्।
वचनं वक्तुमारेभे सुग्रीवं प्रहसन्निव॥ ३१॥

Requested as aforesaid, the glorious Śrī Rāma, who knew what is right, proceeded to address the following words, conformable to righteousness, to Sugrīva as though laughing heartily : (31)

अमोघाः सूर्यसंकाशा निशिता मे शरा इमे।
तस्मिन् वालिनि दुर्वृत्ते पतिष्यन्ति रुषान्विताः॥ ३२॥

"Full of wrath these unfailing sharp arrows of mine, brilliant as the sun, will descend on that Vālī of immoral conduct. (32)

यावत् तं नहि पश्येयं तव भार्यापहारिणम्।
तावत् स जीवेत् पापात्मा वाली चारित्रदूषकः॥ ३३॥

"The aforesaid Vālī, whose mind is set on sin and who has transgressed morality, will survive only till I do not behold that usurper of your spouse. (33)

आत्मानुमानात् पश्यामि मग्नस्त्वं शोकसागरे।
त्वामहं तारयिष्यामि बाढं प्राप्स्यसि पुष्कलम्॥ ३४॥

"Through inference based on my own example I can see that you are plunged in an ocean of grief. I shall accordingly help you to cross it and you will surely be able to regain all that you have lost, viz., your consort and sovereignty, too." (34)

तस्य तद् वचनं श्रुत्वा हर्षपौरुषवर्धनम्।
सुग्रीवः परमप्रीतः सुमहद्वाक्यमब्रवीत्॥ ३५॥

Supremely rejoiced to hear the aforesaid assurance of Śrī Rāma, which intensified his joy and courage, Sugrīva gave a most momentous reply. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

With a view to ascertaining Śrī Rāma's actual strength, Sugrīva expatiates on the prowess of Vālī and tells him how Māyāvī's brother, the demon Dundubhi too challenged him to a duel and how, having made short work of him, Vālī listlessly hurled his dead body crossing over to the precincts of the hermitage of Sage Mataṅga, and how the site of the hermitage having been desecrated with blood, spattered here and there from it's mouth, Sage Mataṅga pronounced a curse forbidding the individual who had perpetrated the sacrilege to enter the hermitage on pain of death, thus enabling Sugrīva to live unmolested in that retreat. In order to convince Sugrīva of his superior might Śrī Rāma kicks the skeleton of Dundubhi away with his toe. Belittling this feat on the ground of the skeleton havng shrunk as a result of exposure, Sugrīva further asks Śrī Rāma to pierce with his arrow one of the seven sal trees standing there and thus demonstrate his strength

रामस्य वचनं श्रुत्वा हर्षपौरुषवर्धनम्।
सुग्रीवः पूजयांचक्रे राघवं प्रशशंस च॥ १॥

Hearing the assurance of Śrī Rāma, that enhanced his joy and courage, Sugrīva welcomed it and applauded him in the following words : (1)

असंशयं प्रज्वलितैस्तीक्ष्णैर्मर्मातिगैः शरैः।
त्वं दहेः कुपितो लोकान् युगान्त इव भास्करः॥ २॥

"Like the sun at the end of creation, you can doubtless consume, when provoked, all the worlds with your fiery and pointed arrows that are capable of piercing the vital parts. (2)

वालिनः पौरुषं यत्तद् यच्च वीर्यं धृतिश्च या।
तन्ममैकमनाः श्रुत्वा विधत्स्व यदनन्तरम्॥ ३॥

"Hearing from my lips with a concentrated mind of the prowess as well as of the valour and fortitude that exist in Vālī, do what should be done next. (3)

समुद्रात् पश्चिमात् पूर्वं दक्षिणादपि चोत्तरम्।
क्रामत्यनुदिते सूर्ये वाली व्यपगतक्लमः॥ ४॥

"Getting up at the close of night Vālī strides from the western to the eastern and (moving to the south) from the southern to the northern ocean too, fatigue having altogether departed from him. (4)

अग्राण्यारुह्य शैलानां शिखराणि महान्त्यपि।
ऊर्ध्वमुत्पात्य तरसा प्रतिगृह्णाति वीर्यवान्॥ ५॥

"Climbing up the tops of mountains, and tossing up even gigantic peaks with force, the mighty Vālī catches them up.(5)

बहवः सारवन्तश्च वनेषु विविधा द्रुमाः।
वालिना तरसा भग्ना बलं प्रथयताऽऽत्मनः॥ ६॥

"Nay, numerous solid trees of every description in the forests were forcibly snapped by Vālī while demonstrating his might. (6)

महिषो दुन्दुभिर्नाम कैलासशिखरप्रभः।
बलं नागसहस्रस्य धारयामास वीर्यवान्॥ ७॥

"A mighty demon appearing in the form of a buffalo, Dundubhi by name, who shone like the peak of Kailāsa, bore the strength of a thousand elephants. (7)

स वीर्योत्सेकदुष्टात्मा वरदानेन मोहितः।
जगाम स महाकायः समुद्रं सरितां पतिम्॥ ८॥

"Blinded by a boon, that gigantic buffalo, whose mind had been perverted by pride of strength, approached Ocean, the lord of rivers. (8)

ऊर्मिमन्तमतिक्रम्य सागरं रत्नसंचयम्।
मम युद्धं प्रयच्छेति तमुवाच महार्णवम्॥ ९॥

"Disdaining the turbulent sea, the storehouse of jewels, he said to the celebrated Ocean, 'Give battle to me!' (9)

ततः समुद्रो धर्मात्मा समुत्थाय महाबलः।
अब्रवीद् वचनं राजन्नसुरं कालचोदितम्॥ १०॥

Duly rising (as a mark of respect), the very mighty Ocean, whose mind was set on righteousness, then replied as follows to the demon, who was impelled by the Time-Spirit: (10)

समर्थो नास्मि ते दातुं युद्धं युद्धविशारद।
श्रूयतां त्वभिधास्यामि यस्ते युद्धं प्रदास्यति॥ ११॥

" 'I am not competent to give battle to you, O demon skilled in warfare! Listen, I will presently name him who will give battle to you. (11)

शैलराजो महारण्ये तपस्विशरणं परम्।
शंकरश्वशुरो नाम्ना हिमवानिति विश्रुतः॥ १२॥

" 'There exists in a large forest the lord of mountains, Himavān by name, the supreme resort of ascetics and the far-famed father-in-law of Lord Śiva. (12)

महाप्रस्रवणोपेतो बहुकन्दरनिर्झरः।
स समर्थस्तव प्रीतिमतुलां कर्तुमर्हति॥ १३॥

" 'Adorned with big waterfalls and comprising numerous caves and cascades, he is powerful and ought to render incomparable satisfaction to you through his skill in warfare. (13)

तं भीतमिति विज्ञाय समुद्रमसुरोत्तमः।
हिमवद्वनमागम्य शरश्चापादिव च्युतः॥ १४॥

" 'Concluding Ocean to be afraid of himself, Dundubhi (the foremost of demons) sped to the forest of Himavān like an arrow shot from a bow. (14)

ततस्तस्य गिरेः श्वेता गजेन्द्रप्रतिमाः शिलाः।
चिक्षेप बहुधा भूमौ दुन्दुभिर्विननाद च॥ १५॥

"Then he hurled to the ground in a large number white cliffs of that mountain, resembling lordly elephants, and loudly roared. (15)

ततः श्वेताम्बुदाकारः सौम्यः प्रीतिकराकृतिः।
हिमवानब्रवीद् वाक्यं स्व एव शिखरे स्थितः॥ १६॥

"Remaining established on his own summit, the gentle Himavān, who looked like a white cloud and wore a pleasing aspect, spoke as follows: (16)

क्लेष्टुमर्हसि मां न त्वं दुन्दुभे धर्मवत्सल।
रणकर्मस्वकुशलस्तपस्विशरणो ह्यहम्॥ १७॥

" 'You ought not to pester me, O Dundubhi, who are fond of righteousness. I am not adept in warfare, the resort as I am of ascetics.' (17)

तस्य तद् वचनं श्रुत्वा गिरिराजस्य धीमतः।
उवाच दुन्दुभिर्वाक्यं क्रोधात् संरक्तलोचनः॥ १८॥

"Hearing the aforesaid reply of the wise king of mountains, Dundubhi spoke as follows, his eyes turned crimson through anger: (18)

यदि युद्धेऽसमर्थस्त्वं मद्भयाद् वा निरुद्यमः।
तमाचक्ष्व प्रदद्यान्मे यो हि युद्धं युयुत्सतः॥ १९॥

" 'If you are incapable of an encounter (with me) or are inactive through fear of me, name him who may actually give battle to me in earnest, eager as I am to fight.' (19)

हिमवानब्रवीद् वाक्यं श्रुत्वा वाक्यविशारदः।
अनुक्तपूर्वं धर्मात्मा क्रोधात् तमसुरोत्तमम्॥ २०॥

"Hearing this, Himavān, who was an adept in expression and whose mind was set on virtue, angrily spoke as follows to Dundubhi the foremost of demons, to whom the name of a rival had not been mentioned before: (20)

वाली नाम महाप्राज्ञ शक्रपुत्रः प्रतापवान्।
अध्यास्ते वानरः श्रीमान् किष्किन्धामतुलप्रभाम्॥ २१॥

" 'A glorious and mighty monkey, Vālī by name, son of Indra (the ruler of gods), dwells in Kiṣkindhā, which is unequalled in splendour, O highly intelligent demon ! (21)

स समर्थो महाप्राज्ञस्तव युद्धविशारदः।
द्वन्द्वयुद्धं स दातुं ते नमुचेरिव वासवः॥ २२॥

" 'Highly intelligent and skilled in warfare, the aforesaid Vālī is capable of giving battle to you as Indra did to Namuci in the past. (22)

तं शीघ्रमभिगच्छ त्वं यदि युद्धमिहेच्छसि।
स हि दुर्मर्षणो नित्यं शूरः समरकर्मणि॥ २३॥

" 'Approach him quickly if you seek an encounter with some rival on this earth; for he does not easily brook opposition and is ever valiant in warfare." (23)

श्रुत्वा हिमवतो वाक्यं कोपाविष्टः स दुन्दुभिः।
जगाम तां पुरीं तस्य किष्किन्धां वालिनस्तदा॥ २४॥
धारयन् माहिषं रूपं तीक्ष्णशृङ्गो भयावहः।
प्रावृषीव महामेघस्तोयपूर्णो नभस्तले॥ २५॥

"Seized with wrath to hear the words of Himavān, nay, retaining the form of a buffalo and looking like a huge cloud surcharged with water in the vault of heavens during the rains, the said Dundubhi, who was endowed with pointed horns and inspired terror, forthwith sought Kiṣkindhā, the well-known capital of the celebrated Vālī. (24-25)

ततस्तु द्वारमागम्य किष्किन्धाया महाबलः।
ननर्द कम्पयन् भूमिं दुन्दुभिर्दुन्दुभिर्यथा॥ २६॥
समीपजान् द्रुमान् भञ्जन् वसुधां दारयन् खुरैः।
विषाणेनोल्लिखन् दर्पात् तद्द्वारं द्विरदो यथा॥ २७॥

"Reaching the gate of Kiṣkindhā, Dundubhi for his part, who was possessed of great might, thundered even as a large kettledrum would when beaten, causing the earth to shake, snapping the trees that had taken root in the neighbourhood, nay, rending the earth with its hoofs and arrogantly damaging the gate of Kiṣkindhā with its horns, as an elephant would with its tusk. (26-27)

अन्तःपुरगतो वाली श्रुत्वा शब्दममर्षणः।
निष्पपात सह स्त्रीभिस्ताराभिरिव चन्द्रमा॥ २८॥

"Hearing the roar, Vālī, who was in the gynaeceum, and who was intolerant by nature, rushed forth with his wives even as the moon would appear in the horizon with hosts of stars. (28)

मितं व्यक्ताक्षरपदं तमुवाच स दुन्दुभिम्।
हरीणामीश्वरो वाली सर्वेषां वनचारिणाम्॥ २९॥

"Vālī, the ruler of monkeys as well as of all the other denizens of the forest, spoke to the aforesaid Dundubhi in the following few words uttered with distinct accents : (29)

किमर्थं नगरद्वारमिदं रुद्ध्वा विनर्दसे।
दुन्दुभे विदितो मेऽसि रक्ष प्राणान् महाबल॥ ३०॥

" 'Why do you utter loud threats blocking this gate of the city, O Dundubhi? You are already known to me; (please) save your life (if you can), O demon possessed of extraordinary might !' (30)

तस्य तद् वचनं श्रुत्वा वानरेन्द्रस्य धीमतः।
उवाच दुन्दुभिर्वाक्यं क्रोधात् संरक्तलोचनः॥ ३१॥

"Hearing the aforesaid challenge of the wise Vālī, the ruler of monkeys, Dundubhi replied as follows, his eyes turned crimson with anger : (31)

न त्वं स्त्रीसंनिधौ वीर वचनं वक्तुमर्हसि।
मम युद्धं प्रयच्छाद्य ततो ज्ञास्यामि ते बलम्॥ ३२॥

" 'You ought not to throw out a challenge in the presence of ladies, O gallant monkey ! Give battle to me today, then only shall I come to know your might. (32)

अथवा धारयिष्यामि क्रोधमद्य निशामिमाम्।
गृह्यतामुदयः स्वैरं कामभोगेषु वानर॥ ३३॥

" 'Or, I shall restrain my anger today; let your passion for the enjoyment of sensuous pleasures be freely indulged in for this night, O monkey ! (33)

दीयतां सम्प्रदानं च परिष्वज्य च वानरान्।
सर्वशाखामृगेन्द्रस्त्वं संसादय सुहृज्जनम्॥ ३४॥

" 'Let loving presents be given to the monkeys after embracing them. Take you leave of your dear and near ones, the ruler as you are of all monkeys. (34)

सुदृष्टां कुरु किष्किन्धां कुरुष्वात्मसमं पुरे।
क्रीडस्व च समं स्त्रीभिरहं ते दर्पशासनः॥ ३५॥

" 'Let Kiṣkindhā be carefully seen for the last time, since you are not going to see it any more; place a replica of yours in the person of your son in charge of the city to look after it when you are no more and revel finally in the company of your wives till sunrise; for I am going to tame your arrogance soon. (35)

यो हि मत्तं प्रमत्तं वा भग्नं वा रहितं कृशम्।
हन्यात् स भ्रूणहा लोके त्वद्विधं मदमोहितम्॥ ३६॥

" 'He who kills one who is drunk, is unwary, has broken a limb or has been deprived of his weapons, is emaciated of body or is blinded by passion like you is indeed as despicable as a foeticide.' (36)

स प्रहस्याब्रवीन्मन्दं क्रोधात् तमसुरेश्वरम्।
विसृज्य ताः स्त्रियः सर्वास्ताराप्रभृतिकास्तदा॥ ३७॥

Laughing heartily and dismissing all those ladies led by Tārā, Vālī now angrily replied as follows to the silly lord of demons : (37)

मत्तोऽयमिति मा मंस्था यद्यभीतोऽसि संयुगे।
मदोऽयं सम्प्रहारेऽस्मिन् वीरपानं समर्थ्यताम्॥ ३८॥

" 'Do not be misled to think that I am drunk, if you are not afraid of engaging in a contest with me. Let this inebriety of mine be construed as a state of drunkenness resorted to by a hero on the occasion of this duel with you.' (38)

तमेवमुक्त्वा संक्रुद्धो मालामुत्क्षिप्य काञ्चनीम्।
पित्रा दत्तां महेन्द्रेण युद्धाय व्यवतिष्ठत॥ ३९॥

"Replying to him thus and throwing about his neck a chain of gold gifted to him by his father, the mighty Indra, Vālī stood prepared for an encounter with the demon, highly enraged. (39)

विषाणयोर्गृहीत्वा तं दुन्दुभिं गिरिसंनिभम्।
आविध्यत तथा वाली विनदन् कपिकुञ्जरः॥ ४०॥

"Seizing by the horns the aforesaid Dundubhi, who looked like a mountain, Vālī, an elephant among monkeys, forthwith began to revolve him, uttering a loud deep hoarse sound. (40)

बलाद् व्यापादयांचक्रे ननर्द च महास्वनम्।
श्रोत्राभ्यामथ रक्तं तु तस्य सुस्राव पात्यतः॥ ४१॥

"Vālī then threw him down and uttered a loud cry. While he was being thrown down, blood immediately flowed from his ears. (41)

तयोस्तु क्रोधसंरम्भात् परस्परजयैषिणोः।
युद्धं समभवद् घोरं दुन्दुभेर्वालिनस्तथा॥ ४२॥

"A terrible struggle then raged between the two combatants, Dundubhi and Vālī, who were keen to conquer each other in the vehemence of their wrath. (42)

अयुध्यत तदा वाली शक्रतुल्यपराक्रमः।
मुष्टिभिर्जानुभिः पद्भिः शिलाभिः पादपैस्तथा॥ ४३॥

"Vālī, who was equal to Indra, the ruler of gods, in prowess, then struck with fists, knees, feet, rocks and trees. (43)

परस्परं घ्नतोस्तत्र वानरासुरयोस्तदा।
आसीद्धीनोऽसुरो युद्धे शक्रसूनुर्व्यवर्धत॥ ४४॥

"While the monkey and the demon were striking one another on that spot at that time, the demon began to lose ground in the contest, while Vālī (Indra's son) gained the upper hand. (44)

तं तु दुन्दुभिमुद्यम्य धरण्यामभ्यपातयत्।
युद्धे प्राणहरे तस्मिन्निष्पिष्टो दुन्दुभिस्तदा॥ ४५॥

"Lifting Dundubhi, Vālī for his part dashed him to the ground with the result that Dundubhi was instantly crushed in that deadly contest. (45)

स्रोतोभ्यो बहु रक्तं तु तस्य सुस्राव पात्यतः।
पपात च महाबाहुः क्षितौ पञ्चत्वमागतः॥ ४६॥

"While he was being thrown down, profuse blood flowed from the openings in his body (viz., his eyes, ears, nostrils, mouth and so on) and the mighty-armed demon dropped dead to the ground. (46)

तं तोलयित्वा बाहुभ्यां गतसत्त्वमचेतनम्।
चिक्षेप वेगवान् वाली वेगेनैकेन योजनम्॥ ४७॥

"Lifting up with his arms Dundubhi, who was now lifeless and as such unconscious, the impetuous Vālī hurled him with a single effort to a distance of four miles. (47)

तस्य वेगप्रविद्धस्य वक्त्रात् क्षतजबिन्दवः।
प्रपेतुर्मारुतोत्क्षिप्ता मतङ्गस्याश्रमं प्रति॥ ४८॥

"Propelled by the wind, drops of blood from the mouth of the demon, when he was hurled with impetuosity, fell on the side of Mataṅga's hermitage. (48)

तान् दृष्ट्वा पतितांस्तत्र मुनिः शोणितविप्रुषः।
क्रुद्धस्तस्य महाभाग चिन्तयामास को न्वयम्॥ ४९॥

"Enraged to behold those drops of blood fallen in the precincts of his hermitage, O highly blessed prince, the sage contemplated as to who on earth was responsible for scattering the blood. (49)

येनाहं सहसा स्पृष्टः शोणितेन दुरात्मना।
कोऽयं दुरात्मा दुर्बुद्धिरकृतात्मा च बालिशः॥ ५०॥

" 'Who is the evil-minded, perverse, wanton and stupid fellow by whom I have been spattered with blood all at once?' he said to himself. (50)

इत्युक्त्वा स विनिष्क्रम्य ददृशे मुनिसत्तमः।
महिषं पर्वताकारं गतासुं पतितं भुवि॥ ५१॥

"Saying so and coming out in the open, the aforesaid jewel among ascetics beheld a buffalo, looking like a mountain, fallen dead on the ground. (51)

स तु विज्ञाय तपसा वानरेण कृतं हि तत्।
उत्ससर्ज महाशापं क्षेप्तारं वानरं प्रति॥ ५२॥

"Definitely coming to know by virtue of his askesis that it was surely the work of a monkey, he pronounced the following terrible imprecation on the monkey who had hurled the carcass. (52)

इह तेनाप्रवेष्टव्यं प्रविष्टस्य वधो भवेत्।
वनं मत्संश्रयं येन दूषितं रुधिरस्रवैः॥ ५३॥

" 'The monkey by whom the forest which is my abode has been desecrated with drops of blood ought not to set foot into this forest; his death will instantly follow if he steps into it. (53)

क्षिपता पादपाश्चेमे सम्भग्नाश्चासुरीं तनुम्।
समन्तादाश्रमं पूर्णं योजनं मामकं यदि॥ ५४॥
आगमिष्यति दुर्बुद्धिर्व्यक्तं स न भविष्यति।
ये चास्य सचिवाः केचित् संश्रिता मामकं वनम्॥ ५५॥
न च तैरिह वस्तव्यं श्रुत्वा यान्तु यथासुखम्।
तेऽपि वा यदि तिष्ठन्ति शपिष्ये तानपि ध्रुवम्॥ ५६॥
वनेऽस्मिन् मामके नित्यं पुत्रवत् परिरक्षिते।
पत्राङ्कुरविनाशाय फलमूलाभवाय च॥ ५७॥

" 'If the perverted fellow by whom these trees have been smashed while throwing away the corpse of a demon sets his foot within a radius of full four miles of my hermitage will surely no longer survive. Nor should his ministers, whosoever have encamped in my forest tarry here any longer. Let them on hearing this malediction conveniently depart. If, however, they too remain in this forest of mine—which has been nurtured by me like my own offspring—for the destruction of its leaves and shoots as well as for the extinction of its fruits and roots, I shall assuredly curse them too. (54—57)

दिवसश्चाद्य मर्यादा यं द्रष्टा श्वोऽस्मि वानरम्।
बहुवर्षसहस्राणि स वै शैलो भविष्यति॥ ५८॥

" 'This day (on which I pronounced this execration) is the deadline for their sojourn in this forest. The monkey whom I shall see here tomorrow will surely be changed into a rock and continue in that state for many thousands of years.' (58)

ततस्ते वानराः श्रुत्वा गिरं मुनिसमीरिताम्।
निश्चक्रमुर्वनात् तस्मात् तान् दृष्ट्वा वालिरब्रवीत्॥ ५९॥

"Hearing the malediction uttered by the sage, the aforesaid monkeys thereupon went away from that forest. Seeing them, Vālī said to them : (59)

किं भवन्तः समस्ताश्च मतङ्गवनवासिनः।
मत्समीपमनुप्राप्ता अपि स्वस्ति वनौकसाम्॥ ६०॥

" 'Wherefore have you and all the denizens of Mataṅgavana (the grove occupied by Sage Mataṅga) sought my presence? I hope all is well with the denizens of the said forest.' (60)

ततस्ते कारणं सर्वं तथा शापं च वालिनः।
शशंसुर्वानराः सर्वे वालिने हेममालिने॥ ६१॥

"Thereupon all those monkeys reported to Vālī, who was adorned with a chain of gold, the whole reason of their sudden departure from the forest and referred to the malediction pronounced on Vālī. (61)

एतच्छ्रुत्वा तदा वाली वचनं वानरेरितम्।
स महर्षिं समासाद्य याचते स्म कृताञ्जलिः॥ ६२॥

"Hearing the aforesaid explanation given by the monkeys, and duly approaching the eminent sage, the aforesaid Vālī with joined palms craved his indulgence. (62)

महर्षिस्तमनादृत्य प्रविवेशाश्रमं प्रति।
शापधारणभीतस्तु वाली विह्वलतां गतः॥ ६३॥

"Disregarding him, however, the eminent sage entered deep into the hermitage, while Vālī, who was afraid of receiving the curse, was reduced to a state of utter confusion. (63)

ततः शापभयाद् भीतो ऋष्यमूकं महागिरिम्।
प्रवेष्टुं नेच्छति हरिर्द्रष्टुं वापि नरेश्वर॥ ६४॥

"Stricken with fear of the curse, the monkey, Vālī, no longer seeks to enter the boundary of the great Ṛṣyamūka hill or even to look at it, O lord of human beings ! (64)

तस्याप्रवेशं ज्ञात्वाहमिदं राम महावनम्।
विचरामि सहामात्यो विषादेन विवर्जितः॥ ६५॥

"Knowing that he cannot penetrate into it, O Rāma, I roam about in this large forest with my ministers, entirely free from anxiety as I am. (65)

एषोऽस्थिनिचयस्तस्य दुन्दुभेः सम्प्रकाशते।
वीर्योत्सेकान्निरस्तस्य गिरिकूटनिभो महान्॥ ६६॥

"Here is the colossal heap, shining most conspicuously like a mountain-top, of the bones of Dundubhi, who was thrown with pride of virility. (66)

इमे च विपुलाः सालाः सप्त शाखावलम्बिनः।
यत्रैकं घटते वाली निष्पत्रयितुमोजसा॥ ६७॥

"These are the seven gigantic sal trees, hanging low with their boughs, each of which Vālī can denude of its leaves by shaking it with his might. (67)

एतदस्यासमं वीर्यं मया राम प्रकाशितम्।
कथं तं वालिनं हन्तुं समरे शक्ष्यसे नृप॥ ६८॥

"Such is the matchless strength of Vālī revealed by me, O Rāma ! How will you be able to kill that Vālī in a combat, O protector of men?" (68)

तथा ब्रुवाणं सुग्रीवं प्रहसँल्लक्ष्मणोऽब्रवीत्।
कस्मिन् कर्मणि निर्वृत्ते श्रद्दध्या वालिनो वधम्॥ ६९॥

To Sugrīva, who was speaking as aforesaid, Lakṣmaṇa, heartily laughing, said, "On what feat being accomplished should you believe that Vālī can be disposed of by Śrī Rāma?" (69)

तमुवाचाथ सुग्रीवः सप्त सालानिमान् पुरा।
एवमेकैकशो वाली विव्याधाथ स चासकृत्॥ ७०॥

To him Sugrīva forthwith replied, "In the past Vālī pierced these seven sal trees one after another and he did so more than once even later. (70)

रामो निर्दारयेदेषां बाणेनैकेन च द्रुमम्।
वालिनं निहतं मन्ये दृष्ट्वा रामस्य विक्रमम्॥ ७१॥

"If Śrī Rāma too should be able to split one of these trees with a single arrow, I shall consider Vālī killed on witnessing Śrī Rāma's prowess. (71)

हतस्य महिषस्यास्थि पादेनैकेन लक्ष्मण।
उद्यम्य प्रक्षिपेच्चापि तरसा द्वे धनु:शते॥ ७२॥

"I shall deem him killed even if lifting with his single foot the bones of the buffalo made short work of by Vālī, Śrī Rāma should be able to throw them by his might to a distance of two hundred bows' (or eight hundred arms') length, O Lakṣmaṇa !" (72)

एवमुक्त्वा तु सुग्रीवो रामं रक्तान्तलोचनम्।
ध्यात्वा मुहूर्तं काकुत्स्थं पुनरेव वचोऽब्रवीत्॥ ७३॥

Saying so, and contemplating awhile on Śrī Rāma, Sugrīva, for his part, the corners of whose eyes were red, spoke once more as follows to Śrī Rāma (a scion of Kakutstha) : (73)

शूरश्च शूरमानी च प्रख्यातबलपौरुष:।
बलवान् वानरो वाली संयुगेष्वपराजित:॥ ७४॥

"The powerful monkey, Vālī, is valiant and accounts himself valiant and is widely known for his strength and manliness. He has never been worsted in conflicts. (74)

दृश्यन्ते चास्य कर्माणि दुष्कराणि सुरैरपि।
यानि संचिन्त्य भीतोऽहमृष्यमूकमुपाश्रित:॥ ७५॥

"His exploits are seen to be such as are difficult to accomplish even for gods and pondering them I have taken shelter on Mount Ṛṣyamūka, afraid as I am. (75)

तमजय्यमधृष्यं च वानरेन्द्रममर्षणम्।
विचिन्तयन्न मुञ्चामि ऋष्यमूकममुं त्वहम्॥ ७६॥

"Thinking with apprehension of that lord of monkeys, who is invincible, nay, unassailable and intolerant, I, for my part, do not leave this Ṛṣyamūka mountain.(76)

उद्विग्न: शङ्कितश्चाहं विचरामि महावने।
अनुरक्तै: सहामात्यैर्हनुमत्प्रमुखैर्वरै:॥ ७७॥

"Perturbed and full of apprehension I roam about in the extensive forest with my devoted and excellent ministers headed by Hanumān. (77)

उपलब्धं च मे श्लाघ्यं सन्मित्रं मित्रवत्सल।
त्वामहं पुरुषव्याघ्र हिमवन्तमिवाश्रित:॥ ७८॥

"Nay, a praiseworthy and noble ally has been found by me in you, O prince, fond of your friends ! I have taken refuge in you as one would resort to the Himālaya mountain, O tiger among men ! (78)

किं तु तस्य बलज्ञोऽहं दुर्भ्रातुर्बलशालिन:।
अप्रत्यक्षं तु मे वीर्यं समरे तव राघव॥ ७९॥

"I am, however, aware of the strength of my mighty and vile brother; while your prowess in battle is not before my eyes, O scion of Raghu ! (79)

न खल्वहं त्वां तुलये नावमन्ये न भीषये।
कर्मभिस्तस्य भीमैश्च कातर्यं जनितं मम॥ ८०॥

"Assuredly, I neither test you, nor belittle you, nor do I frighten you. Nay, pusillanimity has been engendered in me by his terrible deeds. (80)

कामं राघव ते वाणी प्रमाणं धैर्यमाकृति:।
सूचयन्ति परं तेजो भस्मच्छन्नमिवानलम्॥ ८१॥

"Your (unfaltering) speech, which is trustworthy, as well as your confidence and divine look abundantly indicate your supreme strength, which is analogous to a fire covered with ashes, O scion of Raghu !" (81)

तस्य तद् वचनं श्रुत्वा सुग्रीवस्य महात्मन:।
स्मितपूर्वमथो राम: प्रत्युवाच हरिं प्रति॥ ८२॥

Hearing the aforesaid submission of that high-minded Sugrīva, Śrī Rāma then smilingly replied as follows to the monkey, Sugrīva : (82)

यदि न प्रत्ययोऽस्मासु विक्रमे तव वानर।
प्रत्ययं समरे श्लाघ्यमहमुत्पादयामि ते॥ ८३॥

"If you have no faith in the prowess inhering in us, O monkey, I shall presently inspire in you confidence which is laudable in a combat." (83)

एवमुक्त्वा तु सुग्रीवं सान्त्वयँल्लक्ष्मणाग्रज:।
राघवो दुन्दुभे: कायं पादाङ्गुष्ठेन लीलया॥ ८४॥
तोलयित्वा महाबाहुश्चिक्षेप दशयोजनम्।
असुरस्य तनुं शुष्कां पादाङ्गुष्ठेन वीर्यवान्॥ ८५॥

Saying so and lifting in sport the carcass of Dundubhi with his toe, the mighty-armed and powerful Śrī Rāma (a scion of Raghu), the eldest brother of Lakṣmaṇa, for his part hurled the dried up skeleton of the demon to a distance of ten Yojanas (eighty-miles), thereby reassuring Sugrīva. (84-85)

क्षिप्तं दृष्ट्वा ततः कायं सुग्रीवः पुनरब्रवीत्।
लक्ष्मणस्याग्रतो रामं तपन्तमिव भास्करम्।
हरीणामग्रतो वीरमिदं वचनमर्थवत्॥ ८६॥

Beholding the skeleton cast away by Śrī Rāma, Sugrīva then addressed once more to the heroic Śrī Rāma, scorching as the sun, in the presence of Lakṣmaṇa as well as of the other monkeys the following significant words: (86)

आर्द्रः समांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे।
परिश्रान्तेन मत्तेन भ्रात्रा मे वालिना तदा॥ ८७॥

"The carcass was thrown in the past, O my friend, while it was saturated with blood, full of flesh and fresh, having been shortly before killed by my elder brother, Vālī, at a time when he was exhausted and drunk. (87)

लघुः सम्प्रति निर्मांसस्तृणभूतश्च राघव।
क्षिप्त एवं प्रहर्षेण भवता रघुनन्दन॥ ८८॥

"Having been stripped of its flesh, it is now light and converted into mere straw, as compared to its former weight, O scion of Raghu, and has been hurled by you with such extreme joy, O delight of Raghu! (88)

नात्र शक्यं बलं ज्ञातुं तव वा तस्य वाधिकम्।
आर्द्रं शुष्कमिति ह्येतत् सुमहद् राघवान्तरम्॥ ८९॥

"It is not possible under the circumstances to ascertain whose strength is greater—yours or his; for whether a carcass is saturated with blood or dried up makes a very great difference, O scion of Raghu! (89)

स एव संशयस्तात तव तस्य च यद्बलम्।
सालमेकं विनिर्भिद्य भवेद् व्यक्तिर्बलाबले॥ ९०॥

"The same doubt still lingers in my mind about the strength which inheres in you as well as in Vālī, O dear friend! Certainly in the matter of your relative strength or weakness will be arrived at by your thoroughly piercing a single sal tree (of the seven trees shown to you). (90)

कृत्वैतत् कार्मुकं सज्यं हस्तिहस्तमिवाततम्।
आकर्णपूर्णमायम्य विसृजस्व महाशरम्॥ ९१॥

"Stringing this bow, which is like another trunk of an elephant, and stretching it at full length up to your ear, discharge a big arrow. (91)

इमं हि सालं प्रहितस्त्वया शरो
न संशयोऽत्रास्ति विदारयिष्यति।
अलं विमर्शेन मम प्रियं ध्रुवं
कुरुष्व राजन् प्रतिशापितो मया॥ ९२॥

"Shot by you, the arrow will surely split up the yonder sal tree: there is no doubt about it. Reflect no more and, adjured by me, O king, oblige me unhesitatingly. (92)

यथा हि तेजःसु वरः सदा रवि-
र्यथा हि शैलो हिमवान् महाद्रिषु।
यथा चतुष्पात्सु च केसरी वर-
स्तथा नराणामसि विक्रमे वरः॥ ९३॥

"Even as the sun is always the foremost of all luminaries, even as the Himālaya mountain is the foremost of all large mountains and even as a lion is the foremost of all quadrupeds, so are you the foremost of all human beings in prowess." (93)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Amazed to behold Śrī Rāma's arrow re-enter his quiver after piercing all the seven sal trees and penetrating the bowels of the earth, and applauding Śrī Rāma, Sugrīva implores him to make short work of Vālī. Sending Sugrīva to challenge Vālī to a combat, Śrī Rāma sits in hiding behind a tree. When a passage at arms commenced with Vālī who would not brook a challenge, Śrī Rāma did not hit Vālī with an arrow because the two brothers so closely resembled each other that it was difficult for him to distinguish one from the other. The result was that Sugrīva lost heart and ultimately taking to his heels, returned to Ṛṣyamūka. Explaining to Sugrīva the reason of his failure to hit Vālī, Śrī Rāma reassures Sugrīva and encourages him to seek an encounter with Vālī again. Urged by Śrī Rāma, Lakṣmaṇa uproots a blossomed Gajapuṣpī creeper and ties it about the neck of Sugrīva for identification

एतच्च वचनं श्रुत्वा सुग्रीवस्य सुभाषितम्।
प्रत्ययार्थं महातेजा रामो जग्राह कार्मुकम्॥ १॥

Nay, hearing this well-worded submission of Sugrīva, Śrī Rāma, who was invested with exceptional glory, took up his bow to inspire confidence in the former. (1)

स गृहीत्वा धनुर्घोरं शरमेकं च मानदः।
सालमुद्दिश्य चिक्षेप पूरयन् स रवैर्दिशः॥ २॥

Taking up the dreadful bow and an arrow and aiming it at the sal tree (pointed out by Sugrīva), the celebrated Śrī Rāma, the bestower of honour on others, discharged it filling the quarters with the twang of the bow. (2)

स विसृष्टो बलवता बाणः स्वर्णपरिष्कृतः।
भित्त्वा सालान् गिरिप्रस्थं सप्तभूमिं विवेश ह॥ ३॥

Piercing all the seven sal trees (though it was aimed at only one of them), as well as the plateau on which they stood, as also the six subterranean regions, the aforesaid arrow, which was shot by the mighty prince and was decked with gold, entered Pātāla (the seventh subterranean region); so the tradition goes. (3)

सायकस्तु मुहूर्तेन सालान् भित्त्वा महाजवः।
निष्पत्य च पुनस्तूणं तमेव प्रविवेश ह॥ ४॥

Having pierced the sal trees (as well as the plateau and the bowels of the earth) in the course of less than an hour and forcing its way out, the arrow for its part, which was possessed of great velocity, quickly entered once more, they say, the same quiver from which it had emerged. (4)

तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुङ्गवः।
रामस्य शरवेगेन विस्मयं परमं गतः॥ ५॥

Sugrīva (the foremost of monkeys) was seized with great wonder to see (with his own eyes) those seven sal trees thoroughly pierced by the impetuosity of Śrī Rāma's arrow. (5)

स मूर्ध्ना न्यपतद् भूमौ प्रलम्बीकृतभूषणः।
सुग्रीवः परमप्रीतो राघवाय कृताञ्जलिः॥ ६॥

Supremely pleased, Sugrīva with joined palms fell flat on the ground as a token of respect towards Śrī Rāma (a scion of Raghu), with his head touching the ground and his ornaments also hanging loose in the process of bending low. (6)

इदं चोवाच धर्मज्ञं कर्मणा तेन हर्षितः।
रामं सर्वास्त्रविदुषां श्रेष्ठं शूरमवस्थितम्॥ ७॥

Nay, delighted with that feat of Śrī Rāma, he spoke as follows to the valiant Śrī Rāma, the foremost of those adept in the use of all types of missiles, who knew what is right and stood before him : (7)

सेन्द्रानपि सुरान् सर्वांस्त्वं बाणैः पुरुषर्षभ।
समर्थः समरे हन्तुं किं पुनर्वालिनं प्रभो॥ ८॥

"You are able to kill with your arrows in an encounter all the gods including even Indra, their ruler, O jewel among men, much more so, Vālī, my lord ! (8)

येन सप्त महासाला गिरिर्भूमिश्च दारिताः।
बाणेनैकेन काकुत्स्थ स्थाता ते को रणाग्रतः॥ ९॥

"Who can stand in the van of a battle before you, by whom seven big sal trees as well as the mountain on which the trees stood and the earth supporting it have been pierced with a single arrow, O scion of Kakutstha? (9)

अद्य मे विगतः शोकः प्रीतिरद्य परा मम।
सुहृदं त्वां समासाद्य महेन्द्रवरुणोपमम्॥ १०॥

"Now that I have duly met in the form of an ally you, who are a compeer of the mighty Indra (the ruler of gods) and Varuṇa (the god of waters), my grief has totally disappeared and my joy is supreme today. (10)

तमद्यैव प्रियार्थं मे वैरिणं भ्रातृरूपिणम्।
वालिनं जहि काकुत्स्थ मया बद्धोऽयमञ्जलिः॥ ११॥

"For my pleasure, O scion of Kākutstha, pray, make short work of Vālī, my enemy in the guise of a brother, this very day: so have these palms been joined by me." (11)

ततो रामः परिष्वज्य सुग्रीवं प्रियदर्शनम्।
प्रत्युवाच महाप्राज्ञो लक्ष्मणानुगतं वचः॥ १२॥

Embracing Sugrīva of pleasing aspect, Śrī Rāma, who was exceptionally wise, thereupon replied as follows to Sugrīva, who was dear as Lakṣmaṇa to him : (12)

अस्माद्गच्छाम किष्किन्धां क्षिप्रं गच्छ त्वमग्रतः।
गत्वा चाह्वय सुग्रीव वालिनं भ्रातृगन्धिनम्॥ १३॥

"Let us proceed, O Sugrīva, to Kiṣkindhā from this mountain; depart you ahead without delay and, going there, challenge to a duel Vālī, who bears the name of a brother !" (13)

सर्वे ते त्वरितं गत्वा किष्किन्धां वालिनः पुरीम्।
वृक्षैरात्मानमावृत्य ह्यतिष्ठन् गहने वने॥ १४॥

Reaching with hasty steps Kiṣkindhā, the capital of Vālī, and hiding themselves behind trees, they all halted in a dense forest. (14)

सुग्रीवोऽप्यनदद् घोरं वालिनो ह्वानकारणात्।
गाढं परिहितो वेगान्नादैर्भिन्दन्निवाम्बरम्॥ १५॥

Tightly girded about his loins, even Sugrīva roared frightfully by way of a challenge to Vālī, rending the air, as it were, by his shouts uttered with vehemence. (15)

तं श्रुत्वा निनदं भ्रातुः क्रुद्धो वाली महाबलः।
निष्पपात सुसंरब्धो भास्करोऽस्ततटादिव॥ १६॥

Enraged to hear that roar of his (younger) brother and highly excited, Vālī, who was possessed of extraordinary might, rushed forth as impetuously as the sun would slide from the edge of the western mountain (behind which the sun is supposed to set). (16)

ततः सुतुमुलं युद्धं वालिसुग्रीवयोरभूत्।
गगने ग्रहयोर्घोरं बुधाङ्गारकयोरिव॥ १७॥

Then ensued a most tumultuous and terrible combat between Vālī and Sugrīva, resembling a clash between Mercury and Mars in the heavens. (17)

तलैरशनिकल्पैश्च वज्रकल्पैश्च मुष्टिभिः।
जघ्नतुः समरेऽन्योन्यं भ्रातरौ क्रोधमूर्च्छितौ॥ १८॥

Blinded with anger, the two brothers struck each other in the course of their encounter with their palms and soles, which fell like lightning, and fists, which descended like the thunderbolt. (18)

ततो रामो धनुष्पाणिस्तावुभौ समुदैक्षत।
अन्योन्यसदृशौ वीरावुभौ देवाविवाश्विनौ॥ १९॥

Bow in hand, Śrī Rāma thereupon keenly watched both the aforesaid heroes, who both closely resembled each other like the two Aświns (the twin-gods presiding over the star, Gemini). (19)

यन्नावगच्छत् सुग्रीवं वालिनं वापि राघवः।
ततो न कृतवान् बुद्धिं मोक्तुमन्तकरं शरम्॥ २०॥

Since Śrī Rāma (a scion of Raghu) could not make out Sugrīva or Vālī because of their close resemblance, he, therefore, could not make up his mind to discharge his deadly arrow (lest it should hit Sugrīva and dispose him of). (20)

एतस्मिन्नन्तरे भग्नः सुग्रीवस्तेन वालिना।
अपश्यन् राघवं नाथमृष्यमूकं प्रदुद्रुवे॥ २१॥

Discomfited by the aforesaid Vālī and not perceiving Śrī Rāma as his protector, Sugrīva in the meantime ran for life towards Ṛṣyamūka. (21)

क्लान्तो रुधिरसिक्ताङ्गः प्रहारैर्जर्जरीकृतः।
वालिनाभिद्रुतः क्रोधात् प्रविवेश महावनम्॥ २२॥

Exhausted and battered with the blows of Vālī, his whole body bathed in blood, and chased in anger by Vālī, he entered the large forest (occupied by Sage Mataṅga). (22)

तं प्रविष्टं वनं दृष्ट्वा वाली शापभयात् ततः।
मुक्तो ह्यसि त्वमित्युक्त्वा स निवृत्तो महाबलः॥ २३॥

Seeing him having penetrated into the forest and saying "Indeed you are spared," the aforesaid Vālī, even though possessed of extraordinary might, desisted from the pursuit due to fear of the curse. (23)

राघवोऽपि सह भ्रात्रा सह चैव हनूमता।
तदेव वनमागच्छत् सुग्रीवो यत्र वानरः॥ २४॥

Alongwith his younger brother, Lakṣmaṇa, as well as Hanumān, Śrī Rāma (a scion of Raghu) too returned to the same forest where the monkey chief Sugrīva was. (24)

तं समीक्ष्यागतं रामं सुग्रीवः सहलक्ष्मणम्।
ह्रीमान् दीनमुवाचेदं वसुधामवलोकयन्॥ २५॥

Discerning Śrī Rāma returned with Lakṣmaṇa, Sugrīva piteously spoke to him as follows, looking at the ground, full of shame at his discomfiture, as he was : (25)

आह्वयस्वेति मामुक्त्वा दर्शयित्वा च विक्रमम्।
वैरिणा घातयित्वा च किमिदानीं त्वया कृतम्॥ २६॥

"Having demonstrated your prowess and saying to me 'Challenge Vālī to a duel', what have you done now by getting me smitten by the enemy? (26)

तामेव वेलां वक्तव्यं त्वया राघव तत्त्वतः।
वालिनं न निहन्मीति ततो नाहमितो व्रजे॥ २७॥

"In all faith it should have been pointed out by you that very moment : 'I am not going to kill Vālī'. Then I would not have moved from this place." (27)

तस्य चैवं ब्रुवाणस्य सुग्रीवस्य महात्मनः।
करुणं दीनया वाचा राघवः पुनरब्रवीत्॥ २८॥

To that high-minded Sugrīva, who was piteously speaking as aforesaid in doleful accents, Śrī Rāma (a scion of Raghu) replied again : (28)

सुग्रीव श्रूयतां तात क्रोधश्च व्यपनीयताम्।
कारणं येन बाणोऽयं स मया न विसर्जितः॥ २९॥

"Sugrīva, dear brother, let anger be banished from your mind and the reason why this deadly arrow was not discharged by me be heard. (29)

अलंकारेण वेषेण प्रमाणेन गतेन च।
त्वं च सुग्रीव वाली च सदृशौ स्थः परस्परम्॥ ३०॥

"You, O Sugrīva, and Vālī resemble each other in personal embellishment, costume, stature and gait too. (30)

स्वरेण वर्चसा चैव प्रेक्षितेन च वानर।
विक्रमेण च वाक्यैश्च व्यक्तिं वां नोपलक्षये॥ ३१॥

"I did not perceive any distinction between you two—in voice as well as in splendour, in look and in prowess as well as in speech.(31)

ततोऽहं रूपसादृश्यान्मोहितो वानरोत्तम।
नोत्सृजामि महावेगं शरं शत्रुनिबर्हणम्॥ ३२॥
जीवितान्तकरं घोरं सादृश्यात् तु विशङ्कितः।
मूलघातो न नौ स्याद्धि द्वयोरिति कृतो मया॥ ३३॥

"Puzzled as I was by the likeness of your features, O jewel among the monkeys, I, therefore, did not let fly the deadly and terrible arrow possessed of great velocity and capable of destroying the enemy. Seized as I was with apprehension, due to your close resemblance, lest the very root of us both should be destroyed by me by killing you unwittingly, this omission was deliberately committed by me. (32-33)

त्वयि वीर विपन्ने हि अज्ञानाल्लाघवान्मया।
मौढ्यं च मम बाल्यं च ख्यापितं स्यात् कपीश्वर॥ ३४॥

"In the event of your being killed by me through ignorance or frivolity, my stupidity and puerility would have been surely exposed, O gallant ruler of monkeys! (34)

दत्ताभयवधो नाम पातकं महदद्भुतम्।
अहं च लक्ष्मणश्चैव सीता च वरवर्णिनी॥ ३५॥
त्वदधीना वयं सर्वे वनेऽस्मिन् शरणं भवान्।
तस्माद् युध्यस्व भूयस्त्वं मा माशङ्कीश्च वानर॥ ३६॥

"Killing one to whom protection has been vouchsafed is professedly a great and astounding sin. Moreover, myself and Lakṣmaṇa too as well as Sītā of excellent complexion—we all depend on you. You are our refuge in this forest. Therefore, engage you in a combat with Vālī once more. Pray, do not, O do not fall a prey to misgiving, O monkey chief! (35-36)

एतन्मुहूर्ते तु मया पश्य वालिनमाहवे।
निरस्तमिषुणैकेन चेष्टमानं महीतले॥ ३७॥

"Within this hour behold Vālī struck down by me in course of the very combat with you with a single arrow and writhing on the ground. (37)

अभिज्ञानं कुरुष्व त्वमात्मनो वानरेश्वर।
येन त्वामभिजानीयां द्वन्द्वयुद्धमुपागतम्॥ ३८॥

"Wear some distinguishing mark on your person, O lord of monkeys, by means of which I might recognize you when actually come to grips with Vālī. (38)

गजपुष्पीमिमां फुल्लामुत्पाट्य शुभलक्षणाम्।
कुरु लक्ष्मण कण्ठेऽस्य सुग्रीवस्य महात्मनः॥ ३९॥

Turning to Lakṣmaṇa, he continued: "Uprooting this creeper, named Gajapuṣpī, which is in blossom and is propitious in character, fasten it, O Lakṣmaṇa, about the neck of the high-souled Sugrīva." (39)

ततो गिरितटे जातामुत्पाट्य कुसुमायुताम्।
लक्ष्मणो गजपुष्पीं तां तस्य कण्ठे व्यसर्जयत्॥ ४०॥

Plucking Gajapuṣpī creeper, adorned with flowers and growing on the side of the mountain, Lakṣmaṇa then fastened it about the neck of Sugrīva. (40)

स तया शुशुभे श्रीमाल्लँतया कण्ठसक्तया।
मालयेव बलाकानां ससंध्य इव तोयदः॥ ४१॥

With that creeper fastened to his neck, the glorious Sugrīva shone like a cloud accompanied by twilight, and encircled by a string of herons. (41)

विभ्राजमानो वपुषा रामवाक्यसमाहितः।
जगाम सह रामेण किष्किन्धां पुनराप सः॥ ४२॥

Shining brightly with his body and reassured by Śrī Rāma's words, Sugrīva left with Śrī Rāma and reached Kiṣkindhā once more. (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

While going to Kiṣkindhā alongwith Sugrīva and others with intent to make short work of Vālī, Śrī Rāma sees a delightful grove and inquires of Sugrīva as to whose hermitage it was. Sugrīva tells him in reply that the hermitage belonged to a group of sages known by the name of Saptajanas, who had bodily ascended to heaven

ऋष्यमूकात् स धर्मात्मा किष्किन्धां लक्ष्मणाग्रजः।
जगाम सह सुग्रीवो वालिविक्रमपालिताम्॥ १॥
समुद्यम्य महच्चापं रामः काञ्चनभूषितम्।
शरांश्चादित्यसंकाशान् गृहीत्वा रणसाधकान्॥ २॥

Duly lifting up his great bow, decked with gold, and taking his arrows, which shone brightly like the sun and were so effective in battle, and accompanied by Sugrīva, Śrī Rāma (the eldest brother of Lakṣmaṇa), whose mind was set on virtue, proceeded from Ṛṣyamūka to Kiṣkindhā, which stood protected by Vālī's valour. (1-2)

अग्रतस्तु ययौ तस्य राघवस्य महात्मनः।
सुग्रीवः संहतग्रीवो लक्ष्मणश्च महाबलः॥ ३॥

In front of the high-souled Śrī Rāma, a scion of Raghu, strode Sugrīva who had a strongly built neck, as well as Lakṣmaṇa, who was possessed of extraordinary might. (3)

पृष्ठतो हनुमान् वीरो नलो नीलश्च वीर्यवान्।
तारश्चैव महातेजा हरियूथपयूथपः॥ ४॥

Behind him came the valiant Hanumān, Nala and the powerful Nīla and Tāra, who was endowed with exceptional energy and was a commander of commanders of monkey hordes. (4)

ते वीक्षमाणा वृक्षांश्च पुष्पभारावलम्बिनः।
प्रसन्नाम्बुवहाश्चैव सरितः सागरंगमाः॥ ५॥
कन्दराणि च शैलांश्च निर्दराणि गुहास्तथा।
शिखराणि च मुख्यानि दरीश्च प्रियदर्शनाः॥ ६॥
वैदूर्यविमलैस्तोयैः पद्मैश्चाकोशकुड्मलैः।
शोभितान् सजलान् मार्गे तटाकांश्चावलोकयन्॥ ७॥
कारण्डैः सारसैर्हंसैर्वञ्जुलैर्जलकुक्कुटैः।
चक्रवाकैस्तथा चान्यैः शकुनैः प्रतिनादितान्॥ ८॥
मृदुशष्पाङ्कुराहारान्निर्भयान् वनगोचरान्।
चरतः सर्वतः पश्यन् स्थलीषु हरिणान् स्थितान्॥ ९॥
तटाकवैरिणश्चापि शुक्लदन्तविभूषितान्।
घोरानेकचरान् वन्यान् द्विरदान् कूलघातिनः॥ १०॥
मत्तान् गिरितटोत्कृष्टान् पर्वतानिव जङ्गमान्।
वानरान् द्विरदप्रख्यान् महीरेणुसमुक्षितान्॥ ११॥
वने वनचरांश्चान्यान् खेचरांश्च विहंगमान्।
पश्यन्तस्त्वरिता जग्मुः सुग्रीववशवर्तिनः॥ १२॥

Observing trees which were bending under the load of their blossom as well as rivers journeying to the sea and carrying placid waters, also caves and cliffs, mountain-clefts and holes, also outstanding peaks and hollows pleasing to the sight, nay, seeing on the way ponds full of water, rendered charming by their waters, transparent as a cat's-eye jewel, and lotuses still in the state of buds up to their very mouths and rendered noisy by ducks, cranes, swans, Vañjulas, water-fowls, Cakrawākas and also by other birds, also beholding in the forest wild deer grazing on the tender shoots of grass, fearlessly moving everywhere or standing on tablelands and further perceiving fearful wild elephants in rut—which proved a menace to ponds in that they damaged their brinks (and rendered the water turbid), which were adorned with white tusks and moved all alone, nay, which tore asunder with their tusks the edges of mountains and looked like moving mountains—and monkeys looking like

elephants and bathed in the dust of the earth, as well as other denizens of the forest and birds moving in the air, they moved apace following the will of Sugrīva. (5—12)

तेषां तु गच्छतां तत्र त्वरितं रघुनन्दनः।
द्रुमषण्डवनं दृष्ट्वा रामः सुग्रीवमब्रवीत्॥ १३॥

Seeing a grove consisting of a cluster of trees, Śrī Rāma for his part among those who were moving apace towards Kiṣkindhā spoke to Sugrīva as follows : (13)

एष मेघ इवाकाशे वृक्षषण्डः प्रकाशते।
मेघसंघातविपुलः पर्यन्तकदलीवृतः॥ १४॥
किमेतज्ज्ञातुमिच्छामि सखे कौतूहलं मम।
कौतूहलापनयनं कर्तुमिच्छाम्यहं त्वया॥ १५॥

"Here shines prominently a clump of trees resembling a cloud in the sky. I wish to know, my friend, what is that which is huge as a mass of clouds and hemmed in at the end by plantain trees? I wish to know this; for great is my curiosity in the matter. I seek to overcome this curiosity through you." (14-15)

तस्य तद्वचनं श्रुत्वा राघवस्य महात्मनः।
गच्छन्नेवाचचक्षेऽथ सुग्रीवस्तन्महद् वनम्॥ १६॥

Hearing the aforesaid question of the high-souled Śrī Rāma, a scion of Raghu, Sugrīva, still moving on, forthwith related to him as follows the history of that momentous grove : (16)

एतद् राघव विस्तीर्णमाश्रमं श्रमनाशनम्।
उद्यानवनसम्पन्नं स्वादुमूलफलोदकम्॥ १७॥

"This extensive hermitage relieves the fatigue of all in that it is rich in gardens and groves and contains delicious roots, fruits and water. (17)

अत्र सप्तजना नाम मुनयः संशितव्रताः।
सप्तैवासन्नधःशीर्षा नियतं जलशायिनः॥ १८॥

"Here lived sages of most austere vows, Saptajanas by name, who were seven only in number, held their heads downward while practising their austerities and as a rule slept on water. (18)

सप्तरात्रे कृताहारा वायुनाचलवासिनः।
दिवं वर्षशतैर्याताः सप्तभिः सकलेवराः॥ १९॥

"They subsisted on air inhaled once at the end of seven nights and had their abode fixed (never stepping out of it). After seven hundred years they ascended in their bodies to heaven. (19)

तेषामेतत्प्रभावेण द्रुमप्राकारसंवृतम्।
आश्रमं सुदुराधर्षमपि सेन्द्रैः सुरासुरैः॥ २०॥

"By virtue of their glory this hermitage, surrounded as it is by an enclosure of trees, is most difficult to assail even for gods and demons including Indra (the ruler of gods). (20)

पक्षिणो वर्जयन्त्येतत् तथान्ये वनचारिणः।
विशन्ति मोहाद् येऽप्यत्र न निवर्तन्ति ते पुनः॥ २१॥

"Birds as well as other wild creatures eschew it; even they that step into it through ignorance never return. (21)

विभूषणरवाश्चात्र श्रूयन्ते सकलाक्षराः।
तूर्यगीतस्वनश्चापि गन्धो दिव्यश्च राघव॥ २२॥

"Sounds of ornaments together with sweet accents are heard in this hermitage, as also the music of instruments and singing and an ethereal fragrance is inhaled, O scion of Raghu! (22)

त्रेताग्नयोऽपि दीप्यन्ते धूमो ह्येष प्रदृश्यते।
वेष्टयन्निव वृक्षाग्रान् कपोताङ्गारुणो घनः॥ २३॥

"The three sacred fires (viz., Dakṣiṇa, Gārhapatya and Āhavanīya) are also lit; here is seen their smoke, grey as the body of a dove, enveloping the tops of trees like a cloud. (23)

एते वृक्षाः प्रकाशन्ते धूमसंसक्तमस्तकाः।
मेघजालप्रतिच्छन्ना वैडूर्यगिरयो यथा॥ २४॥

"With their crests crowned with smoke and covered by a mass of clouds, the trees sparkle like mountains of cat's-eye gems. (24)

कुरु प्रणामं धर्मात्मंस्तेषामुद्दिश्य राघव।
लक्ष्मणेन सह भ्रात्रा प्रयतः संहताञ्जलिः॥ २५॥

"Piously disposed alongwith your brother, Lakṣmaṇa, make obeisance, O pious-minded scion of Raghu, with joined palms with a view to the pleasure of the aforesaid sages. (25)

प्रणमन्ति हि ये तेषामृषीणां भावितात्मनाम्।
न तेषामशुभं किंचिच्छरीरे राम विद्यते॥ २६॥

"Indeed no evil of any kind, O Rāma, stays in the body of those who bow down with reverence to the aforesaid Ṛṣis, who contemplated on the Self." (26)

ततो रामः सह भ्रात्रा लक्ष्मणेन कृताञ्जलिः।
समुद्दिश्य महात्मानस्तानृषीनभ्यवादयत्॥ २७॥

"With joined palms alongwith his brother, Lakṣmaṇa, Śrī Rāma thereupon offered salutations to the memory of those high-souled Ṛṣis. (27)

अभिवाद्य च धर्मात्मा रामो भ्राता च लक्ष्मणः।
सुग्रीवो वानराश्चैव जग्मुः संहृष्टमानसाः॥ २८॥

"Having made obeisance to the memory of those sages alongwith his brother, Lakṣmaṇa, Śrī Rāma, whose mind was set on virtue, Sugrīva as well as the other monkeys walked on with a highly rejoiced mind. (28)

ते गत्वा दूरमध्वानं तस्मात् सप्तजनाश्रमात्।
ददृशुस्तां दुराधर्षां किष्किन्धां वालिपालिताम्॥ २९॥

"Having covered a long distance from that hermitage of the Saptajanas, they sighted the celebrated Kiṣkindhā, which stood protected by Vālī and was difficult to assail. (29)

ततस्तु रामानुजरामवानराः
प्रगृह्य शस्त्राण्युदितोग्रतेजसः।
पुरीं सुरेशात्मजवीर्यपालितां
वधाय शत्रोः पुनरागतास्त्विह॥ ३०॥

Taking up their weapons, Lakṣmaṇa (the younger brother of Śrī Rāma), Śrī Rāma as well as the monkeys, for their part, whose terrific energy had become visible, came once more to the city of Kiṣkindhā, which was protected by the valour of Vālī (sprung from the loins of Indra) with a view to the destruction of the enemy in the person of Vālī at this very place. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Śrī Rāma and others remain hiding behind the trees of a grove in the vicinity of Kiṣkindhā, Sugrīva implores Śrī Rāma to implement his vow of killing Vālī. Assuring Sugrīva that this will be done, Śrī Rāma encourages the latter to go and challenge his elder brother and Sugrīva does accordingly

सर्वे ते त्वरितं गत्वा किष्किन्धां वालिनः पुरीम्।
वृक्षैरात्मानमावृत्य व्यतिष्ठन् गहने वने॥ १॥

Reaching Kiṣkindhā, the capital of Vālī, expeditiously, and concealing themselves behind trees, they all halted in a dense forest. (1)

विसार्य सर्वतो दृष्टिं कानने काननप्रियः।
सुग्रीवो विपुलग्रीवः क्रोधमाहारयद् भृशम्॥ २॥

Casting his glance all-round in the forest, the thick-necked Sugrīva, who was fond of forests, exhibited extreme anger. (2)

ततस्तु निनदं घोरं कृत्वा युद्धाय चाह्वयत्।
परिवारैः परिवृतो नादैर्भिन्दन्निवाम्बरम्॥ ३॥

Uttering a terrible roar and rending the air with his yells, Sugrīva, for his part, who was surrounded by his followers, then challenged his brother to a duel. (3)

गर्जन्निव महामेघो वायुवेगपुरःसरः।
अथ बालार्कसदृशो दृप्तसिंहगतिस्ततः॥ ४॥
दृष्ट्वा रामं क्रियादक्षं सुग्रीवो वाक्यमब्रवीत्।
हरिवागुरया व्याप्तां तप्तकाञ्चनतोरणाम्॥ ५॥
प्राप्ताः स्म ध्वजयन्त्राढ्यां किष्किन्धां वालिनः पुरीम्।
प्रतिज्ञा या कृता वीर त्वया वालिवधे पुरा॥ ६॥
सफलां कुरु तां क्षिप्रं लतां काल इवागतः।
एवमुक्तस्तु धर्मात्मा सुग्रीवेण स राघवः॥ ७॥
तमेवोवाच वचनं सुग्रीवं शत्रुसूदनः।
कृताभिज्ञानचिह्नस्त्वमनया गजसाह्वया॥ ८॥
लक्ष्मणेन समुत्पाट्य एषा कण्ठे कृता तव।
शोभसेऽप्यधिकं वीर लतया कण्ठसक्तया॥ ९॥
विपरीत इवाकाशे सूर्यो नक्षत्रमालया।
अद्य वालिसमुत्थं ते भयं वैरं च वानर॥ १०॥
एकेनाहं प्रमोक्ष्यामि बाणमोक्षेण संयुगे।
मम दर्शय सुग्रीव वैरिणं भ्रातृरूपिणम्॥ ११॥

Thundering like a big cloud propelled by force of the wind and looking at Śrī Rāma, who was skilled in action, Sugrīva, who shone like the rising sun, and possessed the gait of a proud lion, spoke as follows: “We have arrived at Kiṣkindhā, the capital of Vālī, which was surrounded by a trap in the form of monkeys, decorated with arched gateways of gold and endowed with flags and instruments of war. Pray, implement without delay the vow that was undertaken by you the other day to kill Vālī, O valiant prince, in the same way as the season of fructification, when arrived, makes a creeper bear fruit.” Requested thus by Sugrīva, the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, whose mind was set on virtue, replied to the same Sugrīva as follows :

“Having duly plucked this creeper, it has been fastened about your neck by Lakṣmaṇa. You have been provided with a distinguishing mark by this creeper called by the name of Gajapuṣpī (and hence associated with the name of an elephant). With this creeper fastened about your neck, O hero, you shine all the brighter even as the full moon adorned with a galaxy of stars in the heavens at night*. By discharging an arrow only once in the course of this encounter of yours with Vālī, I shall dispel this very day the fear as well as the feeling of animosity instilled in you by Vālī, O monkey chief ! Simply point out to me your enemy in the guise of a brother, O Sugrīva ! (4—11)

वाली विनिहतो यावद्वने पांसुषु चेष्टते।
यदि दृष्टिपथं प्राप्तो जीवन् स विनिवर्तते॥ १२॥
ततो दोषेण मागच्छेत् सद्यो गर्हेच्च मां भवान्।
प्रत्यक्षं सप्त ते साला मया बाणेन दारिताः॥ १३॥

“Struck down by me, Vālī will presently roll in the dust. If, having entered the range of my sight, he returns alive, you may justifiably hold me guilty and reproach me then and there. As many as seven sal trees were pierced by me with a single arrow before your very eyes. (12-13)

तेनावेहि बलेनाद्य वालिनं निहतं रणे।
अनृतं नोक्तपूर्वं मे चिरं कृच्छ्रेऽपि तिष्ठता॥ १४॥
धर्मलोभपरीतेन न च वक्ष्ये कथंचन।
सफलां च करिष्यामि प्रतिज्ञां जहि संभ्रमम्॥ १५॥
प्रसूतं कलमक्षेत्रं वर्षेणेव शतक्रतुः।
तदाह्वाननिमित्तं च वालिनो हेममालिनः॥ १६॥

* The words “Viparīte’ occurring in this verse has been construed by some commentators to mean ‘at night’ and the word ‘Sūryaḥ’ as the full moon :

परीतं तु दिवा प्रोक्तं विपरीतं तु शर्वरी। पौर्णमासीगतश्चन्द्रः सूर्य इत्यभिधीयते॥

सुग्रीव कुरु तं शब्दं निष्पतेद् येन वानरः।
जितकाशी जयश्लाघी त्वया चाधर्षितः पुरात्॥ १७॥
निष्पतिष्यत्यसङ्गेन वाली स प्रियसंयुगः।
रिपूणां धर्षितं श्रुत्वा मर्षयन्ति न संयुगे॥ १८॥
जानन्तस्तु स्वकं वीर्यं स्त्रीसमक्षं विशेषतः।
स तु रामवचः श्रुत्वा सुग्रीवो हेमपिङ्गलः॥ १९॥
ननर्द क्रूरनादेन विनिर्भिन्दन्निवाम्बरम्।
तत्र शब्देन वित्रस्ता गावो यान्ति हतप्रभाः॥ २०॥
राजदोषपरामृष्टाः कुलस्त्रिय इवाकुलाः।
द्रवन्ति च मृगाः शीघ्रं भग्ना इव रणे हयाः।
पतन्ति च खगा भूमौ क्षीणपुण्या इव ग्रहाः॥ २१॥

"Therefore, know Vālī as killed on the battlefield this very day by my might. No falsehood has been uttered by me ever before even though I continued in adversity for a long time, overcome as I was by craving for piety, nor shall I tell a lie under any circumstances even hereafter. And I shall fulfil my vow even as Indra (the god of rain, lit., he who has performed in his previous lives a hundred horse-sacrifices, which is a condition precedent for attaining the position of Indra) invests a field of paddy, rich in sprouts, with fruit through a timely shower.

"Therefore, in order to summon to a duel Vālī, who is distinguished by a chain of gold, pray, raise a shout in response to which the monkey, Vālī, may come out of the palace. Vālī has attained pre-eminence through his victories, is proud of his valour, has never been subdued by you and is fond of fighting. As such he will surely come out of the city due to his being free from attachment for his consorts. Hearing the challenge of their foes for a combat, those who are conscious of their valour do not for their part brook such defiance, particularly in the presence of ladies." Hearing the exhortation of Śrī Rāma, the celebrated Sugrīva, for his part, who was reddish brown as gold, emitted a roar, pitilessly rending the air, as it were, with his fierce yell. Alarmed by the yell that was heard there and disconcerted, the cows began to run like ladies of noble birth laid hands on by others through the fault (in the shape of misrule) of rulers and therefore confused. Deer too ran with quick paces like horses that have taken fright in battle (due to their inability to endure the enemies' blows). And birds fell to the ground as gods whose merit (which entitled them to an abode in heaven) has been exhausted. (14—21)

ततः स जीमूतकृतप्रणादो
नादं ह्यमुञ्चत् त्वरया प्रतीतः।
सूर्यात्मजः शौर्यविवृद्धतेजाः
सरित्पतिर्वाऽनिलचञ्चलोर्मिः॥ २२॥

Thereupon the celebrated Sugrīva (a son of the sun-god), whose martial spirit was greatly enhanced through valour and whose roar resembled the rumbling of clouds, and who was well-known for his tempo in war, emitted his yell like an ocean (the lord of rivers) whose waves are lashed by the wind. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Angrily issuing forth for an encounter on hearing the roar of Sugrīva, Vālī is discouraged with cogent reasons by his wife, Tārā

अथ तस्य निनादं तं सुग्रीवस्य महात्मनः।
शुश्रावान्तःपुरगतो वाली भ्रातुरमर्षणः॥ १॥

Vālī, who was intolerant by nature, and who happened to be in his gynaeceum at the time, forthwith heard the aforesaid roar of the celebrated Sugrīva, who was noted for his extraordinary fortitude. (1)

श्रुत्वा तु तस्य निनदं सर्वभूतप्रकम्पनम्।
मदश्चैकपदे नष्टः क्रोधश्चापादितो महान्॥ २॥

On hearing his roar, which caused all created beings to tremble with fear, Vālī's vanity vanished all at once and a violent rage was aroused in him. (2)

ततो रोषपरीताङ्गो वाली स कनकप्रभः।
उपरक्त इवादित्यः सद्यो निष्प्रभतां गतः॥ ३॥

The notorious Vālī, who possessed the splendour of gold, thereupon lost his brilliance at once as the sun under eclipse, all his limbs seized with anger. (3)

वाली दंष्ट्राकरालस्तु क्रोधाद् दीप्ताग्निलोचनः।
भात्युत्पतितपद्माभः समृणाल इव ह्रदः॥ ४॥

Vālī, for his part, who looked fierce with his teeth and whose eyes shone like a blazing fire through anger, looked like a pond from which the splendour of lotuses has disappeared and in which the fibrous roots alone float. (4)

शब्दं दुर्मर्षणं श्रुत्वा निष्पपात ततो हरिः।
वेगेन च पदन्यासैर्दारयन्निव मेदिनीम्॥ ५॥

Hearing the roar, which was difficult to endure, the monkey (Vālī) issued forth from his palace with impetuosity, rending the earth, as it were, with his strides. (5)

तं तु तारा परिष्वज्य स्नेहाद् दर्शितसौहृदा।
उवाच त्रस्तसम्भ्रान्ता हितोदर्कमिदं वचः॥ ६॥

Embracing him through affection, Tārā, his wife, for her part, who felt frightened and agitated and exhibited her friendliness, tendered the following advice which was wholesome in consequence: (6)

साधु क्रोधमिमं वीर नदीवेगमिवागतम्।
शयनादुत्थितः काल्यं त्यज भुक्तामिव स्रजम्॥ ७॥

"Completely shake off this anger, which is occasional like a river-flood, even as one risen from bed in the morning discards a garland that has been enjoyed at night. (7)

काल्यमेतेन संग्रामं करिष्यसि च वानर।
वीर ते शत्रुबाहुल्यं फल्गुता वा न विद्यते॥ ८॥
सहसा तव निष्क्रामो मम तावन्न रोचते।
श्रूयतामभिधास्यामि यन्निमित्तं निवार्यते॥ ९॥

"You should enter into combat with Sugrīva in the morning. Although there is no multiplicity of enemies nor is there lack of strength in you, O gallant monkey-king, somehow your sallying forth precipitately does not appeal to me. Please listen: I shall presently disclose to you wherefore you are being discouraged by me. (8-9)

पूर्वमापतितः क्रोधात् स त्वामाह्वयते युधि।
निष्पत्य च निरस्तस्ते हन्यमानो दिशो गतः॥ १०॥

"Latterly arrived in anger, he challenged you to a duel; but, even as you sallied forth he was vanquished and, being repeatedly struck by you, he fled. (10)

त्वया तस्य निरस्तस्य पीडितस्य विशेषतः।
इहैत्य पुनराह्वानं शङ्कां जनयतीव मे॥ ११॥

"His coming here and challenging you once more, even though he was repulsed and tormented in particular by you rouses my suspicion, as it were. (11)

दर्पश्च व्यवसायश्च यादृशस्तस्य नर्दतः।
निनादस्य च संरम्भो नैतदल्पं हि कारणम्॥ १२॥

"There is no paltry ground for the insolent way in which he is roaring and the kind of determination which is evinced by him as also for the excited way in which he is roaring. (12)

नासहायमहं मन्ये सुग्रीवं तमिहागतम्।
अवष्टब्धसहायश्च यमाश्रित्यैष गर्जति॥ १३॥

"I do not consider the aforesaid Sugrīva to have come here without an ally. He has surely fallen back upon some ally, depending on whom he roars. (13)

प्रकृत्या निपुणश्चैव बुद्धिमांश्चैव वानरः।
नापरीक्षितवीर्येण सुग्रीवः सख्यमेष्यति॥ १४॥

"Moreover, the monkey, Sugrīva, is clever by his very nature and intelligent too. Sugrīva, I am sure, will not enter into friendship with one whose valour has not been tested. (14)

पूर्वमेव मया वीर श्रुतं कथयतो वचः।
अङ्गदस्य कुमारस्य वक्ष्याम्यद्य हितं वचः॥ १५॥

"I shall communicate to you today the useful report which has already been heard by me from the mouth of Prince Aṅgada speaking (on one occasion), O gallant one ! (15)

अङ्गदस्तु कुमारोऽयं वनान्तमुपनिर्गतः।
प्रवृत्तिस्तेन कथिता चारैरासीन्निवेदिता॥ १६॥

"The aforesaid Prince Aṅgada for his part had once gone to the interior of the forest. The following news which was broken to him by spies, was conveyed by him to me : (16)

अयोध्याधिपतेः पुत्रौ शूरौ समरदुर्जयौ।
इक्ष्वाकूणां कुले जातौ प्रथितौ रामलक्ष्मणौ॥ १७॥
सुग्रीवप्रियकामार्थं प्राप्तौ तत्र दुरासदौ।
स ते भ्रातुर्हि विख्यातः सहायो रणकर्मणि॥ १८॥
रामः परबलामर्दी युगान्ताग्निरिवोत्थितः।
निवासवृक्षः साधूनामापन्नानां परा गतिः॥ १९॥

"Two valiant sons of the emperor of Ayodhyā, Rāma and Lakṣmaṇa by name, born in the line of the Ikṣwākus and difficult even to approach, much more to conquer in battle, who were already on a journey, arrived there for fulfilling the cherished object of Sugrīva's desire. Indeed he who is the associate of your younger brother, Sugrīva, in fighting is widely known by the name of Rāma. He is capable of crushing the enemy's ranks and resembles the fire that flared up at the end of the world cycle. He is a tree affording shelter to all virtuous souls and the ultimate resort of those in the grip of a calamity. (17-19)

आर्तानां संश्रयश्चैव यशसश्चैकभाजनम्।
ज्ञानविज्ञानसम्पन्नो निदेशे निरतः पितुः॥ २०॥

"He is the refuge of the afflicted and the unique repository of glory. Richly endowed with worldly and spiritual wisdom, he is fully devoted to the command of his father. (20)

धातूनामिव शैलेन्द्रो गुणानामाकरो महान्।
तत् क्षमो न विरोधस्ते सह तेन महात्मना॥ २१॥
दुर्जयेनाप्रमेयेण रामेण रणकर्मसु।
शूर वक्ष्यामि ते किंचिन्न चेच्छाम्यभ्यसूयितुम्॥ २२॥

"As the Himālaya mountain (the king of mountains) is a large storehouse of minerals, he is a great repertory of virtues. Therefore, your antagonism is not desirable with that high-souled Rāma, who is difficult to excel in martial exploits and is immeasurable in greatness. I shall tell you something for your good, O heroic king, even though I do not wish to find fault with you. (21-22)

श्रूयतां क्रियतां चैव तव वक्ष्यामि यद्धितम्।
यौवराज्येन सुग्रीवं तूर्णं साध्वभिषेचय॥ २३॥

"Let the salutary advice that I am going to give you be heeded and acted upon: pray, invest Sugrīva speedily with the office of Prince Regent with due ceremony. (23)

विग्रहं मा कृथा वीर भ्रात्रा राजन् यवीयसा।
अहं हि ते क्षमं मन्ये तेन रामेण सौहृदम्॥ २४॥

सुग्रीवेण च सम्प्रीतिं वैरमुत्सृज्य दूरतः।
लालनीयो हि ते भ्राता यवीयानेष वानरः॥ २५॥

"Do not enter into a conflict with your younger brother, O valiant monarch: for I consider friendship with the aforesaid Rāma and affection towards Sugrīva desirable for you. For, relegating animosity to a distance, this monkey, Sugrīva, your younger brother, deserves to be lovingly cherished by you. (24-25)

तत्र वा सन्निहस्थो वा सर्वथा बन्धुरेव ते।
नहि तेन समं बन्धुं भुवि पश्यामि कंचन॥ २६॥

"Whether living on Ṛṣyamūka or staying here in Kiṣkindhā, he is your unqualified friend in everyway. I do not see any friend equal to him on earth. (26)

दानमानादिसत्कारैः कुरुष्व प्रत्यनन्तरम्।
वैरमेतत् समुत्सृज्य तव पार्श्वे स तिष्ठतु॥ २७॥

"Draw him close to you through gifts, honour and other attentions. Let him stay by your side, entirely giving up the present animosity. (27)

सुग्रीवो विपुलग्रीवो महाबन्धुर्मतस्तव।
भ्रातृसौहृदमालम्ब्य नान्या गतिरिहास्ति ते॥ २८॥

"The thick-necked Sugrīva is considered by me as your great friend. You can thrive only by banking on the goodwill of your younger brother, Sugrīva : there is no other way to happiness for you. (28)

यदि ते मत्प्रियं कार्यं यदि चावैषि मां हिताम्।
याच्यमानः प्रियत्वेन साधु वाक्यं कुरुष्व मे॥ २९॥

"If that which is pleasing to me is intended to be done by you and if you recognize me as friendly to you, pray, follow my advice fully, as solicited by me, due to your being dear to me. (29)

प्रसीद पथ्यं शृणु जल्पितं हि मे
न रोषमेवानुविधातुमर्हसि।
क्षमो हि ते कोशलराजसूनुना
न विग्रहः शक्रसमानतेजसा॥ ३०॥

"Be pleased with me and hear my wholesome advice; you should certainly not give way to anger. Indeed your conflict with the Prince of Kosala, whose might is equal to Indra's, is not desirable." (30)

तदा हि तारा हितमेव वाक्यं
तं वालिनं पथ्यमिदं बभाषे।
न रोचते तद् वचनं हि तस्य
कालाभिपन्नस्य विनाशकाले॥ ३१॥

Indeed, at that time Tārā tendered to the said Vālī the aforesaid advice, which was friendly in everyway and wholesome too. That advice, however, did not find favour with him, which spelt destruction for him, seized as he was by Death. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
पञ्चदशः सर्गः ॥ १५ ॥

Thus ends Canto Fifteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Spurning the advice of Tārā and reproaching her, Vālī goes forth to meet Sugrīva and there ensues a fierce encounter between the two brothers. When, however, Sugrīva is found losing ground, Vālī is struck with an arrow by Śrī Rāma and he falls to the ground

तामेवं ब्रुवतीं तारां ताराधिपनिभाननाम्।
वाली निर्भर्त्सयामास वचनं चेदमब्रवीत्॥ १॥

Vālī reproached the aforesaid Tārā, who was speaking as stated before and whose countenance shone brightly as the moon, the suzerain lord of the stars, and replied as follows : (1)

गर्जतोऽस्य सुसंरब्धं भ्रातुः शत्रोर्विशेषतः।
मर्षयिष्यामि केनापि कारणेन वरानने॥ २॥

"Wherefore shall I tolerate the arrogance of this younger brother of mine, particularly when he is hostile to me—thundering, as he does, O lady of charming countenance? (2)

अधर्षितानां शूराणां समरेष्वनिवर्तिनाम्।
धर्षणामर्षणं भीरु मरणादतिरिच्यते॥ ३॥

"Toleration of intrusion by the enemy on the part of heroes, who have never been overpowered and have never retreated in combats, is worse than death, O timid one! (3)

सोढुं न च समर्थोऽहं युद्धकामस्य संयुगे।
सुग्रीवस्य च संरम्भं हीनग्रीवस्य गर्जितम्॥ ४॥

"Nay, I am not able to tolerate the arrogance, much less the roar, of the weak-necked Sugrīva, who seeks an encounter on the battlefield with me. (4)

न च कार्यो विषादस्ते राघवं प्रति मत्कृते।
धर्मज्ञश्च कृतज्ञश्च कथं पापं करिष्यति॥ ५॥

"Nor should any anxiety be entertained by you from the side of Śrī Rāma on my account. How can Śrī Rāma—who knows what is right and cognizes his duty—perpetrate sin (in the form of killing one who is innocent)? (5)

निवर्तस्व सह स्त्रीभिः कथं भूयोऽनुगच्छसि।
सौहृदं दर्शितं तावन्मयि भक्तिस्त्वया कृता॥ ६॥

"Please return with the other ladies. Why do you still follow me? Affection has been shown to such an extent and service rendered to me by you. (6)

प्रतियोत्स्याम्यहं गत्वा सुग्रीवं जहि सम्भ्रमम्।
दर्पं चास्य विनेष्यामि न च प्राणैर्वियोक्ष्यते॥ ७॥

"Going out I shall give battle to Sugrīva; pray, give up all perplexity. Nay, I shall take away his pride, yet he will not be rid of his life. (7)

अहं ह्याजिस्थितस्यास्य करिष्यामि यदीप्सितम्।
वृक्षैर्मुष्टिप्रहारैश्च पीडितः प्रतियास्यति॥ ८॥

"So long as he stays on the battlefield I shall do what is sought by him. Tormented with the strokes of trees and the blows of my fists, he will retreat. (8)

न मे गर्वितमायस्तं सहिष्यति दुरात्मवान्।
कृतं तारे सहायत्वं दर्शितं सौहृदं मयि॥ ९॥

"The evil-minded fellow will not be able to withstand my haughtiness and tempo. Assistance by way of friendly advice and sage counsel has been rendered and affection shown to me by you, O Tārā! (9)

शापितासि मम प्राणैर्निवर्तस्व जनेन च।
अलं जित्वा निवर्तिष्ये तमहं भ्रातरं रणे॥ १०॥

"You are hereby, adjured by my life: pray, return with your retinue; while I shall return only after conquering my said brother in an encounter." (10)

तं तु तारा परिष्वज्य वालिनं प्रियवादिनी।
चकार रुदती मन्दं दक्षिणा सा प्रदक्षिणम्॥ ११॥

Embracing the aforesaid Vālī, Tārā for her part, who spoke agreeable words and was favourably disposed towards him, went clockwise round him (as a token of farewell and respect), gently weeping. (11)

ततः स्वस्त्ययनं कृत्वा मन्त्रविद् विजयैषिणी।
अन्तःपुरं सह स्त्रीभिः प्रविष्टा शोकमोहिता॥ १२॥

Having performed a religious rite called Swastyayana (which consists in scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras), Tārā, who was conversant with sacred texts pronounced on such occasions and desired victory for her husband, thereupon returned to the gynaeceum with the other ladies, dumbfounded as she was with grief. (12)

प्रविष्टायां तु तारायां सह स्त्रीभिः स्वमालयम्।
नगर्या निर्ययौ क्रुद्धो महासर्प इव श्वसन्॥ १३॥

When Tārā had entered her apartments with the other ladies, Vālī for his part sallied forth from his capital, hissing like a large angry serpent. (13)

स निःश्वस्य महारोषो वाली परमवेगवान्।
सर्वतश्चारयन् दृष्टिं शत्रुदर्शनकांक्षया॥ १४॥

Breathing heavily, full of rage, the aforesaid Vālī, who was possessed of great impetuosity, stood casting his glance on all sides with intent to have a look at his adversary. (14)

स ददर्श ततः श्रीमान् सुग्रीवं हेमपिङ्गलम्।
सुसंवीतमवष्टब्धं दीप्यमानमिवानलम्॥ १५॥

The glorious Vālī thereupon saw Sugrīva, reddish brown as gold, tightly clothed below the loins, firmly rooted and glowing as fire. (15)

तं स दृष्ट्वा महाबाहुः सुग्रीवं पर्यवस्थितम्।
गाढं परिदधे वासो वाली परमकोपनः॥ १६॥

Seeing the aforesaid Sugrīva standing firm nearby, the celebrated Vālī, who was endowed with mighty arms and was highly irascible, tightened his loin-cloth. (16)

स वाली गाढसंवीतो मुष्टिमुद्यम्य वीर्यवान्।
सुग्रीवमेवाभिमुखो ययौ योद्धुं कृतक्षणः॥ १७॥

Raising his fist, the aforesaid Vālī, who was tightly clothed below the loins and full of vigour, and felt rejoiced (to have secured an opportunity to fight), proceeded precisely against Sugrīva to give battle to him. (17)

श्लिष्टं मुष्टिं समुद्यम्य संरब्धतरमागतः।
सुग्रीवोऽपि समुद्दिश्य वालिनं हेममालिनम्॥ १८॥

Raising his clenched fist at full length and duly aiming it at Vālī, who was adorned with a chain of gold and was highly excited, Sugrīva too came up. (18)

तं वाली क्रोधताम्राक्षः सुग्रीवं रणकोविदम्।
आपतन्तं महावेगमिदं वचनमब्रवीत्॥ १९॥

To the aforesaid Sugrīva, whose eyes were red with anger and who was skilled in the art of fighting and was rushing with great impetuosity, Vālī spoke as follows : (19)

एष मुष्टिर्महान् बद्धो गाढः सुनियताङ्गुलिः।
मया वेगविमुक्तस्ते प्राणानादाय यास्यति॥ २०॥

"This mighty fist, tightly closed with its fingers properly set will, when flung with force by me, return only after taking your life." (20)

एवमुक्तस्तु सुग्रीवः क्रुद्धो वालिनमब्रवीत्।
तव चैष हरन् प्राणान् मुष्टिः पततु मूर्धनि॥ २१॥

Enraged when spoken as aforesaid by Vālī, Sugrīva for his part replied to Vālī, "Let this fist too descend on your head, taking away your life instantly." (21)

ताडितस्तेन तं क्रुद्धः समभिक्रम्य वेगतः।
अभवच्छोणितोद्गारी सापीड इव पर्वतः॥ २२॥

Enraged when struck by Vālī, who assailed him with impetuosity, Sugrīva vomited blood and looked like a mountain containing a cascade. (22)

सुग्रीवेण तु निःशङ्कं सालमुत्पाट्य तेजसा।
गात्रेष्वभिहतो वाली वज्रेणेव महागिरिः॥ २३॥

Forcibly tearing up a sal tree, Vālī too was fearlessly smitten on his limbs by Sugrīva even as a big mountain were struck with lightning. (23)

स तु वृक्षेण निर्भग्नः सालताडनविह्वलः।
गुरुभारभराक्रान्ता नौः ससार्थेव सागरे॥ २४॥

Crushed under the weight of the tree and overpowered by being beaten with a sal, Vālī began to shake like a bark full of passengers and pressed by the heavy weight of its load in a sea. (24)

तौ भीमबलविक्रान्तौ सुपर्णसमवेगितौ।
प्रवृद्धौ घोरवपुषौ चन्द्रसूर्याविवाम्बरे॥ २५॥
परस्परममित्रघ्नौ छिद्रान्वेषणतत्परौ।
ततोऽवर्धत वाली तु बलवीर्यसमन्वितः॥ २६॥
सूर्यपुत्रो महावीर्यः सुग्रीवः परिहीयत।
वालिना भग्नदर्पस्तु सुग्रीवो मन्दविक्रमः॥ २७॥
वालिनं प्रति सामर्षो दर्शयामास राघवम्।
वृक्षैः सशाखैः शिखरैर्वज्रकोटिनिभैर्नखैः॥ २८॥
मुष्टिभिर्जानुभिः पद्भिर्बाहुभिश्च पुनः पुनः।
तयोर्युद्धमभूद्घोरं वृत्रवासवयोरिव॥ २९॥

The two brothers—who were endowed with terrible might and prowess and possessed the agility of Garuḍa (the carrier of Lord Viṣṇu), nay, who were engaged in a grim fight, were possessed of fearful bodies and capable of destroying the enemy and were intent on finding out the vulnerable points of each other—resembled the moon and the sun in the sky. Thereupon Vālī, for his part, who was richly endowed with strength and valour, gained the upper hand; while Sugrīva, son of the sun-god, even though possessed of extraordinary might, lost ground. Full of indignation towards Vālī, Sugrīva whose vanity was shattered by Vālī and whose strength grew feeble, becked Śrī Rāma about his failing strength. A terrible combat, resembling that between the demon Vṛtra and Indra, now ensued between the two brothers, who fought with trees including their branches, mountain-tops, their claws, which were as cutting as millions of diamonds, fists, knees, feet and arms repeatedly. (25—29)

तौ शोणिताक्तौ युध्येतां वानरौ वनचारिणौ।
मेघाविव महाशब्दैस्तर्जमानौ परस्परम्॥ ३०॥

Threatening each other with loud noise, the aforesaid two monkeys, who roamed about in the forest and stood smeared with blood, contended like a pair of clouds. (30)

हीयमानमथापश्यत् सुग्रीवं वानरेश्वरम्।
प्रेक्षमाणं दिशश्चैव राघवः स मुहुर्मुहुः॥ ३१॥

The celebrated Śrī Rāma (a scion of Raghu) presently beheld Sugrīva, a lord of monkeys, getting weaker and looking intently in all directions again and again. (31)

ततो रामो महातेजा आर्तं दृष्ट्वा हरीश्वरम्।
स शरं वीक्षते वीरो वालिनो वधकांक्षया॥ ३२॥

Seeing Sugrīva (a ruler of monkeys) afflicted, the aforesaid Śrī Rāma, a hero as he was, thereupon surveyed his arrow with intent to make short work of Vālī. (32)

ततो धनुषि संधाय शरमाशीविषोपमम्।
पूरयामास तच्चापं कालचक्रमिवान्तकः॥ ३३॥

Putting the arrow, which resembled a venomous serpent, to the bow, Śrī Rāma then stretched the aforesaid arrow at full length even as the god of death would lift his wheel for the destruction of the world. (33)

तस्य ज्यातलघोषेण त्रस्ताः पत्ररथेश्वराः।
प्रदुद्रुवुर्मृगाश्चैव युगान्त इव मोहिताः॥ ३४॥

Scared by the twang of the bow-string and bewildered as at the end of the world cycle, the foremost of birds flew and deer too ran helter-skelter. (34)

मुक्तस्तु वज्रनिर्घोषः प्रदीप्ताशनिसंनिभः।
राघवेण महाबाणो वालिवक्षसि पातितः॥ ३५॥

When discharged with a sound resembling the crash of thunder, the mighty

arrow, which shone brightly like a dazzling flash of lightning, was shot by Śrī Rāma (a scion of Raghu) at the breast of Vālī. (35)

ततस्तेन महातेजा वीर्ययुक्तः कपीश्वरः।
वेगेनाभिहतो वाली निपपात महीतले॥ ३६॥

Struck with vehemence by the arrow, Vālī, the mighty ruler of monkeys, who was endowed with extraordinary energy, thereupon fell flat on the earth's surface. (36)

इन्द्रध्वज इवोद्धूतः पौर्णमास्यां महीतले।
आश्वयुक्समये मासि गतश्रीको विचेतनः।
बाष्पसंरुद्धकण्ठस्तु वाली चार्तस्वरः शनैः॥ ३७॥

Struck down on the earth's surface on the full moon day (at the end of summer) as a flag hoisted in honour of Indra (the god of rain) in the month of Āświna (corresponding roughly to the month of September), Vālī for his part fell lustreless and unconscious, slowly uttering a cry of pain, his throat fully choked with tears. (37)

नरोत्तमः कालयुगान्तकोपमं
शरोत्तमं काञ्चनरूप्यभूषितम्।
ससर्ज दीप्तं तममित्रमर्दनं
सधूममग्निं मुखतो यथा हरः॥ ३८॥

Śrī Rāma, the foremost of men, discharged the fiery arrow, the foremost of arrows, decked with gold and silver at the end, nay, capable of crushing the enemy and terrible like the period of universal destruction, even as Lord Śiva (the Destroyer of the universe) emited fire with smoke from the third eye on his forehead to destroy Kāmadeva. (38)

अथोक्षितः शोणिततोयविस्रवैः
सुपुष्पिताशोक इवानिलोद्धतः।
विचेतनो वासवसूनुराहवे
प्रभ्रंशितेन्द्रध्वजवत् क्षितिं गतः॥ ३९॥

Nay, bathed in jets of blood and water and looking like an Aśoka tree laden with flowers and uprooted by a storm, Vālī (son of Indra), fell unconscious to the ground like a flag hoisted in honour of Indra* (the ruler of gods) and then thrown down. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Still retaining his life and vital energy by virtue of the gold chain bestowed on him by Indra, though pierced in the breast with a deadly arrow, Vālī indignantly reproaches Śrī Rāma in many ways

ततः शरेणाभिहतो रामेण रणकर्कशः।
पपात सहसा वाली निकृत्त इव पादपः॥ १॥

Pierced with an arrow by Śrī Rāma, Vālī, who was stiff in contest, fell precipitately like a hewn tree. (1)

स भूमौ न्यस्तसर्वाङ्गस्तप्तकाञ्चनभूषणः।
अपतद् देवराजस्य मुक्तरश्मिरिव ध्वजः॥ २॥

With all his limbs laid on the ground, Vālī, who was adored with ornaments of burnished gold, fell down like a flag hoisted

* During some festival observed on the full moon day in the month of Āświna in Bengal a flag is hoisted in honour of Indra and then let it fall at the end of the ceremony.

in honour of Indra, the god of rain, when the cord fastening it is loosed. (2)

अस्मिन् निपतिते भूमौ हर्यृक्षाणां गणेश्वरे।
नष्टचन्द्रमिव व्योम न व्यराजत मेदिनी॥ ३॥

On Vālī, the ruler of the hordes of monkeys and bears, having fallen to the ground, the part of the earth ruled by him did not shine brightly any more than the firmament when the moon has disappeared from it. (3)

भूमौ निपतितस्यापि तस्य देहं महात्मनः।
न श्रीर्जहाति न प्राणा न तेजो न पराक्रमः॥ ४॥

Even though he lay fallen to the ground, neither grace nor life-breath nor vital energy nor prowess left the body of the high-minded monkey. (4)

शक्रदत्ता वरा माला काञ्चनी रत्नभूषिता।
दधार हरिमुख्यस्य प्राणांस्तेजः श्रियं च सा॥ ५॥

The well-known excellent bejewelled chain of gold, bestowed on him by Indra, the ruler of gods, preserved the life, vital energy and grace of Vālī (the foremost of monkeys). (5)

स तया मालया वीरो हैमया हरियूथपः।
संध्यानुगतपर्यन्तः पयोधर इवाभवत्॥ ६॥

With that necklace of gold that heroic leader of monkey hordes appeared like a cloud whose outlines are tinged with the roseate hues of dusk. (6)

तस्य माला च देहश्च मर्मघाती च यः शरः।
त्रिधेव रचिता लक्ष्मीः पतितस्यापि शोभते॥ ७॥

His necklace and body as well as the arrow which pierced his vital parts, even while he lay fallen, shone as though his splendour had been divided into three parts. (7)

तदस्त्रं तस्य वीरस्य स्वर्गमार्गप्रभावनम्।
रामबाणासनक्षिप्तमावहत् परमां गतिम्॥ ८॥

Discharged from the bow of Śrī Rāma, that missile, while illuminating the path of the said hero, Vālī, to (the highest) heaven, brought to him the supreme state. (8)

तं तथा पतितं संख्ये गतार्चिषमिवानलम्।
ययातिमिव पुण्यान्ते देवलोकादिह च्युतम्॥ ९॥
आदित्यमिव कालेन युगान्ते भुवि पातितम्।
महेन्द्रमिव दुर्धर्षमुपेन्द्रमिव दुःसहम्॥ १०॥
महेन्द्रपुत्रं पतितं वालिनं हेममालिनम्।
व्यूढोरस्कं महाबाहुं दीप्तास्यं हरिलोचनम्॥ ११॥
लक्ष्मणानुचरो रामो ददर्शोपससर्प च।
तं तथा पतितं वीरं गतार्चिषमिवानलम्॥ १२॥

Śrī Rāma, followed by Lakṣmaṇa, saw the aforesaid Vālī, son of the mighty Indra—who was adorned with a chain of gold and was distinguished by a broad chest, long arms, a radiant face and yellow eyes, nay, who was difficult to overcome as the great Indra and hard to resist as Lord Viṣṇu (descended as a younger brother of Indra in the form of the Divine Dwarf)—fallen on the field of battle as mentioned in the foregoing lines like a fire without flame and resembling King Yayāti descended on earth from the realm of gods on the exhaustion of his merits (which entitled him to an abode in heaven) and further looking like the sun cast down on the earth by the Time-Spirit at the end of the world cycle, and proceeded towards the aforesaid hero fallen as described above like a fire without flame. (9—12)

बहुमान्य च तं वीरं वीक्षमाणं शनैरिव।
उपयातौ महावीर्यौ भ्रातरौ रामलक्ष्मणौ॥ १३॥

Nay, showing great honour to that hero, who was looking intently on them, the two brothers, Śrī Rāma and Lakṣmaṇa, who were possessed of extraordinary valour, went up to him slowly, as it were. (13)

तं दृष्ट्वा राघवं वाली लक्ष्मणं च महाबलम्।
अब्रवीत् परुषं वाक्यं प्रश्रितं धर्मसंहितम्॥ १४॥
स भूमावल्पतेजोऽसुर्निहतो नष्टचेतनः।
अर्थसंहितया वाचा गर्वितं रणगर्वितम्॥ १५॥

Seeing the celebrated Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, who was exceptionally strong, the said Vālī, who had scant vitality and life left in him and who lay

mortally wounded and motionless on the ground, spoke proudly to Śrī Rāma (who behaved proudly on the battlefield) in a language full of meaning the following harsh words, which were at the same time courteous and conformable to righteousness : (14—15)

त्वं नराधिपतेः पुत्रः प्रथितः प्रियदर्शनः।
पराङ्मुखवधं कृत्वा कोऽत्र प्राप्तस्त्वया गुणः।
यदहं युद्धसंरब्धस्त्वत्कृते निधनं गतः॥ १६॥

"You are the son of a sovereign, renowned and pleasing of aspect. Having brought about the death of one who did not face you in battle, what merit has been earned by you on this earth, since I met my death at your hands at a time when I was in the heat of contest with another? (16)

कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः।
रामः करुणवेदी च प्रजानां च हिते रतः॥ १७॥

" 'Rāma is of noble birth, richly endowed with the quality of goodness and full of courage and has practised religious vows; he knows what is compassion and is devoted to the good of the people. (17)

सानुक्रोशो महोत्साहः समयज्ञो दृढव्रतः।
इत्येतत् सर्वभूतानि कथयन्ति यशो भुवि॥ १८॥

" 'Nay, he is compassionate, is endowed with great vigour, knows what should be done at what time and is firm in his vows.' In these words do all created beings utter your praises on earth. (18)

दमः शमः क्षमा धर्मो धृतिः सत्यं पराक्रमः।
पार्थिवानां गुणा राजन् दण्डश्चाप्यपकारिषु॥ १९॥

"Control of the senses and the mind, forgiveness, righteousness, fortitude, truthfulness, valour and punishing the evil-doers are the virtues of kings, O prince ! (19)

तान् गुणान् सम्प्रधार्याहमग्र्यं चाभिजनं तव।
तारया प्रतिषिद्धः सन् सुग्रीवेण समागतः॥ २०॥

"Believing the aforesaid virtues as existing in you and also fully considering your highest pedigree, I engaged in a combat with Sugrīva, though forbidden by Tārā. (20)

न मामन्येन संरब्धं प्रमत्तं वेद्धुमर्हसि।
इति मे बुद्धिरुत्पन्ना बभूवादर्शने तव॥ २१॥

"So long as I did not see you the idea cropped up in my mind that you would never stoop to strike me while I was furiously engaged with another and unwary. (21)

स त्वां विनिहतात्मानं धर्मध्वजमधार्मिकम्।
जाने पापसमाचारं तृणैः कूपमिवावृतम्॥ २२॥

"Now, however, I have come to know you to be one who has killed one's soul by acting against one's consciousness, nay, one who makes a show of virtue but is really impious, is sinful of conduct and is deceptive like a well of which the mouth is covered by grass and other vegetation. (22)

सतां वेषधरं पापं प्रच्छन्नमिव पावकम्।
नाहं त्वामभिजानामि धर्मच्छद्माभिसंवृतम्॥ २३॥

"I did not know you till now to be sinful, though wearing the guise of the virtuous, and wholly covered by a mask of piety, thus resembling a hidden fire. (23)

विषये वा पुरे वा ते यदा पापं करोम्यहम्।
न च त्वामवजानेऽहं कस्मात् तं हंस्यकिल्बिषम्॥ २४॥
फलमूलाशनं नित्यं वानरं वनगोचरम्।
मामिहाप्रतियुध्यन्तमन्येन च समागतम्॥ २५॥

"While I did not perpetrate any sin in your dominion or capital, nor did I show contumely to you, why did you kill me, a monkey free from guilt, who ever lived on fruit and roots alone and in woods, nay, who was not offering resistance to you and was engaged here in a combat with another? (24-25)

त्वं नराधिपतेः पुत्रः प्रतीतः प्रियदर्शनः।
लिङ्गमप्यस्ति ते राजन् दृश्यते धर्मसंहितम्॥ २६॥

"You are a sovereign's son, hence worthy of trust, and pleasing of aspect too.

Emblems too such as matted hair and the bark of trees for clothing, conformable to righteousness exist and are seen on your person, O prince ! (26)

कः क्षत्रियकुले जातः श्रुतवान् नष्टसंशयः।
धर्मलिङ्गप्रतिच्छन्नः क्रूरं कर्म समाचरेत्॥ २७॥

"Who, born in the Kṣatriya race and possessed of sacred knowledge, whose doubts regarding right and wrong have been resolved through such knowledge and who is furnished with emblems of piety, will perpetrate a cruel deed (like the one perpetrated by you)? (27)

त्वं राघवकुले जातो धर्मवानिति विश्रुतः।
अभव्यो भव्यरूपेण किमर्थं परिधावसे॥ २८॥

"Though born in the race of Raghu and widely known as a man of virtue, you are nevertheless cruel. Why then should you roam about in a gentle guise? (28)

साम दानं क्षमा धर्मः सत्यं धृतिपराक्रमौ।
पार्थिवानां गुणा राजन् दण्डश्चाप्यपकारिषु॥ २९॥

"The art of persuasion, liberality, forgiveness, righteousness, truthfulness, fortitude and valour and punishing the evil-doers are the virtues of rulers, O king ! (29)

वयं वनचरा राम मृगा मूलफलाशिनः।
एषा प्रकृतिरस्माकं पुरुषस्त्वं नरेश्वर॥ ३०॥

"We, O Rāma, are beasts living in the forest and subsisting on roots and fruit alone; for such is our nature, while you are a man living in urban areas and subsisting on cooked food of various kinds, O ruler of men ! (Hence there was no cause for any contention between us). (30)

भूमिर्हिरण्यं रूपं च विग्रहे कारणानि च।
तत्र कस्ते वने लोभो मदीयेषु फलेषु वा॥ ३१॥

"Land, gold and silver are the only occasions for chastisement. In the aforesaid forest what attraction could there possibly be in you for the fruits which belong to me? (31)

नयश्च विनयश्चोभौ निग्रहानुग्रहावपि।
राजवृत्तिरसंकीर्णा न नृपाः कामवृत्तयः॥ ३२॥

"Both administration and mildness, punishment and conferring benefits on the people, are the duties of a king, having different occasions for their exercise. Kings ought not to behave just as they please. (32)

त्वं तु कामप्रधानश्च कोपनश्चानवस्थितः।
राजवृत्तेषु संकीर्णः शरासनपरायणः॥ ३३॥

"You, on the other hand, are dominated by desire, irascible and fickle; you act indiscriminately in the sphere of kingly duties and have made it your prime object to discharge arrows wherever you please. (33)

न तेऽस्त्यपचितिर्धर्मे नार्थे बुद्धिरवस्थिता।
इन्द्रियैः कामवृत्तः सन् कृष्यसे मनुजेश्वर॥ ३४॥

"You have no respect for virtue, nor is your mind fixed so far as the pursuit of wealth is concerned. Acting according to your sweet will, you are carried away by your senses, O ruler of men ! (34)

हत्वा बाणेन काकुत्स्थ मामिहानपराधिनम्।
किं वक्ष्यसि सतां मध्ये कर्म कृत्वा जुगुप्सितम्॥ ३५॥

"Having killed me here with an arrow, even though I had not committed any offence, and thus perpetrated an abominable act, O scion of Kakutstha, what will you say (in your defence) in the midst of holy men? (35)

राजहा ब्रह्महा गोघ्नश्चोरः प्राणिवधे रतः।
नास्तिकः परिवेत्ता च सर्वे निरयगामिनः॥ ३६॥

"The regicide, the Brahminicide, the slaughterer of a cow, the thief, he who takes delight in the destruction of life, the unbeliever and he who weds before an elder brother, all go to hell. (36)

सूचकश्च कदर्यश्च मित्रघ्नो गुरुतल्पगः।
लोकं पापात्मनामेते गच्छन्ते नात्र संशयः॥ ३७॥

"The informer, the miser, the slayer of one's own friend and he who violates the

bed of his teacher—all these descend to the world of those whose mind is set on sin. (37)

अधार्यं चर्म मे सद्भी रोमाण्यस्थि च वर्जितम्।
अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः॥ ३८॥

"My skin, in other words, the skin of a monkey, is not permitted to be worn by the virtuous; my hair and bones too are precluded from use and my flesh is not permitted to be partaken of by those practising virtue like you. (38)

पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण राघव।
शल्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः॥ ३९॥

"Only the following five species of animals endowed with five claws (on each paw), viz., the rhinoceros, the porcupine, the iguana and the hare, the turtle being the fifth, are permitted to be partaken of by (meat-eaters-among) the Brāhmaṇas and Kṣatriyas (and Vaiśyas too). (39)

चर्म चास्थि च मे राम न स्पृशन्ति मनीषिणः।
अभक्ष्याणि च मांसानि सोऽहं पञ्चनखो हतः॥ ४०॥

"The wise do not even touch my (i.e., a monkey's) skin and bones either, O Rāma, while my flesh is not at all worth eating. Yet I, an animal endowed with five claws (and therefore not fit to be partaken of) have been wantonly killed by you. (40)

तारया वाक्यमुक्तोऽहं सत्यं सर्वज्ञया हितम्।
तदतिक्रम्य मोहेन कालस्य वशमागतः॥ ४१॥

"I was given by Tārā, who knows everything, an advice which was correct and wholesome. Disregarding it through ignorance, I have fallen under the sway of Death. (41)

त्वया नाथेन काकुत्स्थ न सनाथा वसुंधरा।
प्रमदा शीलसम्पूर्णा पत्येव च विधर्मणा॥ ४२॥

"With you as its lord, O scion of Kakutstha, the earth is not blessed with a protector any more than a young woman, who is rich in moral character, is safe with a husband who is acting unlawfully. (42)

शठो नैकृतिकः क्षुद्रो मिथ्याप्रश्रितमानसः।
कथं दशरथेन त्वं जातः पापो महात्मना॥ ४३॥

"How were you, who are deceitful, mischievous, petty-minded, sinful and pseudo-tranquil-minded, procreated by the high-souled Daśaratha? (43)

छिन्नचारित्र्यकक्ष्येण सतां धर्मातिवर्तिना।
त्यक्तधर्माङ्कुशेनाहं निहतो रामहस्तिना॥ ४४॥

"I have been killed by the elephant in the form of Rāma, who has broken the chain of morality, transgressed the code of conduct of the virtuous and disregarded the goad of righteousness. (44)

अशुभं चाप्ययुक्तं च सतां चैव विगर्हितम्।
वक्ष्यसे चेदृशं कृत्वा सद्भिः सह समागतः॥ ४५॥

"Having done such a vicious and undesirable act, which is condemned by the virtuous, what will you say in justification of your conduct when come into contact with holy men? (45)

उदासीनेषु योऽस्मासु विक्रमोऽयं प्रकाशितः।
अपकारिषु ते राम नैवं पश्यामि विक्रमम्॥ ४६॥

"I do not find you exhibiting the same kind of valour against the wrongdoers that has now been shown by you against us, who have been neutral towards you. (46)

दृश्यमानस्तु युध्येथा मया युधि नृपात्मज।
अद्य वैवस्वतं देवं पश्येस्त्वं निहतो मया॥ ४७॥

"Had you fought with me on the battlefield remaining before my eyes, O prince, you would have seen God Yama (son of the sun-god) when killed by me this very day. (47)

त्वयादृश्येन तु रणे निहतोऽहं दुरासदः।
प्रसुप्तः पन्नगेनैव नरः पापवशं गतः॥ ४८॥

"Being difficult to approach, I have been killed by you, while you were not to be seen on the field of battle, even as a man fallen into the clutches of sin would when bitten by a serpent while fast asleep. (48)

सुग्रीवप्रियकामेन यदहं निहतस्त्वया।
मामेव यदि पूर्वं त्वमेतदर्थमचोदयः।
मैथिलीमहमेकाह्ना तव चानीतवान् भवेः॥ ४९॥
राक्षसं च दुरात्मानं तव भार्यापहारिणम्।
कण्ठे बद्ध्वा प्रदद्यां तेऽनिहतं रावणं रणे॥ ५०॥

"I would have brought back your wife (the princess of Mithilā) to you in a single day, had you but moved me in this behalf before; for, it is for this that I have been killed by you, keen as you were to oblige Sugrīva. Nay, tying round the neck the evil-minded ogre, Rāvaṇa, who stole away your wife, I would have handed him over to you without his being killed in battle. (49-50)

न्यस्तां सागरतोये वा पाताले वापि मैथिलीम्।
आनयेयं तवादेशाच्छ्वेतामश्वतरीमिव॥ ५१॥

"I could have brought back at your command the princess of Mithilā even if she had been kept in a place surrounded by sea-water or in the lowest subterranean region, just as Lord Hayagrīva (an Avatāra of Lord Viṣṇu carrying on His person a horse's head) brought back the Vedas stolen by the demons Madhu and Kaiṭabha and kept in Pātāla in the form of a white female mule. (51)

युक्तं यत्प्राप्नुयाद् राज्यं सुग्रीवः स्वर्गते मयि।
अयुक्तं यदधर्मेण त्वयाहं निहतो रणे॥ ५२॥

"It is but meet that Sugrīva should inherit the kingdom when I have ascended to heaven; it is, however, unjustifiable that I have been unrighteously slain by you while I was engaged otherwise on the battlefield. (52)

काममेवंविधो लोकः कालेन विनियुज्यते।
क्षमं चेद्भवता प्राप्तमुत्तरं साधु चिन्त्यताम्॥ ५३॥

"Granted that people are subjected to death at the appointed hour; for such is the rule. (I have no grievance on this score). But if a suitable answer to my question (as to why you took it into your mind to make me a target of your arrow) has been hit upon by you, pray, let it be carefully thought of." (53)

इत्येवमुक्त्वा परिशुष्कवक्त्रः
शराभिघाताद् व्यथितो महात्मा।
समीक्ष्य रामं रविसंनिकाशं
तूष्णीं बभौ वानरराजसूनुः॥ ५४॥

Having spoken as aforesaid and looking intently on Śrī Rāma, who shone brightly like the sun, the high-minded Vālī (son of a king of monkeys), who felt agonized due to his having been pierced with an arrow and whose mouth had become parched on all sides (due to the exertion caused by his speaking with emotion for a long time), became mute. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Śrī Rāma justifies his action by saying that the punishment meted out to Vālī in the form of taking his life was meet, having regard to the sin of depriving his own younger brother of his wedded wife, of which Vālī was guilty. Repenting for his having reproached Śrī Rāma, Vālī now seeks the latter's forgiveness and requests him to take care of his son, Aṅgada. Agreeing to do so, Śrī Rāma comforts Vālī

इत्युक्तः प्रश्रितं वाक्यं धर्मार्थसहितं हितम्।
परुषं वालिना रामो निहतेन विचेतसा॥ १॥
तं निष्प्रभमिवादित्यं मुक्ततोयमिवाम्बुदम्।
उक्तवाक्यं हरिश्रेष्ठमुपशान्तमिवानलम्॥ २॥
धर्मार्थगुणसम्पन्नं हरीश्वरमनुत्तमम्।
अधिक्षिप्तस्तदा रामः पश्चाद् वालिनमब्रवीत्॥ ३॥

Spoken to at that time in the foregoing harsh words, though seemingly courteous, wholesome and conformable to righteousness and worldly interests, and reproached by Vālī, who had been mortally wounded and whose mind was confused, Śrī Rāma afterwards replied in the following excellent words, which were conformable to righteousness and worldly interests and salutary, to the aforesaid Vālī, (the lord of monkeys), the foremost of monkeys, who resembled the sun shorn of its brilliance, a cloud which had discharged its water and a fire that had been extinguished and who had had his say : (1—3)

धर्ममर्थं च कामं च समयं चापि लौकिकम्।
अविज्ञाय कथं बाल्यान्मामिहाद्य विगर्हसे॥ ४॥

"Without fully knowing the secret of righteousness, worldly interests and enjoyment as well as of worldly conduct, how do you reproach me bitterly today on this spot through ignorance? (4)

अपृष्ट्वा बुद्धिसम्पन्नान् वृद्धानाचार्यसम्मतान्।
सौम्य वानरचापल्यात् त्वं मां वक्तुमिहेच्छसि॥ ५॥

"Nay, without consulting the elders, who are richly endowed with wisdom and esteemed by preceptors, O gentle one, you have sought to condemn me through simian frivolity. (5)

इक्ष्वाकूणामियं भूमिः सशैलवनकानना।
मृगपक्षिमनुष्याणां निग्रहानुग्रहेष्वपि॥ ६॥

"This entire globe including mountains, forests and woodlands belongs to the scions of Ikṣwāku (having been bequeathed to them by their progenitor, Manu). The right of punishing and rewarding the beasts, birds and human beings of this earth too vests in them. (6)

तां पालयति धर्मात्मा भरतः सत्यवानृजुः।
धर्मकामार्थतत्त्वज्ञो निग्रहानुग्रहे रतः॥ ७॥

"Bharata—whose mind is set on virtue, who is truthful and guileless, nay, who knows the truth about righteousness, self-gratification and wealth and is intent on chastising the evil-doers and recompensing the virtuous—rules over the earth. (7)

नयश्च विनयश्चोभौ यस्मिन् सत्यं च सुस्थितम्।
विक्रमश्च यथा दृष्टः स राजा देशकालवित्॥ ८॥

"He (Bharata) is a king in whom prudence and humility both are present in an equal degree, nay, in whom truthfulness is firmly established as also valour as ordained in the scriptures and who has an idea of time and place. (8)

तस्य धर्मकृतादेशा वयमन्ये च पार्थिवाः।
चरामो वसुधां कृत्स्नां धर्मसंतानमिच्छवः॥ ९॥

"Having received his command for the propagation of righteousness, we as well as

other rulers of the world range the entire globe, keen as we are to promote virtue. (9)

तस्मिन् नृपतिशार्दूले भरते धर्मवत्सले।
पालयत्यखिलां पृथ्वीं कश्चरेद् धर्मविप्रियम्॥ १०॥

"So long as the said Bharata, a veritable tiger among the rulers of men, who is fond of virtue, rules over the entire globe, who can dare do something repugnant to righteousness? (10)

ते वयं मार्गविभ्रष्टं स्वधर्मे परमे स्थिताः।
भरताज्ञां पुरस्कृत्य निगृह्णीमो यथाविधि॥ ११॥

"Keeping before us the command of Bharata, we, who are devoted to our paramount duty of upholding virtue, duly punish him who has strayed away from the path of virtue. (11)

त्वं तु संक्लिष्टधर्मश्च कर्मणा च विगर्हितः।
कामतन्त्रप्रधानश्च न स्थितो राजवर्त्मनि॥ १२॥

"As for yourself you have put down virtue and stand condemned for your doings. Nay, you top those who are slaves of lust and do not adhere to the path trodden by good kings. (12)

ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति।
त्रयस्ते पितरो ज्ञेया धर्मे च पथि वर्तिनः॥ १३॥

"By him who follows the path of virtue, an elder brother, father and even he who imparts learning—all the aforesaid three should be equally regarded as fathers.(13)

यवीयानात्मनः पुत्रः शिष्यश्चापि गुणोदितः।
पुत्रवत्ते त्रयश्चिन्त्या धर्मश्चैवात्र कारणम्॥ १४॥

"Similarly, a younger brother, one's own son and a virtuous pupil too, the aforesaid three should be accounted as good as a son and morality alone is the authority in this matter. (14)

सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः प्लवङ्गम।
हृदिस्थः सर्वभूतानामात्मा वेद शुभाशुभम्॥ १५॥

"The principle governing the conduct of the virtuous is subtle and altogether unknowable, O monkey! Installed in the heart of all created beings, the Self alone knows what is good and what is evil. (15)

चपलश्चपलैः सार्धं वानरैरकृतात्मभिः।
जात्यन्ध इव जात्यन्धैर्मन्त्रयन् प्रेक्षसे नु किम्॥ १६॥

"Deliberating as you do with monkeys, who are all frivolous and are of uncontrolled mind, like a man born blind deliberating with those who are likewise blind by birth, what can you, who are frivolous yourself, know about Dharma? (16)

अहं तु व्यक्ततामस्य वचनस्य ब्रवीमि ते।
नहि मां केवलं रोषात् त्वं विगर्हितुमर्हसि॥ १७॥

"As for myself I presently tell you the evident meaning of this assertion of mine. You should in no case bitterly condemn me as you have done out of sheer wrath. (17)

तदेतत् कारणं पश्य यदर्थं त्वं मया हतः।
भ्रातुर्वर्तसि भार्यायां त्यक्त्वा धर्मं सनातनम्॥ १८॥

"Now know the obvious reason why you have been struck down by me: casting to the wind the eternal law, you cohabit with your younger brother's wife. (18)

अस्य त्वं धरमाणस्य सुग्रीवस्य महात्मनः।
रुमायां वर्तसे कामात् स्नुषायां पापकर्मकृत्॥ १९॥

"You cohabit through lust with Rumā, the wedded wife of the high-souled Sugrīva, who is your virtual daughter-in-law, even while Sugrīva is alive; you have thus perpetrated a sinful deed. (19)

तद् व्यतीतस्य ते धर्मात् कामवृत्तस्य वानर।
भ्रातृभार्याभिमर्शेऽस्मिन् दण्डोऽयं प्रतिपादितः॥ २०॥

"This punishment has been meted out to you, who strayed from righteousness and acted as you liked, for embracing younger brother's wife, O monkey! (20)

नहि लोकविरुद्धस्य लोकवृत्तादपेयुषः।
दण्डादन्यत्र पश्यामि निग्रहं हरियूथप॥ २१॥

"For, other than punishment I do not see any way of restraining him who is opposed to public interests and has departed from the code of conduct prescribed for

the commonalty, O leader of monkey hordes ! (21)

न च ते मर्षये पापं क्षत्रियोऽहं कुलोद्गतः।
औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः॥ २२॥
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः।
भरतस्तु महीपालो वयं त्वादेशवर्तिनः॥ २३॥

"And I, a Kṣatriya born of a high pedigree, cannot brook your sin. Death is the punishment ordained for a man who approaches carnally through lust a girl sprung from his own loins, a sister or a wife of his own younger brother. In fact, Bharata is the ruler of the earth, while our duty is to carry out his behests. (22-23)

त्वं च धर्मादतिक्रान्तः कथं शक्यमुपेक्षितुम्।
गुरुधर्मव्यतिक्रान्तं प्राज्ञो धर्मेण पालयन्॥ २४॥
भरतः कामयुक्तानां निग्रहे पर्यवस्थितः।
वयं तु भरतादेशावधिं कृत्वा हरीश्वर।
त्वद्विधान् भिन्नमर्यादान् निग्रहीतुं व्यवस्थिताः॥ २५॥

"And how can you, who have strayed from the path of virtue, be let go unpunished? Punishing him who has clearly deviated from a major duty and cherishing according to the principles of righteousness a man scrupulously following his duty, the wise Bharata is intent upon punishing those who are swayed by lust. Taking the behests of Bharata as our authority, O lord of monkeys, we are bent upon punishing people like you who have transgressed the bounds of morality. (24-25)

सुग्रीवेण च मे सख्यं लक्ष्मणेन यथा तथा।
दारराज्यनिमित्तं च निःश्रेयस्करः स मे॥ २६॥

"My friendship with Sugrīva is as indissolvable as that with Lakṣmaṇa. Nay, it has the recovery of his wife and kingdom for its motive. And in return he is expected to do the greatest good to me in the shape of getting back my lost spouse. (26)

प्रतिज्ञा च मया दत्ता तदा वानरसंनिधौ।
प्रतिज्ञा च कथं शक्या मद्विधेनानवेक्षितुम्॥ २७॥

"Again, at that time (when my friendship with Sugrīva was solemnized) a plighted word was given by me in the presence of other monkeys to get back for him his wife and sovereignty. And how can a plighted word be allowed by a man like me to remain unhonoured? (27)

तदेभिः कारणैः सर्वैर्महद्भिर्धर्मसंश्रितैः।
शासनं तव यद् युक्तं तद् भवाननुमन्यताम्॥ २८॥

"Therefore, for these mighty reasons, which are all broad-based on morality, you too should approve of your punishment, which was justified. (28)

सर्वथा धर्म इत्येव द्रष्टव्यस्तव निग्रहः।
वयस्यस्योपकर्तव्यं धर्ममेवानुपश्यता॥ २९॥

"Your punishment should be viewed by you as wholly in consonance with righteousness and good offices needs must be rendered to a friend by one recognizing one's duty. (29)

शक्यं त्वयापि तत्कार्यं धर्ममेवानुवर्तता।
श्रूयते मनुना गीतौ श्लोकौ चारित्रवत्सलौ।
गृहीतौ धर्मकुशलैस्तथा तच्चरितं मया॥ ३०॥

"By you too, had you followed the principle of righteousness, the same course of action should have been taken by way of expiation. The following two couplets, devoted to ideal kingly conduct and accepted as authoritative by those well-versed in ethics, are traditionally known to have been sung by Manu (the earliest and most respected law-giver). The principle enunciated in them has been acted upon by me in the way indicated in them. (30)

राजभिर्धृतदण्डाश्च कृत्वा पापानि मानवाः।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा॥ ३१॥

"They are reproduced below: 'Men who, having perpetrated sins, have been subjected to punishment by kings become stainless and ascend to heaven like those who have performed meritorious deeds. (31)

शासनाद् वापि मोक्षाद् वा स्तेनः पापात् प्रमुच्यते।
राजा त्वशासन् पापस्य तदवाप्नोति किल्बिषम्॥ ३२॥

"A thief (in particular and a sinner in general) gets fully absolved from sin either through punishment or by being let go free by way of mercy. A king not punishing a sinner, however, incurs his sin.* (32)

आर्येण मम मान्धात्रा व्यसनं घोरमीप्सितम्।
श्रमणेन कृते पापे यथा पापं कृतं त्वया॥ ३३॥

"A terrible suffering, which was absolutely desirable, was inflicted by my forbear, Emperor Māndhātā, by way of punishment on a monk, for a sin similar to the one perpetrated by you. (33)

अन्यैरपि कृतं पापं प्रमत्तैर्वसुधाधिपैः।
प्रायश्चित्तं च कुर्वन्ति तेन तच्छाम्यते रजः॥ ३४॥

"Sins perpetrated by blundering men were likewise punished by other rulers of the earth, too. Besides this, people undergo expiation themselves too and through such expiation that sin, which is expiated, gets neutralized. (34)

तदलं परितापेन धर्मतः परिकल्पितः।
वधो वानरशार्दूल न वयं स्ववशे स्थिताः॥ ३५॥

"Therefore, have done with grief, your death was contrived in accordance with the principles of righteousness, O tiger among monkeys; for we were not under our own control (being subject to the control of the Śāstras). (35)

शृणु चाप्यपरं भूयः कारणं हरिपुंगव।
तच्छ्रुत्वा हि महद् वीर न मन्युं कर्तुमर्हसि॥ ३६॥

"Again, know from me another reason why I killed you, O bull among the monkeys! After knowing that momentous reason, O hero, you should not be angry with me. (36)

न मे तत्र मनस्तापो न मन्युर्हरिपुंगव।
वागुराभिश्च पाशैश्च कूटैश्च विविधैर्नराः॥ ३७॥
प्रतिच्छन्नाश्च दृश्याश्च गृह्णन्ति सुबहून् मृगान्।
प्रधावितान् वा वित्रस्तान् विस्रब्धानतिविष्ठितान्॥ ३८॥

"No agony is felt by me nor any remorse for what I have done, O bull among monkeys! Remaining concealed or open to view, people catch by means of nets and nooses as well as by means of traps of various kinds numerous deer that have run away alarmed or remain firmly rooted, fearless as they are. (37-38)

प्रमत्तानप्रमत्तान् वा नरा मांसाशिनो भृशम्।
विध्यन्ति विमुखांश्चापि न च दोषोऽत्र विद्यते॥ ३९॥

"Meat-eating people hit with violence deer, which are unwary or circumspect, nay, even those which have their faces turned away from the hunters and no blame attaches to this. (39)

यान्ति राजर्षयश्चात्र मृगयां धर्मकोविदाः।
तस्मात् त्वं निहतो युद्धे मया बाणेन वानर।
अयुध्यन् प्रतियुध्यन् वा यस्माच्छाखामृगो ह्यसि॥ ४०॥

"Nay, even royal sages, well-versed in the principles of righteousness, go on hunting. Hence, O monkey, you were mortally wounded by me with an arrow in the course of your encounter with Sugrīva, no matter whether you were not fighting with me or fighting with another; for you are but a monkey. (40)

दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च।
राजानो वानरश्रेष्ठ प्रदातारो न संशयः॥ ४१॥

"Kings, O jewel among monkeys, are capable of dispensing religious merit, which is so difficult to attain otherwise—longevity and earthly blessings too: there is no doubt about it. (41)

तान् न हिंस्यान्न चाक्रोशेन्नाक्षिपेन्नाप्रियं वदेत्।
देवा मानुषरूपेण चरन्त्येते महीतले॥ ४२॥

* In Manusmṛti as extant today we read the two verses as below:
राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः। निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा॥
शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते। अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम्॥
(VIII. 315, 316)

"One should, therefore, neither assassinate nor reproach nor insult nor speak unpalatable words to them. Being gods themselves, these kings move about on earth in human semblance. (42)

त्वं तु धर्ममविज्ञाय केवलं रोषमास्थितः।
विदूषयसि मां धर्मे पितृपैतामहे स्थितम्॥ ४३॥

"Not fully knowing the principles of righteousness and holding fast to anger alone, you bitterly reproach me, devoted as I am to the code of conduct, followed by my forefathers." (43)

एवमुक्तस्तु रामेण वाली प्रव्यथितो भृशम्।
न दोषं राघवे दध्यौ धर्मेऽधिगतनिश्चयः॥ ४४॥

Deeply pained when spoken to as aforesaid by Śrī Rāma, Vālī for his part no longer found fault with Śrī Rāma (a scion of Raghu), certainty with regard to righteousness having now been attained by him. (44)

प्रत्युवाच ततो रामं प्राञ्जलिर्वानरेश्वरः।
यत् त्वमात्थ नरश्रेष्ठ तत् तथैव न संशयः॥ ४५॥

With joined palms Vālī, the ruler of monkeys, thereupon replied as follows to Śrī Rāma : "What you have said, O jewel among men, is precisely true: there is no doubt about it. (45)

प्रतिवक्तुं प्रकृष्टे हि नापकृष्टस्तु शक्नुयात्।
यदयुक्तं मया पूर्वं प्रमादाद् वाक्यमप्रियम्॥ ४६॥
तत्रापि खलु मां दोषं कर्तुं नार्हसि राघव।
त्वं हि दृष्टार्थतत्त्वज्ञः प्रजानां च हिते रतः।
कार्यकारणसिद्धौ च प्रसन्ना बुद्धिरव्यया॥ ४७॥

"Indeed a dwarf cannot argue with a giant. Certainly you ought not to find fault, O scion of Raghu, with me even for the unbecoming and unpalatable words that were addressed by me to you before this through mistake. Indeed you have directly perceived the truth about the four objects of human pursuit and are a wise man. Nay, you are devoted to the good of the people and your mind is clear and unbaffled in determining your duty and weighing the circumstances on which you base your decision. (46-47)

मामप्यवगतं धर्माद् व्यतिक्रान्तपुरस्कृतम्।
धर्मसंहितया वाचा धर्मज्ञ परिपालय॥ ४८॥

"Encourage me too, O knower of what is right, placed as I am in the forefront of those who have definitely strayed from the path of virtue and known too as such, with words of consolation, conformable with righteousness." (48)

बाष्पसंरुद्धकण्ठस्तु वाली सार्तरवः शनैः।
उवाच रामं सम्प्रेक्ष्य पङ्कलग्न इव द्विपः॥ ४९॥

Looking intently on Śrī Rāma, and groaning like an elephant sunk in a morass, Vālī, for his part, whose throat was completely chocked with tears, slowly continued as follows : (49)

न चात्मानमहं शोचे न तारां नापि बान्धवान्।
यथा पुत्रं गुणज्येष्ठमङ्गदं कनकाङ्गदम्॥ ५०॥

"I neither grieve for myself nor for my wife Tārā, nor even for my kinsmen as I do for my son, Aṅgada, who is foremost in point of virtues and is adorned with armlets of gold. (50)

स ममादर्शनाद् दीनो बाल्यात् प्रभृति लालितः।
तटाक इव पीताम्बुरुपशोषं गमिष्यति॥ ५१॥

"Miserable at not being able to see me, the boy, who has been cherished by me since his very infancy, will pine away like a pond whose waters have been dried up. (51)

बालश्चाकृतबुद्धिश्च एकपुत्रश्च मे प्रियः।
तारेयो राम भवता रक्षणीयो महाबलः॥ ५२॥

"Aṅgada (son of Tārā), who is still young, though exceptionally mighty, and whose judgment has not yet matured, and who is my only son and as such dear to me, deserves to be protected by you, O Rāma ! (52)

सुग्रीवे चाङ्गदे चैव विधत्स्व मतिमुत्तमाम्।
त्वं हि गोप्ता च शास्ता च कार्याकार्यविधौ स्थितः॥ ५३॥

"Establish the very best understanding between Sugrīva and Aṅgada; for you stand as their protector and preceptor in teaching them what should be done and what should not be done. (53)

या ते नरपते वृत्तिर्भरते लक्ष्मणे च या।
सुग्रीवे चाङ्गदे राजंस्तां चिन्तयितुमर्हसि॥ ५४॥

"You ought to cherish, O king, the same attitude of mind towards Sugrīva and Aṅgada which exists at the present moment in relation to Bharata and Lakṣmaṇa, O ruler of men! (54)

मद्दोषकृतदोषां तां यथा तारां तपस्विनीम्।
सुग्रीवो नावमन्येत तथावस्थातुमर्हसि॥ ५५॥

"Nay, you should handle the situation in such a way that Sugrīva may not treat with disrespect poor Tārā, mentioned above, who is guilty only because I have been guilty of persecuting him. (55)

त्वया ह्यनुगृहीतेन शक्यं राज्यमुपासितुम्।
त्वद्वशे वर्तमानेन तव चित्तानुवर्तिना॥ ५६॥
शक्यं दिवं चार्जयितुं वसुधां चापि शासितुम्।
त्वत्तोऽहं वधमाकांक्षन् वार्यमाणोऽपि तारया॥ ५७॥
सुग्रीवेण सह भ्रात्रा द्वन्द्वयुद्धमुपागतः।
इत्युक्त्वा वानरो रामं विरराम हरीश्वरः॥ ५८॥

"A kingdom can indeed be ruled by one who is subject to your control, follows your mind and has thus been favoured by you; nay, residence in heaven can be earned and even the entire globe can be ruled. Seeking death at your hands, I entered into a duel with my younger brother, Sugrīva, even though I was being kept back all the time by Tārā." Having spoken thus, the monkey, Vālī, who was a ruler of monkeys, became mute. (56—58)

स तमाश्वासयद् रामो वालिनं व्यक्तदर्शनम्।
साधुसम्मतया वाचा धर्मतत्त्वार्थयुक्तया॥ ५९॥

The celebrated Śrī Rāma in his turn reassured the said Vālī, in whom wisdom had now dawned, in the following words, which were full of meaning in the shape of the essence of piety, and were as such esteemed by holy men: (59)

न संतापस्त्वया कार्य एतदर्थं प्लवङ्गम।
न वयं भवता चिन्त्या नाप्यात्मा हरिसत्तम।
वयं भवद्विशेषेण धर्मतः कृतनिश्चयाः॥ ६०॥

"No anxiety should be felt by you on this score, O monkey! Neither for us nor even your own self should you be worried about, O jewel among monkeys! For, filled as we are with extraordinary affection for you, we have determined our course of action according to the principles of righteousness. (60)

दण्ड्ये यः पातयेद् दण्डं दण्ड्यो यश्चापि दण्ड्यते।
कार्यकारणसिद्धार्थावुभौ तौ नावसीदतः॥ ६१॥

"He who metes out punishment to one deserving of punishment and he who is punished as worthy of punishment, both never come to grief inasmuch as they have achieved their end, the punished by undergoing punishment and the punisher by meting it out. (61)

तद् भवान् दण्डसंयोगादस्माद् विगतकल्मषः।
गतः स्वां प्रकृतिं धर्म्यां दण्डदिष्टेन वर्त्मना॥ ६२॥

"Having been completely rid of sin by being subjected to this punishment according to the procedure enjoined by scriptures ordaining such punishment, you have regained your immaculate (spiritual) nature consistent with the principles of righteousness. (62)

त्यज शोकं च मोहं च भयं च हृदये स्थितम्।
त्वया विधानं हर्यग्र्य न शक्यमतिवर्तितुम्॥ ६३॥

"Cast away grief and infatuation and fear abiding in your heart. What has been ordained by Providence cannot be transgressed by you, O jewel among monkeys! (63)

यथा त्वय्यङ्गदो नित्यं वर्तते वानरेश्वर।
तथा वर्तेत सुग्रीवे मयि चापि न संशयः॥ ६४॥

"Aṅgada will depend on Sugrīva and even on myself as he has ever done on

you, O lord of monkeys: there is no doubt about it." (64)

स तस्य वाक्यं मधुरं महात्मनः
समाहितं धर्मपथानुवर्तितम्।
निशम्य रामस्य रणावमर्दिनो
वचः सुयुक्तं निजगाद वानरः॥ ६५॥

Having listened to the sweet and reassuring words, which strictly followed the path of righteousness, of the high-souled Śrī Rāma, who stood before him and who was capable of crushing his enemy on the field of battle, the aforesaid monkey, Vālī, made the following well-reasoned answer : (65)

शराभितप्तेन विचेतसा मया
प्रभाषितस्त्वं यदजानता विभो।
इदं महेन्द्रोपमभीमविक्रम
प्रसादितस्त्वं क्षम मे नरेश्वर॥ ६६॥

"Pray, propitiated by me, O powerful ruler of men, possessed of terrific prowess and vying with the mighty Indra, forgive whatever unseemly and harsh words have been unwittingly uttered by me, agonized as I was with pain caused by your arrow and, therefore, confounded." (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Agonized with grief to hear about the death of her husband, Tārā, wife of Vālī, sallied forth from Kiṣkindhā to arrive in the presence of Vālī. Fleeing helter-skelter through fear of Śrī Rāma and meeting Tārā on the way, the monkeys try to send her back inspiring fear in her and advise her to make arrangements for the defence of the city and install Aṅgada on the throne. Rushing to the scene of contest after dismissing them, Tārā catches sight of Vālī lying on the ground, as well as of Śrī Rāma and others

स वानरमहाराजः शयानः शरपीडितः।
प्रत्युक्तो हेतुमद्वाक्यैर्नोत्तरं प्रत्यपद्यत॥ १॥

Answered in words which were supported with reason, Vālī, the overlord of monkeys, who was lying on the ground afflicted with pain caused by Śrī Rāma's arrow, could not make any reply. (1)

अश्मभिः परिभिन्नाङ्गः पादपैराहतो भृशम्।
रामबाणेन चाक्रान्तो जीवितान्ते मुमोह सः॥ २॥

Severely battered with trees and pierced with Śrī Rāma's arrow, his limbs shattered by rocks, he swooned at the close of his life. (2)

तं भार्या बाणमोक्षेण रामदत्तेन संयुगे।
हतं प्लवगशार्दूलं तारा शुश्राव वालिनम्॥ ३॥

His wife, Tārā, heard of the said Vālī, a tiger among the monkeys, having been killed with the propulsion of an arrow by Śrī Rāma while the former was engaged in a trial of strength with Sugrīva. (3)

सा सपुत्राप्रियं श्रुत्वा वधं भर्तुः सुदारुणम्।
निष्पपात भृशं तस्मादुद्विग्ना गिरिकन्दरात्॥ ४॥

Sore perturbed to hear the unpalatable and most cruel news of her husband's death, Tārā sallied forth with her son, Aṅgada, from that rocky cavern, which Kiṣkindhā was. (4)

ये त्वङ्गदपरीवारा वानरा हि महाबलाः।
ते सकार्मुकमालोक्य रामं त्रस्ताः प्रदुद्रुवुः॥ ५॥

Alarmed to see Śrī Rāma with a bow, the monkeys who followed Aṅgada as his bodyguard, ran helter-skelter even though they were possessed of extraordinary might. (5)

सा ददर्श ततस्त्रस्तान् हरीनापततो द्रुतम्।
यूथादेव परिभ्रष्टान् मृगान् निहतयूथपान्॥ ६॥

Presently she saw the terror-stricken monkeys rushing headlong like deer, the leader of whose herd had been killed and who had strayed from their herd. (6)

तानुवाच समासाद्य दुःखितान् दुःखिता सती।
रामवित्रासितान् सर्वाननुबद्धानिवेषुभिः॥ ७॥

Duly approaching them, who were all stricken with sorrow inspired as they were with terror of Śrī Rāma, as though they were being chased by his arrows, Tārā, a virtuous lady, who was full of sorrow herself, admonished them as follows : (7)

वानरा राजसिंहस्य यस्य यूयं पुरःसराः।
तं विहाय सुवित्रस्ताः कस्माद् द्रवत दुर्गताः॥ ८॥
राज्यहेतोः स चेद् भ्राता भ्रात्रा क्रूरेण पातितः।
रामेण प्रहितैर्दूरान्मार्गणैर्दूरपातिभिः॥ ९॥

"Deserting that lion among kings whose servants you are, O monkeys, why should you run away in a miserable state greatly dismayed, if, for the sake of sovereignty, Vālī, brother of Sugrīva, has been caused by his cruel brother Sugrīva to be laid low by Śrī Rāma with arrows hitting a remote target and discharged from afar?" (8-9)

कपिपत्न्या वचः श्रुत्वा कपयः कामरूपिणः।
प्राप्तकालमविश्लिष्टमूचुर्वचनमङ्गनाम्॥ १०॥

Hearing the admonition of Tārā, wife of Vālī, the monkey chief, the monkeys, who were capable of assuming any form at will, made the following reply, which was both unambiguous and appropriate to the occasion, to the lady : (10)

जीवपुत्रे निवर्तस्व पुत्रं रक्षस्व चाङ्गदम्।
अन्तको रामरूपेण हत्वा नयति वालिनम्॥ ११॥

"Go back, O mother of a surviving son, and protect your son, Aṅgada; having struck down Vālī, God of Death in the disguise of Rāma is bearing him away to his abode. (11)

क्षिप्तान् वृक्षान् समाविध्य विपुलाश्च तथा शिलाः।
वाली वज्रसमैर्बाणैर्वज्रेणेव निपातितः॥ १२॥

"Destroying with his arrows, resembling the lightning, the trees as well as the huge rocks hurled by Vālī, Śrī Rāma has struck him down as Indra would strike down a mountain with lightning. (12)

अभिभूतमिदं सर्वं विद्रुतं वानरं बलम्।
अस्मिन् प्लवगशार्दूले हते शक्रसमप्रभे॥ १३॥

"This tiger among monkeys, whose splendour equalled the splendour of Indra, having been killed, the whole of this army of monkeys has taken to flight as though overpowered by Rāma. (13)

रक्ष्यतां नगरी शूरैरङ्गदश्चाभिषिच्यताम्।
पदस्थं वालिनः पुत्रं भजिष्यन्ति प्लवंगमाः॥ १४॥

"Let the city of Kiṣkindhā be guarded by gallant soldiers and let Aṅgada be installed on the throne. All the monkeys will serve Vāli's son when he assumes office. (14)

अथवारुचितं स्थानमिह ते रुचिरानने।
आविशन्ति च दुर्गाणि क्षिप्रमद्यैव वानराः॥ १५॥

"Your continuance here (in Kiṣkindhā), however, is not to our liking, O lady with a charming countenance; for, hostile monkeys (Hanumān and others) will soon take possession of all the citadels in Kiṣkindhā this very day. (15)

अभार्याः सहभार्याश्च सन्त्यत्र वनचारिणः।
लुब्धेभ्यो विप्रलब्धेभ्यस्तेभ्यो नः सुमहद्भयम्॥ १६॥

"There are monkeys (lit., denizens of the forest) both with and without wives here, from whom there is very great fear, covetous of sovereignty as they are and victims of deprivation." (16)

अल्पान्तरगतानां तु श्रुत्वा वचनमङ्गना।
आत्मनः प्रतिरूपं सा बभाषे चारुहासिनी॥ १७॥

Hearing the submission of the monkeys, who were only at a short distance from her, the aforesaid lady, Tārā, of charming demeanour made a reply which was worthy of herself : (17)

पुत्रेण मम किं कार्यं राज्येनापि किमात्मना।
कपिसिंहे महाभागे तस्मिन् भर्तरि नश्यति॥ १८॥

"Now that the highly blessed Vālī, a veritable lion among monkeys, is dying, what purpose of mine will be served by my son, Aṅgada, or sovereignty or even by my own self? (18)

पादमूलं गमिष्यामि तस्यैवाहं महात्मनः।
योऽसौ रामप्रयुक्तेन शरेण विनिपातितः॥ १९॥

"I shall seek the soles of feet of that exalted soul alone, who has been laid low with an arrow discharged by Śrī Rāma."(19)

एवमुक्त्वा प्रदुद्राव रुदती शोकमूर्च्छिता।
शिरश्चोरश्च बाहुभ्यां दुःखेन समभिघ्नती॥ २०॥

Saying so, she ran fast crying and severely beating on all sides with both of her hands, her head and breast in agony, distracted as she was with grief. (20)

सा व्रजन्ती ददर्शाथ पतिं निपतितं भुवि।
हन्तारं दानवेन्द्राणां समरेष्वनिवर्तिनाम्॥ २१॥
क्षेप्तारं पर्वतेन्द्राणां वज्राणामिव वासवम्।
महावातसमाविष्टं महामेघौघनिःस्वनम्॥ २२॥
शक्रतुल्यपराक्रान्तं वृष्ट्वेवोपरतं घनम्।
नर्दन्तं नर्दतां भीमं शूरं शूरेण पातितम्।
शार्दूलेनामिषस्यार्थे मृगराजमिवाहतम्॥ २३॥
अर्चितं सर्वलोकस्य सपताकं सवेदिकम्।
नागहेतोः सुपर्णेन चैत्यमुन्मथितं यथा॥ २४॥

While still on her way she presently saw fallen helpless on the ground her husband, Vālī, the slayer of demon chiefs who never retreated on the fields of battle—Vālī, who hurled against his enemy in the course of his fight the foremost of mountains as Indra, the ruler of gods, discharges his thunderbolt, who had the fury of a tempest and thundered like a mass of huge clouds, nay, who was equal in valour to Indra, the ruler of gods, and now looked like a cloud that had calmed down after discharging itself, who while roaring inspired terror in those who roared in opposition and who, though valiant, had been laid low by a greater hero, nay, who looked like a lion (the king of beasts) struck down for the sake of prey by a tiger and resembled a place of worship laid waste, though held sacred by all people, with its flag and altar, by Garuḍa, the king of birds, on account of a serpent dwelling in it. (21—24)

अवष्टभ्यावतिष्ठन्तं ददर्श धनुरूर्जितम्।
रामं रामानुजं चैव भर्तुश्चैव तथानुजम्॥ २५॥

She also beheld Śrī Rāma standing, leaning on his glorious bow as well as Lakṣmaṇa, younger brother of Śrī Rāma, and, even so, her brother-in-law, Surgīva. (25)

तानतीत्य समासाद्य भर्तारं निहतं रणे।
समीक्ष्य व्यथिता भूमौ सम्भ्रान्ता निपपात ह॥ २६॥

Passing beyond them and duly reaching her husband, who lay mortally wounded on the battlefield, Tārā, they say, was pained to gaze on him and toppled on the ground, deeply miserable as she was. (26)

सुप्तेव पुनरुत्थाय आर्यपुत्रेति वादिनी।
रुरोद सा पतिं दृष्ट्वा संवीतं मृत्युदामभिः॥ २७॥

Getting up once more like one who had been asleep and saying. "O son of a worthy father* !" she wept to see her husband tightly bound with the cords of Death. (27)

* Hindu ladies are not expected to utter the name of their husband. 'Āryaputra' (son of a worthy father) was the form of address generally employed by them while accosting him.

तामवेक्ष्य तु सुग्रीवः क्रोशन्तीं कुररीमिव।
विषादमगमत् कष्टं दृष्ट्वा चाङ्गदमागतम्॥ २८॥

Perceiving her screaming like a female osprey, and beholding Aṅgada too arrived on the scene, Sugrīva for his part, fell a prey to grievous despondency. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Clasping Vālī to her bosom and wailing piteously for the sake of Aṅgada, Tārā resolves upon a fast unto death

रामचापविसृष्टेन शरेणान्तकरेण तम्।
दृष्ट्वा विनिहतं भूमौ तारा ताराधिपानना॥ १॥
सा समासाद्य भर्तारं पर्यष्वजत भामिनी।
इषुणाभिहतं दृष्ट्वा वालिनं कुञ्जरोपमम्॥ २॥
वानरं पर्वतेन्द्राभं शोकसंतप्तमानसा।
तारा तरुमिवोन्मूलं पर्यदेवयतातुरा॥ ३॥

Beholding her aforesaid husband lying on the ground mortally wounded by a death-dealing arrow discharged from Śrī Rāma's bow, and duly reaching him, that proud lady, Tārā, whose face resembled the moon, clasped him to her bosom. Seeing Vālī, the monkey chief, who looked like an elephant and resembled a lordly mountain, struck down with an arrow and lying like an uprooted tree, Tārā, whose mind was tormented with grief, lamented as follows, distressed as she was : (1—3)

रणे दारुणविक्रान्त प्रवीर प्लवतां वर।
किमिदानीं पुरोभागामद्य त्वं नाभिभाषसे॥ ४॥

"Why don't you speak today to me, who stand before you at this moment, O great hero, the foremost of monkeys, possessed as you are of terrific prowess in combat? (4)

उत्तिष्ठ हरिशार्दूल भजस्व शयनोत्तमम्।
नैवंविधाः शेरते हि भूमौ नृपतिसत्तमाः॥ ५॥

"Get up, O tiger among monkeys, and take to your excellent couch. Surely, jewels among kings, such as you are, do not lie down on the ground. (5)

अतीव खलु ते कान्ता वसुधा वसुधाधिप।
गतासुरपि तां गात्रैर्मां विहाय निषेवसे॥ ६॥

"The earth, O suzerain lord of the earth, is indeed extremely beloved of you as is evident from the fact that, ignoring me, you hug her with your limbs even though your life has departed. (6)

व्यक्तमद्य त्वया वीर धर्मतः सम्प्रवर्तता।
किष्किन्धेव पुरी रम्या स्वर्गमार्गे विनिर्मिता॥ ७॥

"Evidently, O heroic king, a city as lovely as Kiṣkindhā, which you are leaving forever, has been specially built today on your way to heaven by you, who fought according to the principles of righteousness. (7)

यान्यस्माभिस्त्वया सार्धं वनेषु मधुगन्धिषु।
विहृतानि त्वया काले तेषामुपरमः कृतः॥ ८॥

"A dead stop has been given by you at this time to the pastimes which were enjoyed by us in your company in woodlands emitting sweet fragrance. (8)

निरानन्दा निराशाहं निमग्ना शोकसागरे।
त्वयि पञ्चत्वमापन्ने महायूथपयूथपे॥ ९॥

"Now that you, the leader of great generals are reduced to the five elements, I am bereft of all joy and hope and am deeply plunged in a sea of grief. (9)

हृदयं सुस्थितं मह्यं दृष्ट्वा निपतितं भुवि।
यन्न शोकाभिसंतप्तं स्फुटतेऽद्य सहस्रधा॥ १०॥

"My heart is very strong in that, even though tormented with grief to see you fallen helpless on the ground, it does not break into a thousand pieces today. (10)

सुग्रीवस्य त्वया भार्या हृता स च विवासितः।
यत् तत् तस्य त्वया व्युष्टिः प्राप्तेयं प्लवगाधिप॥ ११॥

"Since Sugrīva's wife was wrested and he was exiled by you, this is the fruit reaped by you of that wrongdoing of yours, O suzerain lord of monkeys! (11)

निःश्रेयसपरा मोहात् त्वया चाहं विगर्हिता।
यैषाब्रुवं हितं वाक्यं वानरेन्द्र हितैषिणी॥ १२॥

"I too, who tendered salutary advice to you, wishing well as I did of you, O ruler of monkeys, and who was intent on securing your highest good, was reproached by you through ignorance. (12)

रूपयौवनदृप्तानां दक्षिणानां च मानद।
नूनमप्सरसामार्य चित्तानि प्रमथिष्यसि॥ १३॥

"Blessed with an ethereal form, you will surely churn the minds of celestial nymphs clever at dalliance and proud of their comeliness and lasting youth, O worthy bestower of honour! (13)

कालो निःसंशयो नूनं जीवितान्तकरस्तव।
बलाद् येनावपन्नोऽसि सुग्रीवस्यावशो वशम्॥ १४॥

"The time which will put an end to your life and which is free from doubt, has surely arrived. It is by that time alone that you, who were subject to the control of none, were forcibly brought under the sway of Sugrīva. (14)

अस्थाने वालिनं हत्वा युध्यमानं परेण च।
न संतप्यति काकुत्स्थः कृत्वा कर्म सुगर्हितम्॥ १५॥

"It is not in the fitness of things that having struck Vālī, fighting with another and thus having done something highly despicable, Śrī Rāma, a scion of Kākutstha, should not feel sore distressed at heart. (15)

वैधव्यं शोकसंतापं कृपणाकृपणा सती।
अदुःखोपचिता पूर्वं वर्तयिष्याम्यनाथवत्॥ १६॥

"Having been brought up in an atmosphere bereft of suffering and having never felt miserable in the past, I shall now like one forlorn miserably suffer widowhood, full of grief and agony. (16)

लालितश्चाङ्गदो वीरः सुकुमारः सुखोचितः।
वत्स्यते कामवस्थां मे पितृव्ये क्रोधमूर्च्छिते॥ १७॥

"To what plight will the valiant, yet tender Aṅgada be reduced—Aṅgada, who has been tended affectionately by me and deserves every comfort—when his uncle, Sugrīva, is beside himself with anger? (17)

कुरुष्व पितरं पुत्र सुदृष्टं धर्मवत्सलम्।
दुर्लभं दर्शनं तस्य तव वत्स भविष्यति॥ १८॥

"(Turning towards Aṅgada) bring your father, who is fond of virtue, well within your sight, my son; henceforth his sight will become difficult to obtain, my darling! (18)

समाश्वासय पुत्रं त्वं संदेशं संदिशस्व मे।
मूर्ध्नि चैनं समाघ्राय प्रवासं प्रस्थितो ह्यसि॥ १९॥

"(Turning once more to Vālī) fully comfort your son and duly smelling him at the head, give to me your parting message, since you have now set out on your journey to the other world. (19)

रामेण हि महत् कर्म कृतं त्वामभिनिघ्नता।
आनृण्यं तु गतं तस्य सुग्रीवस्य प्रतिश्रवे॥ २०॥

"Indeed a great feat has been accomplished by Śrī Rāma in killing you. In fact acquittance has been obtained by him thereby in the matter of his plighted word to Sugrīva to dispose of you. (20)

सकामो भव सुग्रीव रुमां त्वं प्रतिपत्स्यसे।
भुङ्क्ष्व राज्यमनुद्विग्नः शस्तो भ्राता रिपुस्तव॥ २१॥

"(Turning to Sugrīva) be satisfied now

that your desire has been fulfilled, O Sugrīva ! You will now get back your wife, Rumā, too. Enjoy the kingdom without feeling perturbed, since your hostile brother has been killed. (21)

किं मामेवं प्रलपतीं प्रियां त्वं नाभिभाषसे।
इमाः पश्य वरा बाह्व्यो भार्यास्ते वानरेश्वर॥ २२॥

"(Turning to Vālī again) why do you not speak to me, your darling, lamenting thus? Lo ! Here are your numerous pretty wives, O ruler of monkeys !" (22)

तस्या विलपितं श्रुत्वा वानर्यः सर्वतश्च ताः।
परिगृह्याङ्गदं दीना दुःखार्ताः प्रतिचुक्रुशुः॥ २३॥

Hearing her lament and surrounding Aṅgada on all sides, all those Vānara ladies (the wives of Vālī) cried loudly, distressed and stricken with agony as they were : (23)

किमङ्गदं साङ्गदवीरबाहो
विहाय यातोऽसि चिरं प्रवासम्।
न युक्तमेवं गुणसंनिकृष्टं
विहाय पुत्रं प्रियचारुवेषम्॥ २४॥

Tārā continues : "Why have you departed on your long sojourn in the other world, deserting Aṅgada, O lord possessed of heroic arms adorned with armlets? It is not meet for you to leave abruptly in this way, abandoning your son, who is so proximate to you in point of excellences and is clad in an agreeable and lovely dress. (24)

यद्यप्रियं किंचिदसम्प्रधार्य
कृतं मया स्यात् तव दीर्घबाहो।
क्षमस्व मे तद्धरिवंशनाथ
व्रजामि मूर्ध्ना तव वीर पादौ॥ २५॥

"If anything repugnant to you has inconsiderately been done by me, O lord with long arms, pray, condone that offence of mine, O protector of the race of monkeys; I touch your feet with my head. O gallant one !" (25)

तथा तु तारा करुणं रुदन्ती
भर्तुः समीपे सह वानरीभिः।
व्यवस्यत प्रायमनिन्द्यवर्णा
उपोपवेष्टुं भुवि यत्र वाली॥ २६॥

Wailing piteously as aforesaid, with other Vānara ladies, by the side of her husband, Tārā of faultless complexion, for her part, resolved to abstain from food and drink and await death sitting on the ground close to the place where Vālī lay. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Comforting Tārā, who was lamenting through a variety of expressions, Hanumān urges her to have the obsequies performed in respect of the departed soul by Aṅgada and attend to the earthly good of Aṅgada. Tārā, however, refuses to flinch from her resolve and prefers to follow her husband to the other world rather than bestow any thought on the earthly welfare of her son

ततो निपतितां तारां च्युतां तारामिवाम्बरात्।
शनैराश्वासयामास हनुमान् हरियूथपः॥ १॥

Thereupon Hanumān, a commander of monkey hordes, slowly comforted (as follows) Tārā, who lay fallen on the ground

and shone like a star dropped from the heavens : (1)

गुणदोषकृतं जन्तुः स्वकर्म फलहेतुकम्।
अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम्॥ २॥

Hanumān pleaded : "An embodied soul steadily reaps on departing from this world all the good and evil fruit of his actions done under the notion of virtue or vice and with an eye to their good or evil consequences. (2)

शोच्या शोचसि कं शोच्यं दीनं दीनानुकम्पसे।
कश्च कस्यानुशोच्योऽस्ति देहेऽस्मिन् बुद्बुदोपमे॥ ३॥

"Yourself worth grieving for, whom else do you grieve for as pitiable and, yourself miserable, what miserable beings do you commiserate? This body being evanescent like a bubble, who is worth grieving for and to whom? (3)

अङ्गदस्तु कुमारोऽयं द्रष्टव्यो जीवपुत्रया।
आयत्यां च विधेयानि समर्थान्यस्य चिन्तय॥ ४॥

"This boy, Aṅgada, for his part should be looked after by you, the mother of a surviving son. Please also bestow your thought on the rites that should be performed by you hereafter for the good of Vālī, in the other world. (4)

जानास्यनियतामेवं भूतानामागतिं गतिम्।
तस्माच्छुभं हि कर्तव्यं पण्डिते नेह लौकिकम्॥ ५॥

"You know the birth and death of created beings to be indefinite; therefore, O wise lady, only that which yields good results hereafter should be done on these occasions of bereavement from one's near and dear ones and nothing which is purely worldly such as wailing and crying for a departed soul. (5)

यस्मिन् हरिसहस्राणि शतानि नियुतानि च।
वर्तयन्ति कृताशानि सोऽयं दिष्टान्तमागतः॥ ६॥

"This Vālī, on whom hundreds of thousands, nay, hundreds of millions of monkeys depended with their hopes centred in him, has reached the end of his allotted span of life. (6)

यदयं न्यायदृष्टार्थः सामदानक्षमापरः।
गतो धर्मजितां भूमिं नैनं शोचितुमर्हसि॥ ७॥

"Since Vālī, who attended to the affairs of his state in conformity with the principles of equity and was intent on giving solace to the afflicted, bestowing gifts on the needy and forgiving the wrongdoer—is sure to ascend to the realm of those who have scored a victory through righteousness, you ought not to grieve for him. (7)

सर्वे च हरिशार्दूलाः पुत्रश्चायं तवाङ्गदः।
हर्यृक्षपतिराज्यं च त्वत्सनाथमनिन्दिते॥ ८॥

"Nay, all the tigers among monkeys as well as this son of yours, Aṅgada, and the kingdom of the monkeys and the bears have their protector in you, O irreproachable lady ! (8)

ताविमौ शोकसंतप्तौ शनैः प्रेरय भामिनि।
त्वया परिगृहीतोऽयमङ्गदः शास्तु मेदिनीम्॥ ९॥

"Gradually spur on to activity these two, Sugrīva and Aṅgada, who are distracted with grief, O good lady ! Let Aṅgada, taken by the hand by you, rule the earth. (9)

संततिश्च यथा दृष्टा कृत्यं यच्चापि साम्प्रतम्।
राज्ञस्तत् क्रियतां सर्वमेष कालस्य निश्चयः॥ १०॥
संस्कार्यो हरिराजस्तु अङ्गदश्चाभिषिच्यताम्।
सिंहासनगतं पुत्रं पश्यन्ती शान्तिमेष्यसि॥ ११॥

"Let all that for which a male offspring is commended in the scriptures and which is salutary for the deceased king in the other world be gone through: this is the decree of Time. Vālī (the king of monkeys) ought in every case to be cremated and let Aṅgada be installed on the throne. Beholding your son seated on the throne you will have peace of mind." (10-11)

सा तस्य वचनं श्रुत्वा भर्तृव्यसनपीडिता।
अब्रवीदुत्तरं तारा हनूमन्तमवस्थितम्॥ १२॥

Hearing the admonition of Hanumān, the celebrated Tārā, who was afflicted due to the evil plight of her husband, made the following reply to Hanumān, standing near : (12)

अङ्गदप्रतिरूपाणां पुत्राणामेकतः शतम्।
हतस्याप्यस्य वीरस्य गात्रसंश्लेषणं वरम्॥ १३॥

"Let there be on one side full one hundred of sons like Aṅgada. Clasping to the bosom the limbs of this hero, even though he has been killed, is, however, preferable to them in my eyes. (13)

न चाहं हरिराज्यस्य प्रभवाम्यङ्गदस्य वा।
पितृव्यस्तस्य सुग्रीवः सर्वकार्येष्वनन्तरः॥ १४॥

"I have no power over the kingdom of monkeys nor over the installation of Aṅgada. His uncle, Sugrīva, is the authority in all matters and proximate to him. (14)

न ह्येषा बुद्धिरास्थेया हनूमन्नङ्गदं प्रति।
पिता हि बन्धुः पुत्रस्य न माता हरिसत्तम॥ १५॥

"This conclusion of yours with regard to Aṅgada (viz., that he is to be installed on the throne by me) is not worth maintaining; for, the father and in his absence an uncle is the friend (helper) of a son, and not the mother, O jewel among the monkeys ! (15)

नहि मम हरिराजसंश्रयात्
क्षमतरमस्ति परत्र चेह वा।
अभिमुखहतवीरसेवितं
शयनमिदं मम सेवितुं क्षमम्॥ १६॥

"Indeed nothing is more advisable for me in this world or the next than to follow Vālī, the king of monkeys. This bed, in the form of the bare ground, used by the heroic Vālī, slain facing his enemy, is fit to be shared by me." (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Craving the forgiveness of Sugrīva, though he was younger than he, and applauding the resolve of Tārā (to follow her husband), nay, urging Sugrīva to follow the advice of Tārā, look after Aṅgada affectionately and accomplish the purpose of Śrī Rāma, Vālī asks Sugrīva to take off the gold chain from the former's neck, and gives up the ghost while tendering wholesome advice to Aṅgada. Extolling the wonderful exploits of Vālī, hordes of monkeys lament in many ways. Stricken with agony caused by separation from Vālī, Tārā falls to the ground, embracing Vālī

वीक्षमाणस्तु मन्दासुः सर्वतो मन्दमुच्छ्वसन्।
आदावेव तु सुग्रीवं ददर्शानुजमग्रतः॥ १॥

Casting his eyes all-round and slowly breathing, Vālī for his part, whose vitality was now very low, beheld in the first instance his younger brother, Sugrīva, alone standing in front of him. (1)

तं प्राप्तविजयं वाली सुग्रीवं प्लवगेश्वरम्।
आभाष्य व्यक्तया वाचा सस्नेहमिदमब्रवीत्॥ २॥

Accosting Sugrīva, who had scored a victory over him and was now the ruler of monkeys, Vālī lovingly spoke to him in distinct accents as follows : (2)

सुग्रीव दोषेण न मां गन्तुमर्हसि किल्बिषात्।
कृष्यमाणं भविष्येण बुद्धिमोहेन मां बलात्॥ ३॥

"Sugrīva, you ought not to hold me guilty of wrong doing in the form of having exiled you and wrested your wife from you, but should conclude me to have been forcibly carried away by perversity occasioned by that which was bound to come. (3)

युगपद् विहितं तात न मन्ये सुखमावयोः।
सौहार्दं भ्रातृयुक्तं हि तदिदं जातमन्यथा॥ ४॥

"I believe, O dear brother, happiness was not ordained for us at one and the same time. That is why the well-known amity which ought to exist between two brothers came to be otherwise (was transformed into enmity). (4)

प्रतिपद्य त्वमद्यैव राज्यमेषां वनौकसाम्।
मामप्यद्यैव गच्छन्तं विद्धि वैवस्वतक्षयम्॥ ५॥

"Accept you this very day the rulership of these monkeys (lit., denizens of the forest) and know me as well to be ready to depart this very day to the abode of Yama (son of the sun-god and the god of retribution). (5)

जीवितं च हि राज्यं च श्रियं च विपुलां तथा।
प्रजहाम्येष वै तूर्णमहं चागर्हितं यशः॥ ६॥

"Indeed I am hereby quitting without doubt forever soon my life as well as my sovereignty and, even so, my extensive fortune as well as my untarnished fame. (6)

अस्यां त्वहमवस्थायां वीर वक्ष्यामि यद् वचः।
यद्यप्यसुकरं राजन् कर्तुमेव त्वमर्हसि॥ ७॥

"You ought certainly to accomplish, O heroic king whatever request I make to you in this dying state, even though it may be hard to accomplish. (7)

सुखार्हं सुखसंवृद्धं बालमेनमबालिशम्।
बाष्पपूर्णमुखं पश्य भूमौ पतितमङ्गदम्॥ ८॥

"See fallen on the ground this Aṅgada, who is not only deserving of all comfort but has actually been brought up in comfort, nay, whose, countenance is bathed in tears and who, though a mere boy, is not at all childish. (8)

मम प्राणैः प्रियतरं पुत्रं पुत्रमिवौरसम्।
मया हीनमहीनार्थं सर्वतः परिपालय॥ ९॥

"Protect in every way on all sides like a son sprung from your own loins, my son, Aṅgada, who is dearer than life to me, and is now going to be bereft of me, so that nothing may remain lacking to him. (9)

त्वमप्यस्य पिता दाता परित्राता च सर्वशः।
भयेष्वभयदश्चैव यथाहं प्लवगेश्वर॥ १०॥

"Be you his father, donor and protector too in everyway as also his refuge in dangers as I have been, O ruler of monkeys! (10)

एष तारात्मजः श्रीमांस्त्वया तुल्यपराक्रमः।
रक्षसां च वधे तेषामग्रतस्ते भविष्यति॥ ११॥

"This glorious son of Tārā is equal to you in prowess and will remain ahead of you in the destruction of those ogres. (11)

अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे।
करिष्यत्येष तारेयस्तेजस्वी तरुणोऽङ्गदः॥ १२॥

"Exhibiting his prowess on the field of battle, this mighty and glorious son of Tārā, the youthful Aṅgada, will perform deeds worthy of me. (12)

सुषेणदुहिता चेयमर्थसूक्ष्मविनिश्चये।
औत्पातिके च विविधे सर्वतः परिनिष्ठिता॥ १३॥

"Nay, this Tārā (daughter of Suṣeṇa) is extremely clever in discerning the most profound matters as well as in deciphering the meaning of portents of various kinds as also in all other ways. (13)

यदेषा साध्विति ब्रूयात् कार्यं तन्मुक्तसंशयम्।
नहि तारामतं किंचिदन्यथा परिवर्तते॥ १४॥

"That which she recommends as right should be unhesitatingly done by you. No opinion of Tārā turns out to be wrong. (14)

राघवस्य च ते कार्यं कर्तव्यमविशङ्कया।
स्यादधर्मो ह्यकरणे त्वां च हिंस्यादमानितः॥ १५॥

"Nay, the purpose of Śrī Rāma (a scion of Raghu) should be unquestioningly accomplished by you; for sin will accrue to

you in the event of your failing to do so (bound as you are by your plighted word to help him in recovering his lost spouse) and he may kill you if he is disregarded. (15)

इमां च मालामाधत्स्व दिव्यां सुग्रीव काञ्चनीम्।
उदारा श्रीः स्थिता ह्यस्यां सम्प्रजह्यान्मृते मयि॥ १६॥

"Also wear this ethereal chain of gold, O Sugrīva; for the exalted goddess of victory abides in it and may leave it for good if it remains on my dead body, when I am dead." (16)

इत्येवमुक्तः सुग्रीवो वालिना भ्रातृसौहृदात्।
हर्षं त्यक्त्वा पुनर्दीनो ग्रहग्रस्त इवोडुराट्॥ १७॥

Giving up joy when instructed thus by Vālī out of brotherly affection, Sugrīva felt wretched again like the moon when seized by the demon Rāhu at the time of a lunar eclipse. (17)

तद्वालिवचनाच्छान्तः कुर्वन् युक्तमतन्द्रितः।
जग्राह सोऽभ्यनुज्ञातो मालां तां चैव काञ्चनीम्॥ १८॥

Pacified by the aforesaid conciliatory words of Vālī and carefully doing what was appropriate to the occasion, he also accepted, when permitted by him, that chain of gold. (18)

तां मालां काञ्चनीं दत्त्वा दृष्ट्वा चैवात्मजं स्थितम्।
संसिद्धः प्रेत्यभावाय स्नेहादङ्गदमब्रवीत्॥ १९॥

Parting with that chain of gold and gazing on his son, Aṅgada, standing before him, Vālī, who was now firmly resolved to die, fondly spoke to Aṅgada as follows : (19)

देशकालौ भजस्वाद्य क्षममाणः प्रियाप्रिये।
सुखदुःखसहः काले सुग्रीववशगो भव॥ २०॥

"Have due regard now to time and place while doing an action, viewing alike the agreeable and the disagreeable and ignoring joy and sorrow when the time comes for it, be amenable to the control of Sugrīva. (20)

यथा हि त्वं महाबाहो लालितः सततं मया।
न तथा वर्तमानं त्वां सुग्रीवो बहु मन्यते॥ २१॥

"Sugrīva may not hold you in high esteem if you behave in the same way as you actually did when constantly cherished by me, O mighty-armed prince! (21)

नास्यामित्रैर्गतं गच्छेर्मा शत्रुभिररिंदम।
भर्तुरर्थपरो दान्तः सुग्रीववशगो भव॥ २२॥

"You should not enter into an alliance with those who are not his friends, much less with his enemies, O tamer of your foes! Remain devoted to the interests of your master, self-disciplined and subordinate to the will of Sugrīva. (22)

न चातिप्रणयः कार्यः कर्तव्योऽप्रणयश्च ते।
उभयं हि महादोषं तस्मादन्तरदृग् भव॥ २३॥

"Neither excessive fondness nor lack of affection should be shown by you towards anyone; for both constitute a major fault; therefore keep your eye on the golden mean." (23)

इत्युक्त्वाथ विवृत्ताक्षः शरसम्पीडितो भृशम्।
विवृतैर्दशनैर्भीमैर्बभूवोत्क्रान्तजीवितः॥ २४॥

Having spoken as aforesaid, Vālī, who felt extremely agonized due to pain caused by the arrow, as could be seen by his upturned eyes and terrible teeth exposed, gave up his ghost. (24)

ततो विचुक्रुशुस्तत्र वानरा हतयूथपाः।
परिदेवयमानास्ते सर्वे प्लवगसत्तमाः॥ २५॥

Thereupon all the celebrated monkeys whose leader had been killed and who were present there, nay, who were the foremost of their race, fell acrying and wailed as follows : (25)

किष्किन्धा ह्यद्य शून्या च स्वर्गते वानरेश्वरे।
उद्यानानि च शून्यानि पर्वताः काननानि च॥ २६॥

"The ruler of monkeys having ascended to heaven, desolate indeed is Kiṣkindhā today and desolate its gardens, mountains and woodlands. (26)

हते प्लवगशार्दूले निष्प्रभा वानराः कृताः।
यस्य वेगेन महता काननानि वनानि च॥ २७॥

पुष्पौघेणानुबद्ध्यन्ते करिष्यति तदद्य कः।
येन दत्तं महद् युद्धं गन्धर्वस्य महात्मनः॥ २८॥
गोलभस्य महाबाहोर्दश वर्षाणि पञ्च च।
नैव रात्रौ न दिवसे तद् युद्धमुपशाम्यति॥ २९॥

"Vālī, a tiger among monkeys, by whose great might woodlands and groves were clothed with bunches of flowers all the year round, having been killed, the monkeys have been divested of their splendour. Who will do this now? A fierce encounter was granted by him to the high-minded and mighty-armed Gandharva, Golabha by name, which lasted for ten years and five. The said conflict did not cease by night or by day. (27—29)

ततः षोडशमे वर्षे गोलभो विनिपातितः।
तं हत्वा दुर्विनीतं तु वाली दंष्ट्राकरालवान्।
सर्वाभयंकरोऽस्माकं कथमेष निपातितः॥ ३०॥

"Ultimately Golabha was struck down in the sixteenth year. Even after slaying that insolent fellow, how has this Vālī—who was distinguished by the fearfulness of his teeth and who had rid us of fear from all quarters—been thrown down?" (30)

हते तु वीरे प्लवगाधिपे तदा
प्लवङ्गमास्तत्र न शर्म लेभिरे।
वनेचराः सिंहयुते महावने
यथा हि गावो निहते गवां पतौ॥ ३१॥

That heroic Vālī, the suzerain lord of monkeys, having been killed, the monkeys for their part on that occasion enjoyed no more happiness than wild cows, living in a large forest infested with a lion, on the bull leading their herd having been killed. (31)

ततस्तु तारा व्यसनार्णवप्लुता
मृतस्य भर्तुर्वदनं समीक्ष्य सा।
जगाम भूमिं परिरभ्य वालिनं
महाद्रुमं छिन्नमिवाश्रिता लता॥ ३२॥

Gazing on the face of her deceased husband and embracing Vālī like a creeper clinging to a huge uprooted tree, the celebrated Tārā for her part, who was submerged in an ocean of calamity, sank to the ground. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Though endeavouring, after smelling Vālī's face, to embrace him, Tārā finds herself unable to do so, bathed as he was in blood and daubed with dust. Nīla pulls out Śrī Rāma's arrow from his heart and, urged by Tārā, Aṅgada bows down at his feet

ततः समुपजिघ्रन्ती कपिराजस्य तन्मुखम्।
पतिं लोकश्रुता तारा मृतं वचनमब्रवीत्॥ १॥

While smelling through love the well-known face of Vālī (the king of monkeys), Tārā, who was famed throughout the world, then spoke as follows to her deceased husband : (1)

शेषे त्वं विषमे दुःखमकृत्वा वचनं मम।
उपलोपचिते वीर सुदुःखे वसुधातले॥ २॥

"Not having followed my advice, O hero, you are lying uncomfortably on an uneven and extremely hard and stony ground. (2)

मत्तः प्रियतरा नूनं वानरेन्द्र मही तव।
शेषे हि तां परिष्वज्य मां च न प्रतिभाषसे॥ ३॥

"Surely, O lord of monkeys, the earth is dearer to you in comparison with me as is clear from the fact that you lie embracing her and do not even respond to me. (3)

सुग्रीवस्य वशं प्राप्तो विधिरेष भवत्यहो।
सुग्रीव एव विक्रान्तो वीर साहसिकप्रिय॥ ४॥

"Oh, Fate in the form of Śrī Rāma has become subservient to the will of Sugrīva. Sugrīva alone is, therefore, powerful and will rule over Kiṣkindhā, O hero fond of daring acts! (4)

ऋक्षवानरमुख्यास्त्वां बलिनं पर्युपासते।
तेषां विलपितं कृच्छ्रमङ्गदस्य च शोचतः॥ ५॥
मम चेमा गिरः श्रुत्वा किं त्वं न प्रतिबुध्यसे।
इदं तद् वीरशयनं तत्र शेषे हतो युधि॥ ६॥
शायिता निहता यत्र त्वयैव रिपवः पुरा।
विशुद्धसत्त्वाभिजन प्रिययुद्ध मम प्रिय॥ ७॥

"The foremost of bears and monkeys sought shelter with you, mighty as you were. As such why don't you wake up even on hearing their cries of distress, and the utterances of wailing Aṅgada, as also these plaints of mine? This bed in the form of hard, uneven and stony ground, appropriate to a hero, is the same on which enemies killed by you were laid in the past. On that very bed you lie slain in combat today, O lord, fond of war and born in a race reputed for their immaculate strength, O my darling! (5—7)

मामनाथां विहायैकां गतस्त्वमसि मानद।
शूराय न प्रदातव्या कन्या खलु विपश्चिता॥ ८॥

"Leaving me alone, without a protector, for good, you have departed to the other world, O bestower of honour! 'A girl should never be given in marriage to a hero by a wise man.' (8)

शूरभार्यां हतां पश्य सद्यो मां विधवां कृताम्।
अवभग्नश्च मे मानो भग्ना मे शाश्वती गतिः॥ ९॥

"In corroboration of this statement look at me, the wife of a hero, widowed in no time and ruined forever. My pride of being the spouse of a sovereign stands crushed and so my everlasting happiness in this world has been shattered. (9)

अगाधे च निमग्नास्मि विपुले शोकसागरे।
अश्मसारमयं नूनमिदं मे हृदयं दृढम्॥ १०॥
भर्तारं निहतं दृष्ट्वा यन्नाद्य शतधा कृतम्।
सुहृच्चैव च भर्ता च प्रकृत्या च मम प्रियः॥ ११॥
प्रहारे च पराक्रान्तः शूरः पञ्चत्वमागतः।
पतिहीना तु या नारी कामं भवतु पुत्रिणी॥ १२॥
धनधान्यसमृद्धापि विधवेत्युच्यते जनैः।
स्वगात्रप्रभवे वीर शेषे रुधिरमण्डले॥ १३॥
कृमिरागपरिस्तोमे स्वकीये शयने यथा।
रेणुशोणितसंवीतं गात्रं तव समन्ततः॥ १४॥
परिरब्धुं न शक्नोमि भुजाभ्यां प्लवगर्षभ।
कृतकृत्योऽद्य सुग्रीवो वैरेऽस्मिन्नतिदारुणे॥ १५॥
यस्य रामविमुक्तेन हृतमेकेषुणा भयम्।
शरेण हृदि लग्नेन गात्रसंस्पर्शने तव॥ १६॥
वार्यामि त्वां निरीक्षन्ती त्वयि पञ्चत्वमागते।
उद्बबर्ह शरं नीलस्तस्य गात्रगतं तदा॥ १७॥
गिरिगह्वरसंलीनं दीप्तमाशीविषं यथा।
तस्य निष्कृष्यमाणस्य बाणस्यापि बभौ द्युतिः॥ १८॥
अस्तमस्तकसंरुद्धरश्मेर्दिनकरादिव।
पेतुः क्षतजधारास्तु व्रणेभ्यस्तस्य सर्वशः॥ १९॥
ताम्रगैरिकसम्पृक्ता धारा इव धराधरात्।
अवकीर्णं विमार्जन्ती भर्तारं रणरेणुना॥ २०॥
अस्त्रैर्नयनजैः शूरं सिषेचास्त्रसमाहतम्।
रुधिरोक्षितसर्वाङ्गं दृष्ट्वा विनिहतं पतिम्॥ २१॥
उवाच तारा पिङ्गाक्षं पुत्रमङ्गदमङ्गना।
अवस्थां पश्चिमां पश्य पितुः पुत्र सुदारुणाम्॥ २२॥

"Nay, I am completely submerged in a fathomless and vast ocean of grief. Surely this heart of mine, which is so stout, is made of steel as is evident from the fact that on seeing my husband slain it has not been split into a hundred fragments today. He, who was my disinterested friend and supporter too and was beloved of me by his very nature, nay, a hero powerful in dealing blows, has been reduced to the five elements. A woman who is bereft of her husband, no matter if she is blessed with a

son and even though she is richly endowed with wealth and foodgrains, is spoken of as a widow by the wise.

"You lie stretched, O hero, in a pool of blood flowing from your own limbs even as you did at home in your own bed with a covering of deep red colour resembling that of an insect called Indragopa. Your body being enveloped on all sides in dust and blood, I am unable to clasp you with my arms, O jewel among monkeys! Sugrīva, whose fear has been dispelled by a single arrow discharged by Śrī Rāma, has accomplished his purpose today through this most formidable antagonisms. I am prevented by the shaft fixed in your heart from embracing your limbs and merely stand gazing on you even though you have been reduced to the five elements." Nīla, a general of Sugrīva, then extracted the arrow fixed in his body even as one would pull out a fiery snake lying hidden in a mountain cave. The brilliance of that shaft even while it was being drawn out of Vālī's breast shone forth like that of the sun whose rays stand intercepted by a peak of the western mountain (behind which the sun is supposed to set). Streams of blood actually flowed from his wounds on all sides like rivulets mixed with red ochre flowing from a mountain. Wiping her gallant husband covered with the dust of combat, Tārā bathed him with the tears flowing from her eyes, badly wounded as he was with a missile. Seeing her killed husband bathed all over with blood, Tārā, his wife, spoke as follows to her son, Aṅgada, who had reddish brown eyes: "Behold, my son, the most tragic end of your father. (10—22)

सम्प्रसक्तस्य वैरस्य गतोऽन्तः पापकर्मणा।
बालसूर्योज्ज्वलतनुं प्रयातं यमसादनम्॥ २३॥
अभिवादय राजानं पितरं पुत्र मानदम्।
एवमुक्तः समुत्थाय जग्राह चरणौ पितुः॥ २४॥
भुजाभ्यां पीनवृत्ताभ्यामङ्गदोऽहमिति ब्रुवन्।
अभिवादयमानं त्वामङ्गदं त्वं यथा पुरा॥ २५॥
दीर्घायुर्भव पुत्रेति किमर्थं नाभिभाषसे।
अहं पुत्रसहाया त्वामुपासे गतचेतनम्।
सिंहेन पातितं सद्यो गौः सवत्सेव गोवृषम्॥ २६॥

"The end has thus been reached by him of the enmity which was forced on him by his sinful deeds of some past life. Greet, my son, your royal father, a bestower of honour on others, whose body shone brightly as the rising sun, and who has now departed to the abode of Death." Rising up, when exhorted thus, Aṅgada clasped the feet of his father with his stout and rounded arms, saying: "I am your son, Aṅgada." (Tārā then continued): "Why don't you bless Aṅgada, who is greeting you, in the words 'Live long, my son!' as you did before? Like a cow standing with its calf by the side of a bull instantly struck down by a lion, I wait with my son upon you, from whom consciousness has departed. (23—26)

इष्ट्वा संग्रामयज्ञेन रामप्रहरणाम्भसा।
तस्मिन्नवभृथे स्नातः कथं पत्न्या मया विना॥ २७॥

"Having propitiated the gods through a sacrificial performance in the form of a duel, how did you take part without me, your wife, in these ablutions, so well known, performed at the end of the sacrifice by you with water in the form of blood provided by Śrī Rāma's arrow? (27)

या दत्ता देवराजेन तव तुष्टेन संयुगे।
शातकौम्भीं प्रियां मालां तां ते पश्यामि नेह किम्॥ २८॥

"Why do I not see here on your person your favourite chain of gold, which was gifted to you by Indra (the ruler of gods) when pleased in an encounter? (28)

राज्यश्रीर्न जहाति त्वां गतासुमपि मानद।
सूर्यस्यावर्तमानस्य शैलराजमिव प्रभा॥ २९॥

"Even though life has departed from you, O bestower of honour on others, kingly glory does not leave you any more than the light of the setting sun leaves the western

mountain (behind which the sun is supposed to set). (29)

न मे वचः पथ्यमिदं त्वया कृतं
न चास्मि शक्ता हि निवारणे तव।
हता सपुत्रास्मि हतेन संयुगे
सह त्वया श्रीर्विजहाति मामपि॥ ३०॥

"Neither was my salutary advice referred to above followed by you nor was I actually able to restrain you. The result is that you having been killed in a combat, I, with my son, have been ruined and alongwith you the goddess of fortune is deserting me as well as my son." (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Beseeching Aṅgada and others to conduct the search for Sītā, Sugrīva, whose heart melted to hear the laments of Tārā, seeks Śrī Rāma's permission to enter fire to atone for Vālī's death, making Śrī Rāma sad. Approaching Śrī Rāma in her turn, Tārā extols him with devotion and expresses her intention to give up the ghost, on which Śrī Rāma expostulates with her and urges her to survive for the earthly good of Aṅgada

तामाशु वेगेन दुरासदेन
त्वभिप्लुतां शोकमहार्णवेन।
पश्यंस्तदा वाल्यनुजस्तरस्वी
भ्रातुर्वधेनाप्रतिमेन तेपे॥ १॥

Seeing Tārā flooded with an ocean of grief of dashing impetuosity and difficult to encounter, Sugrīva (younger brother of Vālī) for his part, who was full of energy, felt agonized at that time due to the death of his elder brother, which he was instrumental in bringing about and which he thought was unbecoming of him. (1)

स बाष्पपूर्णेन मुखेन पश्यन्
क्षणेन निर्विण्णमना मनस्वी।
जगाम रामस्य शनैः समीपं
भृत्यैर्वृतः सम्परिदूयमानः॥ २॥

Gazing with a face bathed in tears and getting disgusted at heart in a moment, nay, feeling sore distressed, the wise Sugrīva, surrounded by his dependants, slowly sought the presence of Śrī Rāma. (2)

स तं समासाद्य गृहीतचाप-
मुदात्तमाशीविषतुल्यबाणम् ।
यशस्विनं लक्षणलक्षिताङ्ग-
मवस्थितं राघवमित्युवाच॥ ३॥

Duly approaching the celebrated, noble and glorious Śrī Rāma (a scion of Raghu), who stood with his bow held in his grip and whose arrows resembled a snake, nay, whose limbs were distinguished with marks of royalty, Sugrīva submitted to him as follows : (3)

यथा प्रतिज्ञातमिदं नरेन्द्र
कृतं त्वया दृष्टफलं च कर्म।
ममाद्य भोगेषु नरेन्द्रसूनो
मनो निवृत्तं हतजीवितेन॥ ४॥

"Although an exploit in the form of striking down Vālī with a single arrow, whose result in the shape of restoration of my kingdom and lost spouse is patent, has been accomplished as promised by you, O ruler of men,my mind, O prince, has recoiled from luxuries alongwith this accursed life, which has been responsible for the death of my own elder brother today. (4)

अस्यां महिष्यां तु भृशं रुदत्यां
पुरेऽतिविक्रोशति दुःखतप्ते।
हते नृपे संशयितेऽङ्गदे च
न राम राज्ये रमते मनो मे॥ ५॥

"Now that the king has been killed, this principal queen, Tārā, for her part is weeping bitterly, nay, the entire town is screaming, agonized as it is due to sorrow, and Aṅgada, his son, is in peril of losing his life due to extreme grief, my mind, O Rāma, no longer takes delight in sovereignty. (5)

क्रोधादमर्षादतिविप्रधर्षाद्
भ्रातुर्वधो मेऽनुमतः पुरस्तात्।
हते त्विदानीं हरियूथपेऽस्मिन्
सुतीक्ष्णमिक्ष्वाकुवर प्रतप्स्ये॥ ६॥

"Due to anger and indignation occasioned by utter humiliation at the hands of my deceased brother, I had consented the destruction of my elder brother in the past; but now that this Vālī (the leader of monkey hordes) has been killed, I shall bitterly repent for the whole of my life, O jewel among the Ikṣwākus ! (6)

श्रेयोऽद्य मन्ये मम शैलमुख्ये
तस्मिन् हि वासश्चिरमृष्यमूके।
यथा तथा वर्तयतः स्ववृत्त्या
नेमं निहत्य त्रिदिवस्य लाभः॥ ७॥

"I am of the opinion today that my dwelling for long on Ṛsyamūka, that jewel among mountains, supporting life anyhow through the means of subsistence natural for monkeys, is surely preferable rather than attaining even heaven as a sequel to killing Vālī. (7)

न त्वा जिघांसामि चरेति यन्मा-
मयं महात्मा मतिमानुवाच।
तस्यैव तद् राम वचोऽनुरूप-
मिदं वचः कर्म च मेऽनुरूपम्॥ ८॥

"The familiar words: 'I do not wish to kill you, depart !" which, O Rāma, this high-souled and wise monkey spoke to me on my challenging him to a duel were worthy of him alone: while this request which I made to you to dispose of him and exploit (in the shape of getting him killed by you) are worthy of me ! (8)

भ्राता कथं नाम महागुणस्य
भ्रातुर्वधं राम विरोचयेत।
राज्यस्य दुःखस्य च वीर सारं
विचिन्तयन् कामपुरस्कृतोऽपि॥ ९॥

"How can a brother duly considering the weight of sovereignty acquired by killing his brother and sorrow following his death, even though he has placed lust in the forefront, O gallant Rāma, actually find pleasure in the destruction of his brother endowed with exceptional virtues? (9)

वधो हि मे मतो नासीत् स्वमाहात्म्यव्यतिक्रमात्।
ममासीद् बुद्धिदौरात्म्यात् प्राणहारी व्यतिक्रमः॥ १०॥

"My destruction was surely never deemed fit by him because it would detract from his greatness; while due to perversity of my intellect an offence was committed by me, which proved fatal to him. (10)

द्रुमशाखावभग्नोऽहं मुहूर्तं परिनिष्टनन्।
सान्त्वयित्वा त्वनेनोक्तो न पुनः कर्तुमर्हसि॥ ११॥

"While groaning for an hour or so, when wounded by him with a bough of a tree, I was simply admonished by him, after comforting me, in the words: 'You should not repeat this error.' (11)

भ्रातृत्वमार्यभावश्च धर्मश्चानेन रक्षितः।
मया क्रोधश्च कामश्च कपित्वं च प्रदर्शितम्॥ १२॥

"While brotherliness, nobility and righteousness were studiously maintained

by him, only wrath, lust and frivolity, the characteristics of a monkey, have been shown by me. (12)

अचिन्तनीयं परिवर्जनीय-
मनीप्सनीयं स्वनवेक्षणीयम्।
प्राप्तोऽस्मि पाप्मानमिदं वयस्य
भ्रातुर्वधात् त्वाष्ट्रवधादिवेन्द्रः॥ १३॥

"As a sequel to my planning the death of my own elder brother, I have reaped, as Indra (the ruler of gods) from the death of Viśwarūpa* (son of Twaṣṭā, one of the twelve sons of Aditi presiding over the sun, one after another, month by month), this fruit in the form of sin, which is inconceivable, worth eschewing, undesirable and utterly unthinkable, my friend ! (13)

पाप्मानमिन्द्रस्य मही जलं च
वृक्षाश्च कामं जगृहुः स्त्रियश्च।
को नाम पाप्मानमिमं सहेत
शाखामृगस्य प्रतिपत्तुमिच्छेत्॥ १४॥

"While the earth and water as also the trees and the womenkind voluntarily took on their head the aforesaid sin of Indra, who would actually take on his own head this sin of a monkey and who would endure it (even if one undertakes to do so)? (14)

नार्हामि सम्मानमिमं प्रजानां
न यौवराज्यं कुत एव राज्यम्।
अधर्मयुक्तं कुलनाशयुक्त-
मेवंविधं राघव कर्म कृत्वा॥ १५॥

"Having perpetrated such a sinful deed, attended with the destruction of one's own race, O scion of Raghu, I do not deserve this great honour from the people and not even the office of Prince Regent, much less the throne of Kiṣkindhā. (15)

पापस्य कर्तास्मि विगर्हितस्य
क्षुद्रस्य लोकापकृतस्य लोके।
शोको महान् मामभिवर्ततेऽयं
वृष्टेर्यथा निम्नमिवाम्बुवेगः॥ १६॥

"I am the perpetrator of an abject sin which is severely condemned in the world and constitutes an injury to the whole world. An overwhelming grief is therefore engulfing me even as the onrush of water following a shower makes towards a depression. (16)

सोदर्यघातापरगात्रवालः
संतापहस्ताक्षिशिरोविषाणः।
एनोमयो मामभिहन्ति हस्ती
दृप्तो नदीकूलमिव प्रवृद्धः॥ १७॥

"The mad and fully grown elephant of sin, whose hind part and tail represent the destruction of a co-uterine brother and whose proboscis, eyes, head and tusks are made up of remorse, is striking me even as it would strike the bank of a river. (17)

अंहो बतेदं नृवराविषह्यं
निवर्तते मे हृदि साधुवृत्तम्।
अग्नौ विवर्णं परितप्यमानं
किट्टं यथा राघव जातरूपम्॥ १८॥

"Alas, coming in contact with this intolerable sin, O jewel among men, the stock of virtue too existing in my heart is fast disappearing even as the dross existing in gold, whose presence cannot be brooked long by gold, gets separated through contact with impure gold in the process of being heated at a stretch on fire. (18)

महाबलानां हरियूथपाना-
मिदं कुलं राघव मन्निमित्तम्।
अस्याङ्गदस्यापि च शोकतापा-
दर्धस्थितप्राणमितीव मन्ये॥ १९॥

"Since I have been instrumental in the destruction of Vālī, as also due to the burning caused by grief of separation from his beloved father in the heart of Aṅgada, I consider this race of very mighty monkey chiefs as only half living and half dead, as it were. (19)

* For the story of Viśwarūpa's death at the hands of Indra see Śrīmad Bhāgavata VI. ix.

सुतः सुलभ्यः सुजनः सुवश्यः
कुतस्तु पुत्रः सदृशोऽङ्गदेन।
न चापि विद्येत स वीर देशो
यस्मिन् भवेत् सोदरसंनिकर्षः॥ २०॥

"A son who is virtuous and fully amenable to control is easy to get; but nowhere can a son like Aṅgada be found. Nor is there a land where proximity to a co-uterine brother can be had, O gallant prince ! (20)

अद्याङ्गदो वीरवरो न जीवे-
ज्जीवेत माता परिपालनार्थम्।
विना तु पुत्रं परितापदीना
सा नैव जीवेदिति निश्चितं मे॥ २१॥

"Aṅgada, the foremost of heroes, may no longer survive the death of his father; while his mother can survive only to take care of her son. But without her son she will never survive, miserable as she is through agony caused by her husband's death: this is my positive belief. (21)

सोऽहं प्रवेक्ष्याम्यतिदीप्तमग्निं
भ्रात्रा च पुत्रेण च सख्यमिच्छन्।
इमे विचेष्यन्ति हरिप्रवीराः
सीतां निदेशे परिवर्तमानाः॥ २२॥

"Seeking to be on a par with my deceased brother and son (Aṅgada, who is sure to die), I shall accordingly enter a blazing fire. Remaining at your beck and call, these foremost heroes among monkeys will search for Sītā. (22)

कृत्स्नं तु ते सेत्स्यति कार्यमेत-
न्मय्यप्यतीते मनुजेन्द्रपुत्र।
कुलस्य हन्तारमजीवनार्हं
रामानुजानीहि कृतागसं माम्॥ २३॥

"Even when I have passed away, O prince, this object of yours will undoubtedly be accomplished in its entirety. Therefore, O Rāma, grant me leave to die, I, who am the destroyer of my race, and therefore an offender and as such not fit to survive." (23)

इत्येवमार्तस्य रघुप्रवीरः
श्रुत्वा वचो वालिजघन्यजस्य।
संजातबाष्पः परवीरहन्ता
रामो मुहूर्तं विमना बभूव॥ २४॥

Moved to tears to hear the foregoing lament of the wretched Sugrīva (the younger brother of Vālī), Śrī Rāma, the foremost hero of the Raghus, the slayer of hostile warriors, felt discomposed for a while. (24)

तस्मिन् क्षणेऽभीक्ष्णमवेक्षमाणः
क्षितिक्षमावान् भुवनस्य गोप्ता।
रामो रुदन्तीं व्यसने निमग्नां
समुत्सुकः सोऽथ ददर्श ताराम्॥ २५॥

Looking round again and again most eagerly, the celebrated Śrī Rāma, the protector of the world, who was full of forbearance like the earth, presently beheld at that moment Tārā, who was plunged overhead in adversity and was, therefore, weeping. (25)

तां चारुनेत्रां कपिसिंहनाथां
पतिं समाश्लिष्य तदा शयानाम्।
उत्थापयामासुरदीनसत्त्वां
मन्त्रिप्रधानाः कपिराजपत्नीम्॥ २६॥

The foremost of Vālī's ministers lifted up that noble-minded wife of Vālī, Tārā, who had lovely eyes and who lay at that moment closely embracing her husband, who was the sovereign of lions among monkeys. (26)

सा विस्फुरन्ती परिरभ्यमाणा
भर्तुः समीपादपनीयमाना।
ददर्श रामं शरचापपाणिं
स्वतेजसा सूर्यमिव ज्वलन्तम्॥ २७॥

Struggling to extricate herself from their grip when being torn asunder from her husband, and clinging to him again, Tārā beheld Śrī Rāma, carrying an arrow and a bow in his hands, and shining like the blazing sun in his brilliance. (27)

सुसंवृतं पार्थिवलक्षणैश्च
तं चारुनेत्रं मृगशावनेत्रा।
अदृष्टपूर्वं पुरुषप्रधान-
मयं स काकुत्स्थ इति प्रजज्ञे॥ २८॥

The fawn-eyed lady recognized that lovely-eyed jewel among men, whom she had never seen before and who was richly endowed with the bodily marks of a sovereign, to be the same scion of Kakutstha of whom she had heard from the mouth of Aṅgada. (28)

तस्येन्द्रकल्पस्य दुरासदस्य
महानुभावस्य समीपमार्या।
आर्तातितूर्णं व्यसनं प्रपन्ना
जगाम तारा परिविह्वलन्ती॥ २९॥

The noble Tārā, who had fallen in adversity and, therefore, felt miserable, sought, tottering with very quick paces, the presence of Śrī Rāma, who vied with Indra, was difficult to approach and bore an exalted demeanour. (29)

तं सा समासाद्य विशुद्धसत्त्वं
शोकेन सम्भ्रान्तशरीरभावा।
मनस्विनी वाक्यमुवाच तारा
रामं रणोत्कर्षणलब्धलक्ष्यम्॥ ३०॥

Duly approaching Śrī Rāma, who was endowed with an utterly pure mind and who ever hit the target by virtue of his excelling all in combat, that high-minded Tārā, who had lost all consciousness of her body through grief, spoke to him as follows : (30)

त्वमप्रमेयश्च दुरासदश्च
जितेन्द्रियश्चोत्तमधर्मकश्च ।
अक्षीणकीर्तिश्च विचक्षणश्च
क्षितिक्षमावान् क्षतजोपमाक्षः॥ ३१॥

"You are immeasurable in point of time, space and substance, nay, difficult to approach even for Yogīs and have mastered your senses; you are possessed of the highest virtue and enjoy undecaying fame; you are wise and endowed with forbearance like the earth, and are distinguished by blood-red eyes. (31)

त्वमात्तबाणासनबाणपाणि-
र्महाबलः संहननोपपन्नः।
मनुष्यदेहाभ्युदयं विहाय
दिव्येन देहाभ्युदयेन युक्तः॥ ३२॥

"You are carrying a bow and hold an arrow in your hand, are possessed of extraordinary might and endowed with strong limbs. Having renounced the happiness enjoyable through a human form, you are still endowed with bodily happiness of an unearthly character. (32)

येनैव बाणेन हतः प्रियो मे
तेनैव बाणेन हि मां जहीहि।
हता गमिष्यामि समीपमस्य
न मां विना वीर रमेत वाली॥ ३३॥

"Pray, actually kill me with that very arrow with which my darling has surely been killed by you. When killed by you, I shall reach his presence; Vālī may not feel happy without me. (33)

स्वर्गेऽपि पद्मामलपत्रनेत्र
समेत्य सम्प्रेक्ष्य च मामपश्यन्।
न ह्येष उच्चावचताम्रचूडा
विचित्रवेषाप्सरसोऽभजिष्यत् ॥ ३४॥

"Even on coming in contact with celestial nymphs and gazing on them with curiosity he would certainly not love those nymphs though adorned with a chaplet of red flowers of every description and clad in a many-coloured costume, unless he sees me there, O prince, possessed of eyes resembling stainless lotus-petals ! (34)

स्वर्गेऽपि शोकं च विवर्णतां च
मया विना प्राप्स्यति वीर वाली।
रम्ये नगेन्द्रस्य तटावकाशे
विदेहकन्यारहितो यथा त्वम्॥ ३५॥

"Without me, O heroic prince, Vālī will only experience grief and loss of colour even in heaven, even as bereft of Sītā

(a princess of the Videha territory) you experience grief and cheerlessness on the delightful slopes of Mount Ṛṣyamūka, the king of mountains. (35)

त्वं वेत्थ तावद् वनिताविहीनः
प्राप्नोति दुःखं पुरुषः कुमारः।
तत् त्वं प्रजानञ्जहि मां न वाली
दुःखं ममादर्शनजं भजेत॥ ३६॥

"You for one know how a young man bereft of his beloved wife undergoes suffering. Knowing this well, dispose you of me so that Vālī may not have to undergo suffering born of failure to see me. (36)

यच्चापि मन्येत भवान् महात्मा
स्त्रीघातदोषस्तु भवेन्न मह्यम्।
आत्मेयमस्येति हि मां जहि त्वं
न स्त्रीवधः स्यान्मनुजेन्द्रपुत्र॥ ३७॥

"If you, an exalted soul that you are, are keen that the sin of killing a woman should not fall on your head, pray, kill me taking me to be the other self of Vālī, in which case the sin of killing a woman will not descend on you, O prince! (37)

शास्त्रप्रयोगाद् विविधाश्च वेदा-
दनन्यरूपाः पुरुषस्य दाराः।
दारप्रदानाद्धि न दानमन्यत्
प्रदृश्यते ज्ञानवतां हि लोके॥ ३८॥

"The title to perform sacrifice etc., enjoined in the scriptures being enjoyed in particular by a man in conjunction with his wedded wife only and also according to various Vedic texts[1], a wife is identical with her husband. Hence by men of wisdom no gift is actually regarded as greater than that of a wife in the world. (38)

त्वं चापि मां तस्य मम प्रियस्य
प्रदास्यसे धर्ममवेक्ष्य वीर।
अनेन दानेन न लप्स्यसे त्व-
मधर्मयोगं मम वीर घातात्॥ ३९॥

"If, having due regard to piety, O gallant prince, you restore me to my aforesaid darling, you too will by virtue of this gift not get your share of sin which will accrue from my destruction (according to the maxim that through virtue one drives away sin[2] O heroic prince !). (39)

आर्तामनाथामपनीयमाना-
मेवंगतां नार्हसि मामहन्तुम्।
अहं हि मातङ्गविलासगामिना
प्लवंगमानामृषभेण धीमता।
विना वरार्होत्तमहेममालिना
चिरं न शक्ष्यामि नरेन्द्र जीवितुम्॥ ४०॥

"You ought not to spare me, distressed, forlorn and reduced to this plight, as I am, and when I am being torn from my husband; for I shall not be able to survive long without the sagacious Vālī (the foremost of monkeys), whose graceful gait resembled that of an elephant and who was adorned with a valuable and excellent chain of gold, O ruler of men!" (40)

इत्येवमुक्तस्तु विभुर्महात्मा
तारां समाश्वास्य हितं बभाषे।
मा वीरभार्ये विमतिं कुरुष्व
लोको हि सर्वो विहितो विधात्रा॥ ४१॥
तं चैव सर्वं सुखदुःखयोगं
लोकोऽब्रवीत् तेन कृतं विधात्रा।
त्रयोऽपि लोका विहितं विधानं
नातिक्रमन्ते वशगा हि तस्य॥ ४२॥
प्रीतिं परां प्राप्स्यसि तां तथैव
पुत्रश्च ते प्राप्स्यति यौवराज्यम्।
धात्रा विधानं विहितं तथैव
न शूरपत्न्यः परिदेवयन्ति॥ ४३॥

Duly comforting Tārā when prayed to in the foregoing words, the powerful and high-souled prince, Śrī Rāma, for his part tendered to her the following salutary advice : "Pray, do not pursue a wrong line of thought, O consort of a hero! For the whole world

1. cf अर्धो वा एष आत्मनो यत्पत्नी—A wife is a part and parcel of one's own self.
2. धर्मेण पापमपनुदति।

was evolved at the dawn of creation by the Creator and people speak of the entire creation as having been united with joy and sorrow by the same Creator. All the three worlds dare not overstep the bounds that have been fixed by the said Creator inasmuch as they are subject to His control. You will enjoy supreme delight through Sugrīva in the same way as you did before in the presence of Vālī and your son, Aṅgada, will attain the position of Prince Regent. (41—43)

आश्वासिता तेन महात्मना तु
प्रभावयुक्तेन परंतपेन।
सा वीरपत्नी ध्वनता मुखेन
सुवेषरूपा विरराम तारा॥ ४४॥

"The course of events has been ordained precisely that way by Providence and the wives of heroes do not wail (as you do)." Reassured in the foregoing words by the high-souled and powerful Śrī Rāma, the scorcher of his foes, the celebrated Tārā, the consort of a hero, for her part, who was not only finely dressed but had a charming exterior too and was till now marked with a wailing countenance, became silent. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Śrī Rāma consoles Sugrīva and others. Entrusting Sugrīva with the work of getting firewood for the cremation of Vālī, Lakṣmaṇa asks Tārā to arrange for a palanquin to carry Vālī in state to the crematory. Placing the dead body of Vālī as commanded by Śrī Rāma on the palanquin brought by Tārā, Sugrīva and others carry the palanquin to the riverside and, taking it down on a sandy bank, prepare a pyre. Vānara women comfort Tārā mourning the death of Vālī with his head placed in her lap. Placing the dead body of Vālī on the pyre, Aṅgada sets fire to it. At the end of the cremation they all offer water to the spirit of the deceased and return to Śrī Rāma's presence

स सुग्रीवं च तारां च साङ्गदां सहलक्ष्मणः।
समानशोकः काकुत्स्थः सान्त्वयन्निदमब्रवीत्॥ १॥

Comforting Sugrīva and Tārā too, who was accompanied by Aṅgada, Śrī Rāma, a scion of Kākutstha, who shared their grief and was followed by Lakṣmaṇa, spoke to them as follows : (1)

न शोकपरितापेन श्रेयसा युज्यते मृतः।
यदत्रानन्तरं कार्यं तत् समाधातुमर्हथ॥ २॥

"A departed soul is not rendered fit for beatitude by grieving for him and giving way to remorse. You should, therefore, attend immediately to that which should be done now for the welfare of the departed soul, immediately after death. (2)

लोकवृत्तमनुष्ठेयं कृतं वो बाष्पमोक्षणम्।
न कालादुत्तरं किंचित् कर्मशक्यमुपासितुम्॥ ३॥

"Popular usage must also be observed

and the same has been done by you in the form of shedding tears for the deceased. And, no religious duty to a departed soul can be performed after the appointed time, which is now passing. (3)

नियतिः कारणं लोके नियतिः कर्मसाधनम्।
नियतिः सर्वभूतानां नियोगेष्विह कारणम्॥ ४॥

"The all-controlling Time-Spirit is the cause of all in the world. The Time-spirit again determines all duties and Time-Spirit again is the factor prompting all to action. (4)

न कर्ता कस्यचित् कश्चिन्नियोगे नापि चेश्वरः।
स्वभावे वर्तते लोकस्तस्य कालः परायणम्॥ ५॥

"There is no independent doer of any action nor is anyone competent to prompt anyone to action. The whole world follows its own nature and the Time-Spirit is the substratum of Nature. (5)

न कालः कालमत्येति न कालः परिहीयते।
स्वभावं च समासाद्य न कश्चिदतिवर्तते॥ ६॥

"The Time-Spirit does not overstep Its own bounds nor does It suffer diminution. Nay, coming face to face with Nature in the form of Destiny, no living being can transgress It. (6)

न कालस्यास्ति बन्धुत्वं न हेतुर्न पराक्रमः।
न मित्रज्ञातिसम्बन्धः कारणं नात्मनो वशः॥ ७॥
किं तु कालपरीणामो द्रष्टव्यः साधु पश्यता।
धर्मश्चार्थश्च कामश्च कालक्रमसमाहिताः॥ ८॥

"The Time-Spirit has no kinship, friendship or affinity with anyone nor is there any means of bringing It under control nor again can one's prowess prevail against It. Nor is God, who is the Cause of all, subject to the control of an individual soul. By a discerning man everything should be looked upon as an evolute of the Time-Spirit. Nay, even religious merit, and worldly prosperity and sensuous enjoyment are attained in process of Time. (7-8)

इतः स्वां प्रकृतिं वाली गतः प्राप्तः क्रियाफलम्।
सामदानार्थसंयोगैः पवित्रं प्लवगेश्वरः॥ ९॥

"Having attained in this world the immaculate fruit of his actions in the form of enjoyment through conciliation, gifts and proper use of wealth, Vālī, the ruler of monkeys, has now, departing from this world, regained his own spiritual nature. (9)

स्वधर्मस्य च संयोगाज्जितस्तेन महात्मना।
स्वर्गः परिगृहीतश्च प्राणानपरिरक्षता॥ १०॥

"The highest heaven, which was earned by him through steadfastness to his duty, has now been actually attained by that high-souled monkey by not preserving his life. (10)

एषा वै नियतिः श्रेष्ठा यां गतो हरियूथपः।
तदलं परितापेन प्राप्तकालमुपास्यताम्॥ ११॥

"This destiny which Vālī (the leader of monkey hordes) has attained, is indeed the highest. Therefore, have done with grief and let that which is appropriate to the occasion be attended to." (11)

वचनान्ते तु रामस्य लक्ष्मणः परवीरहा।
अवदत् प्रश्रितं वाक्यं सुग्रीवं गतचेतसम्॥ १२॥

After Śrī Rāma had finished speaking, Lakṣmaṇa, the slayer of hostile warriors, addressed the following polite words to Sugrīva, who had lost his balance of mind : (12)

कुरु त्वमस्य सुग्रीव प्रेतकार्यमनन्तरम्।
ताराङ्गदाभ्यां सहितो वालिनो दहनं प्रति॥ १३॥

"Perform you in conjunction with Tārā and Aṅgada, O Sugrīva, without delay, the rites relating to the disposal of the dead body of Vālī and make arrangements for his cremation. (13)

समाज्ञापय काष्ठानि शुष्काणि च बहूनि च।
चन्दनानि च दिव्यानि वालिसंस्कारकारणात्॥ १४॥

"Please command some responsible official to get together numerous logs of dry wood as well as excellent pieces of sandal-wood for the cremation of Vālī. (14)

समाश्वासय दीनं त्वमङ्गदं दीनचेतसम्।
मा भूर्बालिशबुद्धिस्त्वं त्वदधीनमिदं पुरम्॥ १५॥

"Duly comfort you the wretched Aṅgada, who is distressed in mind. Be you not puerile-minded; this city of Kiṣkindhā depends on you. (15)

अङ्गदस्त्वानयेन्माल्यं वस्त्राणि विविधानि च।
घृतं तैलमथो गन्धान् यच्चात्र समनन्तरम्॥ १६॥

"Let Aṅgada for his part fetch garlands and textiles of every description, ghee, oil and fragrant substances and whatever else is immediately required at this moment for the cremation. (16)

त्वं तार शिबिकां शीघ्रमादायागच्छसम्भ्रमात्।
त्वरा गुणवती युक्ता ह्यस्मिन् काले विशेषतः॥ १७॥

"Taking a palanquin quickly, return you, O Tārā, with expedition; for promptitude is praiseworthy and particularly called for at this hour. (17)

सज्जीभवन्तु प्लवगाः शिबिकावाहनोचिताः।
समर्था बलिनश्चैव निर्हरिष्यन्ति वालिनम्॥ १८॥

"Let competent and mighty monkeys fit to carry the palanquin, who will bear away Vālī to the crematory, get ready for the purpose." (18)

एवमुक्त्वा तु सुग्रीवं सुमित्रानन्दवर्धनः।
तस्थौ भ्रातृसमीपस्थो लक्ष्मणः परवीरहा॥ १९॥

Having instructed Sugrīva as aforesaid, Lakṣmaṇa, the slayer of hostile warriors, for his part, who heightened the joy of Sumitrā (his own mother), stood silent by the side of his eldest brother. (19)

लक्ष्मणस्य वचः श्रुत्वा तारः सम्भ्रान्तमानसः।
प्रविवेश गुहां शीघ्रं शिबिकासक्तमानसः॥ २०॥

Hearing the behest of Lakṣmaṇa, Tāra with an agitated mind quickly entered Kiṣkindhā (which was situated inside a cave), his heart set on getting a palanquin. (20)

आदाय शिबिकां तारः स तु पर्यापतत् पुनः।
वानरैरुह्यमानां तां शूरैरुद्वहनोचितैः॥ २१॥
दिव्यां भद्रासनयुतां शिबिकां स्यन्दनोपमाम्।
पक्षिकर्मभिराचित्रां द्रुमकर्मविभूषिताम्॥ २२॥
आचितां चित्रपत्तीभिः सुनिविष्टां समन्ततः।
विमानमिव सिद्धानां जालवातायनायुताम्॥ २३॥
सुनियुक्तां विशालां च सुकृतां शिल्पिभिः कृताम्।
दारुपर्वतकोपेतां चारुकर्मपरिष्कृताम्॥ २४॥
वराभरणहारैश्च चित्रमाल्योपशोभिताम्।
गुहागहनसंछन्नां रक्तचन्दनभूषिताम्॥ २५॥
पुष्पौघैः समभिच्छन्नां पद्ममालाभिरेव च।
तरुणादित्यवर्णाभिर्भ्राजमानाभिरावृताम्॥ २६॥

The celebrated Tāra for his part rushed back to the spot where Vālī lay dead, taking a well-known chariot-like palanquin, which was being borne by valiant monkeys fit to carry it, nay, which had been got from heaven, was furnished with an elevated and royal seat and brought good fortune to those travelling by it; which presented a weird aspect with carved wooden figures of birds of every description and was decorated with the figures of trees; which was crowded with the figures of foot-soldiers and had its parts artistically disposed on all sides; which looked like an aerial car belonging to Siddhas and was provided with lattices and eye-holes for the passage of air; which was well-jointed and commodious and had been carefully designed by carpenters; which was provided with pleasure-mounds of wood, and had been perfected by craftsmen of lovable workmanship; which was adorned with excellent ornaments and necklaces and embellished with flowers of different colours; which was upholstered with a net and painted with red sandal-paste; which was thickly covered on all sides with heaps of flowers as well as with shining garlands of lotuses possessing the hue of the rising sun. (21—26)

ईदृशीं शिबिकां दृष्ट्वा रामो लक्ष्मणमब्रवीत्।
क्षिप्रं विनीयतां वाली प्रेतकार्यं विधीयताम्॥ २७॥

Seeing such a palanquin, Śrī Rāma said to Lakṣmaṇa, "Let Vālī be borne away to the crematorium with all speed and let the obsequies relating to the deceased be gone through." (27)

ततो वालिनमुद्यम्य सुग्रीवः शिबिकां तदा।
आरोपयत विक्रोशन्नङ्गदेन सहैव तु॥ २८॥

Raising Vālī's body in conjunction with Aṅgada and crying loudly all the time, Sugrīva for his part thereupon placed the body on the palanquin. (28)

आरोप्य शिबिकां चैव वालिनं गतजीवितम्।
अलंकारैश्च विविधैर्माल्यैर्वस्त्रैश्च भूषितम्॥ २९॥
आज्ञापयत् तदा राजा सुग्रीवः प्लवगेश्वरः।
और्ध्वदेहिकमार्यस्य क्रियतामनुकूलतः॥ ३०॥

Nay, having laid on the palanquin the dead Vālī, who was also adorned with ornaments of various kinds as well as with garlands and articles of wearing apparel, King Sugrīva, the ruler of monkeys, then issued the following command : "Let the last rites with respect to my noble elder brother be performed in accordance with the scriptural ordinance. (29-30)

विश्राणयन्तो रत्नानि विविधानि बहूनि च।
अग्रतः प्लवगा यान्तु शिबिका तदनन्तरम्॥ ३१॥

"Let monkeys proceed in the van scattering jewels of every description in profusion, and the palanquin closely follow. (31)

राज्ञामृद्धिविशेषा हि दृश्यन्ते भुवि यादृशाः।
तादृशैरिह कुर्वन्तु वानरा भर्तृसत्क्रियाम्॥ ३२॥

"Let the monkeys perform the last rites with respect to their lord on this occasion with costly articles, the like of which are actually seen on earth on the occasion of obsequies of kings." (32)

तादृशं वालिनः क्षिप्रं प्राकुर्वन्नौर्ध्वदेहिकम्।
अङ्गदं परिरभ्याशु तारप्रभृतयस्तदा॥ ३३॥

Embracing Aṅgada, Tāra and others then proceeded apace with the obsequies with respect to Vālī according to that standard. (33)

क्रोशन्तः प्रययुः सर्वे वानरा हतबान्धवाः।
ततः प्रणिहिताः सर्वा वानर्योऽस्य वशानुगाः॥ ३४॥
चुक्रुशुर्वीरवीरेति भूयः क्रोशन्ति ताः प्रियम्।
ताराप्रभृतयः सर्वा वानर्यो हतबान्धवाः॥ ३५॥
अनुजग्मुश्च भर्तारं क्रोशन्त्यः करुणस्वनाः।
तासां रुदितशब्देन वानरीणां वनान्तरे॥ ३६॥
वनानि गिरयश्चैव विक्रोशन्तीव सर्वतः।
पुलिने गिरिनद्यास्तु विविक्ते जलसंवृते॥ ३७॥
चितां चक्रुः सुबहवो वानरा वनचारिणः।
अवरोप्य ततः स्कन्धाच्छिबिकां वानरोत्तमाः॥ ३८॥
तस्थुरेकान्तमाश्रित्य सर्वे शोकपरायणाः।
ततस्तारा पतिं दृष्ट्वा शिबिकातलशायिनम्॥ ३९॥
आरोप्याङ्के शिरस्तस्य विललाप सुदुःखिता।
हा वानरमहाराज हा नाथ मम वत्सल॥ ४०॥
हा महार्ह महाबाहो हा मम प्रिय पश्य माम्।
जनं न पश्यसीमं त्वं कस्माच्छोकाभिपीडितम्॥ ४१॥

All the monkeys, whose kinsman in the person of Vālī had been killed, walked in procession weeping to the crematorium. Then all the Vānara women who were amenable to the control of Vālī, cried loudly together, saying "O hero, O hero !" and they further mourned for their beloved lord. All the Vānara women headed by Tārā, whose kinsman in the person of Vālī had been killed, followed their husband crying in a pitiful tone. Through the cries of the Vānara women in the depths of the forest, the woodlands as well as the hills cried, as it were, on all sides. On a lonely bank, surrounded by water, of a mountain-stream good many monkeys living in forests got a pyre ready. Taking down the palanquin from their shoulders, the foremost of monkeys, who bore the palanquin, then halted on a lonely spot, all given over to grief. Seeing her deceased husband lying at the bottom of the palanquin, and placing his head in her lap, Tārā thereupon proceeded to lament as follows, sore afflicted as she was: "O eminent ruler of monkeys, O lord fond of me and adored by the great, O mighty-armed darling of mine, pray, look at me. Why don't you cast a glance on this maid-servant of yours, sore stricken with grief? (34—41)

प्रहृष्टमिह ते वक्त्रं गतासोरपि मानद।
अस्तार्कसमवर्णं च दृश्यते जीवतो यथा॥ ४२॥

"Even though life has departed from you, O bestower of honour on others, your countenance, whose colour resembles the hue of the setting sun, looks highly delighted even now as it did when you were living. (42)

एष त्वां रामरूपेण कालः कर्षति वानर।
येन स्म विधवाः सर्वाः कृता एकेषुणा रणे॥ ४३॥

"In the form of Śrī Rāma, by whom all of us have been widowed with a single arrow discharged on the battlefield where you were engaged in a passage of arms with another, the Time-Spirit alone is hereby snatching you away from our midst to the other world, O monkey chief! (43)

इमास्तास्तव राजेन्द्र वानर्योऽप्लवगास्तव।
पादैर्विकृष्टमध्वानमागताः किं न बुध्यसे॥ ४४॥

"Don't you know, O Indra among kings, that these consorts of yours, who, though belonging to the monkey race, cannot leap, have trodden the long path on foot? (44)

तवेष्टा ननु चैवेमा भार्याश्चन्द्रनिभाननाः।
इदानीं नेक्षसे कस्मात् सुग्रीवं प्लवगेश्वर॥ ४५॥

"Wherefore do you not cast your look at this moment on these wives of yours, whose countenance shines like the moon and who are surely dear to you, as well as on Sugrīva, O lord of monkeys? (45)

एते हि सचिवा राजंस्तारप्रभृतयस्तव।
पुरवासिजनश्चायं परिवार्य विषीदति॥ ४६॥

"These counsellors of yours, Tāra and others, O king, as also these citizens stand dejected around you indeed. (46)

विसर्जयैनान् सचिवान् यथापुरमरिंदम।
ततः क्रीडामहे सर्वा वनेषु मदनोत्कटाः॥ ४७॥

"Dismiss these counsellors as you did in the past, O tamer of your foes! Then, intoxicated with love we shall all sport with you in the woodlands." (47)

एवं विलपतीं तारां पतिशोकपरीवृताम्।
उत्थापयन्ति स्म तदा वानर्यः शोककर्शिताः॥ ४८॥

Emaciated through grief, the Vānara women then raised Tārā, who was overwhelmed with sorrow caused by the loss of her husband and was lamenting as aforesaid. (48)

सुग्रीवेण ततः सार्धं सोऽङ्गदः पितरं रुदन्।
चितामारोपयामास शोकेनाभिप्लुतेन्द्रियः॥ ४९॥

With the help of Sugrīva, the celebrated Aṅgada, who was weeping all the time, placed his father's body on the funeral pile, his mind plunged in grief. (49)

ततोऽग्निं विधिवद् दत्त्वा सोऽपसव्यं चकार ह।
पितरं दीर्घमध्वानं प्रस्थितं व्याकुलेन्द्रियः॥ ५०॥

Offering fire to the deceased in accordance with the scriptural ordinance, he then with a troubled mind went clockwise round his father, set out on his long journey to the other world: so the tradition goes.(50)

संस्कृत्य वालिनं तं तु विधिवत् प्लवगर्षभाः।
आजग्मुरुदकं कर्तुं नदीं शुभजलां शिवाम्॥ ५१॥

Having cremated the aforesaid Vālī with due ceremony, the foremost of monkeys for their part sought the blessed river (Tuṅgabhadrā) carrying sacred waters, in order to offer water to the departed soul for his satisfaction in the other world. (51)

ततस्ते सहितास्तत्र ह्यङ्गदं स्थाप्य चाग्रतः।
सुग्रीवतारासहिताः सिषिचुर्वालिने जलम्॥ ५२॥

Nay, placing Aṅgada ahead, they all with Sugrīva and Tārā then offered on that spot handfuls of water in a body to the spirit of Vālī. (52)

सुग्रीवेणैव दीनेन दीनो भूत्वा महाबलः।
समानशोकः काकुत्स्थः प्रेतकार्याण्यकारयत्॥ ५३॥

Feeling miserable, as it were, alongwith the wretched Sugrīva, whose grief he shared, the very mighty Śrī Rāma (a scion of Kakutstha) got the obsequies performed under his directions and guidance. (53)

ततोऽथ तं वालिनमग्र्यपौरुषं
प्रकाशमिक्ष्वाकुवरेषुणा हतम्।
प्रदीप्य दीप्ताग्निसमौजसं तदा
सलक्ष्मणं राममुपेयिवान् हरिः॥ ५४॥

Having cremated at that moment according to the scriptural ordinance the aforesaid Vālī of highest virility, who was universally noted and had been got killed with the arrow of Śrī Rāma (the foremost of Ikṣwākus), Sugrīva, the monkey-chief, then forthwith sought the presence of Śrī Rāma, who was present there with Lakṣmaṇa and whose splendour resembled that of a blazing fire. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Requested by Hanumān to visit Kiṣkindhā, Śrī Rāma declines to do so on the ground of his having been prohibited by his father to enter the limits of a village or town and, directing that Sugrīva may be installed on the throne of Kiṣkindhā and Aṅgada may assume the office of Prince Regent, he himself takes a vow to live in a cave till the end of the monsoon and leaves instructions to initiate a search for Sītā after the monsoon

ततः शोकाभिसंतप्तं सुग्रीवं क्लिन्नवाससम्।
शाखामृगमहामात्राः परिवार्योपतस्थिरे॥ १॥

Surrounding Sugrīva, who was tormented with grief and stood in wet clothes, having just finished his bath after cremation, those at the top of the Vānara army then stood near him. (1)

अभिगम्य महाबाहुं राममक्लिष्टकारिणम्।
स्थिताः प्राञ्जलयः सर्वे पितामहमिवर्षयः॥ २॥

Approaching the mighty-armed Śrī Rāma, who was unwearied in action, all stood with joined palms as so many Ṛṣis by the side of Brahmā, the father of the Prajāpatis, the progenitors of the universe. (2)

ततः काञ्चनशैलाभस्तरुणार्कनिभाननः।
अब्रवीत् प्राञ्जलिर्वाक्यं हनूमान् मारुतात्मजः॥ ३॥

Thereupon Hanūmān, son of the wind-god, who looked like Sumeru (the golden mountain), and whose countenance shone like the rising sun, submitted as follows with joined palms : (3)

भवत्प्रसादात् काकुत्स्थ पितृपैतामहं महत्।
वानराणां सुदंष्ट्राणां सम्पन्नबलशालिनाम्॥ ४॥
महात्मनां सुदुष्प्रापं प्राप्तं राज्यमिदं प्रभो।
भवता समनुज्ञातः प्रविश्य नगरं शुभम्॥ ५॥
संविधास्यति कार्याणि सर्वाणि ससुहृद्गणः।
स्नातोऽयं विविधैर्गन्धैरौषधैश्च यथाविधि॥ ६॥
अर्चयिष्यति माल्यैश्च रत्नैश्च त्वां विशेषतः।
इमां गिरिगुहां रम्यामभिगन्तुं त्वमर्हसि॥ ७॥

"By your grace, O scion of Kakutstha, has this great ancestral kingdom which was most difficult to acquire, of the high-minded monkeys endowed with sharp teeth and rich in consummate strength, been acquired by Sugrīva, O lord ! Entering in state the

prosperous city of Kiṣkindhā, when duly permitted by you, he, with his host of near and dear ones, will perform in the proper way all his kingly duties. Having gone through as a part of the installation ceremony the ceremonial bath with water made fragrant by perfumes and medicinal herbs in accordance with the scriptural ordinance, he will offer special worship to you with garlands and jewels. You should, therefore, visit this lovely mountain-cave in which the city of Kiṣkindhā is comprised. (4—7)

कुरुष्व स्वामिसम्बन्धं वानरान् सम्प्रहर्षय।
एवमुक्तो हनुमता राघवः परवीरहा॥ ८॥
प्रत्युवाच हनूमन्तं बुद्धिमान् वाक्यकोविदः।
चतुर्दश समाः सौम्य ग्रामं वा यदि वा पुरम्॥ ९॥
न प्रवेक्ष्यामि हनुमन् पितुर्निर्देशपालकः।
सुसमृद्धां गुहां दिव्यां सुग्रीवो वानरर्षभः॥ १०॥
प्रविष्टो विधिवद् वीरः क्षिप्रं राज्येऽभिषिच्यताम्।
एवमुक्त्वा हनूमन्तं रामः सुग्रीवमब्रवीत्॥ ११॥

"Pray, unite the monkeys with a master and thereby afford exceptional delight to them." Requested thus by Hanumān, the wise Śrī Rāma (a scion of Raghu), the slayer of hostile warriors, who was an adept in expression, replied as follows to Hanumān: "Obeying, O gentle Hanumān, the directions of my late lamented father, I will not enter for fourteen years even a village, much less a town. Let the valiant Sugrīva, the foremost of monkeys, be installed without delay on the throne of Kiṣkindhā with due ceremony as soon as he has entered the highly prosperous and wonderful cave comprising the city of Kiṣkindhā." Having replied thus to Hanumān, Śrī Rāma spoke as follows to Sugrīva : (8—11)

वृत्तज्ञो वृत्तसम्पन्नमुदारबलविक्रमम्।
इममप्यङ्गदं वीरं यौवराज्येऽभिषेचय॥ १२॥

"Conversant as you are with the rules of conduct, both wordly as well as religious, install in the office of Prince Regent this gallant prince, Aṅgada, too, who is rich in moral character and endowed with extraordinary strength and valour. (12)

ज्येष्ठस्य हि सुतो ज्येष्ठः सदृशो विक्रमेण च।
अङ्गदोऽयमदीनात्मा यौवराज्यस्य भाजनम्॥ १३॥

"Being the eldest son of your elder brother and equal to him in prowess, this boy, Aṅgada, noble-minded as he is, deserves the office of Prince Regent. (13)

पूर्वोऽयं वार्षिको मासः श्रावणः सलिलागमः।
प्रवृत्ताः सौम्य चत्वारो मासा वार्षिकसंज्ञिताः॥ १४॥

"This is the first rainy month of Śrāvaṇa (roughly corresponding to July), in which showers are expected. The four months known by the name of rainy months have already commenced, O gentle one ! (14)

नायमुद्योगसमयः प्रविश त्वं पुरीं शुभाम्।
अस्मिन् वत्स्याम्यहं सौम्य पर्वते सहलक्ष्मणः॥ १५॥

This is not the time for endeavour in the nature of a search for Sītā. Therefore, re-enter you the beautiful city of Kiṣkindhā; while I, O dear one, shall dwell with Lakṣmaṇa on this mountain. (15)

इयं गिरिगुहा रम्या विशाला युक्तमारुता।
प्रभूतसलिला सौम्य प्रभूतकमलोत्पला॥ १६॥

"This lovely cavern, O gentle brother, is commodious and airy, contains plenty of water in the form of cascades and bounds in lotuses and lilies. (16)

कार्तिके समनुप्राप्ते त्वं रावणवधे यत।
एष नः समयः सौम्य प्रविश त्वं स्वमालयम्॥ १७॥

"When the autumnal month of Kārtika (roughly corresponding to October) has duly set in, make you an endeavour to get rid of Rāvaṇa: such is our understanding, O dear friend ! For the present enter you your palace. (17)

अभिषिञ्चस्व राज्ये च सुहृदः सम्प्रहर्षय।
इति रामाभ्यनुज्ञातः सुग्रीवो वानरर्षभः॥ १८॥
प्रविवेश पुरीं रम्यां किष्किन्धां वालिपालिताम्।
तं वानरसहस्राणि प्रविष्टं वानरेश्वरम्॥ १९॥

अभिवार्य प्रविष्टानि सर्वतः प्लवगेश्वरम्।
ततः प्रकृतयः सर्वा दृष्ट्वा हरिगणेश्वरम्॥ २०॥
प्रणम्य मूर्ध्ना पतिता वसुधायं समाहिताः।
सुग्रीवः प्रकृतीः सर्वाः सम्भाष्योत्थाप्य वीर्यवान्॥ २१॥
भ्रातुरन्तःपुरं सौम्यं प्रविवेश महाबलः।
प्रविष्टं भीमविक्रान्तं सुग्रीवं वानरर्षभम्॥ २२॥
अभ्यषिञ्चन्त सुहृदः सहस्राक्षमिवामराः।
तस्य पाण्डुरमाजह्रुश्छत्रं हेमपरिष्कृतम्॥ २३॥
शुक्ले च वालव्यजने हेमदण्डे यशस्करे।
तथा रत्नानि सर्वाणि सर्वबीजौषधानि च॥ २४॥
सक्षीराणां च वृक्षाणां प्ररोहान् कुसुमानि च।
शुक्लानि चैव वस्त्राणि श्वेतं चैवानुलेपनम्॥ २५॥
सुगन्धीनि च माल्यानि स्थलजान्यम्बुजानि च।
चन्दनानि च दिव्यानि गन्धांश्च विविधान् बहून्॥ २६॥
अक्षतं जातरूपं च प्रियङ्गुं मधुसर्पिषी।
दधि चर्म च वैयाघ्रं परार्ध्यौ चाप्युपानहौ॥ २७॥

"Get yourself installed on the throne and bring extreme delight to your near and dear ones." Duly letting him go in these words by Śrī Rāma, Sugrīva, the foremost of monkeys, entered in state the delightful city of Kiṣkindhā, protected so long by Vālī. Saluting the aforesaid king of monkeys when he had entered the city, thousands of monkeys duly entered the city keeping on every side of Sugrīva, the ruler of monkeys. Seeing Sugrīva (the ruler of hordes of monkeys) and reverently saluting him with their head bent low, all his subjects thereupon fell prostrate on the ground in a body. Calling on all his subjects to rise and speaking politely to them, the valiant Sugrīva, who was possessed of extraordinary might, duly entered the pleasing gynaeceum of his brother, Vālī. When Sugrīva, the foremost of monkeys, had come out of the gynaeceum after entering it and returned to the assembly hall, his near and dear ones consecrated him with a ceremonial bath as a part of the installation ceremony, even as the gods consecrated Indra, the thousand-eyed god.

They brought him a white canopy decorated with gold as also a pair of white whisks provided with handles of gold—which brought him renown—nay, all kinds of jewels and all specimens of seeds and herbs, the fibrous offshoots of trees exuding milk, and flowers, also white raiments as well as white fragrant substances for smearing one's body with, fragrant flowers growing on land and water, pieces of sandalwood of the Divya class, numerous fragrant substances of various kinds, grains of unbroken rice dyed in turmeric (which are considered to be auspicious) and gold, panic seeds, honey and ghee, curds and tiger's skin as also a pair of costly shoes. (18—27)

समालम्भनमादाय गोरोचनं मनःशिलाम्।
आजग्मुस्तत्र मुदिता वराः कन्याश्च षोडश॥ २८॥

Taking a fragrant paste (for painting one's body with), Gorocana (a bright yellow orpiment prepared from the bile of a cow) and Manaḥśilā (realgar), there arrived on the spot sixteen excellent joyous maids.(28)

ततस्ते वानरश्रेष्ठमभिषेक्तुं यथाविधि।
रत्नैर्वस्त्रैश्च भक्ष्यैश्च तोषयित्वा द्विजर्षभान्॥ २९॥

Having propitiated the foremost of Brāhmaṇas with gifts of jewels and raiments, as well as with edibles of various kinds, they then proceeded to consecrate with a ceremonial bath, as a part of the installation ceremony, Sugrīva, the foremost of monkeys, in accordance with the scriptural ordinance. (29)

ततः कुशपरिस्तीर्णं समिद्धं जातवेदसम्।
मन्त्रपूतेन हविषा हुत्वा मन्त्रविदो जनाः॥ ३०॥

Then those knowing sacred texts propitiated the sacred fire, once it had been girdled by blades of the sacred Kuśa grass and duly ignited, with offerings consecrated through the recitation of sacred texts. (30)

ततो हेमप्रतिष्ठाने वरास्तरणसंवृते।
प्रासादशिखरे रम्ये चित्रमाल्योपशोभिते॥ ३१॥
प्राङ्मुखं विधिवन्मन्त्रैः स्थापयित्वा वरासने।
नदीनदेभ्यः संहृत्य तीर्थेभ्यश्च समन्ततः॥ ३२॥

आहृत्य च समुद्रेभ्यः सर्वेभ्यो वानरर्षभाः।
अपः कनककुम्भेषु निधाय विमलं जलम्॥ ३३॥
शुभैर्ऋषभशृङ्गैश्च कलशैश्चैव काञ्चनैः।
शास्त्रदृष्टेन विधिना महर्षिविहितेन च॥ ३४॥
गजो गवाक्षो गवयः शरभो गन्धमादनः।
मैन्दश्च द्विविदश्चैव हनूमाञ्जाम्बवांस्तथा॥ ३५॥
अभ्यषिञ्चत सुग्रीवं प्रसन्नेन सुगन्धिना।
सलिलेन सहस्राक्षं वसवो वासवं यथा॥ ३६॥

Then, having installed Sugrīva, his face turned east-ward, with due ceremony with the recitation of sacred texts, on an excellent seat with legs of gold and covered with rich draperies in a lovely attic, decorated with bright coloured garlands, nay, collecting water from the different streams and rivers as well as from sacred places in all the four quarters and bringing water from all the seas and storing the holy water in pitchers of gold, the foremost of monkeys, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda and Dwivida as well as Hanumān and Jāmbavān, the chief of bears, bathed Sugrīva with that limpid and fragrant water poured through beautiful horns of bulls and jars of gold according to the procedure laid down in the scriptures and enjoined by eminent sages, even as the Vasus (a class of gods, eight in number) bathed the thousand-eyed Indra. (31—36)

अभिषिक्ते तु सुग्रीवे सर्वे वानरपुङ्गवाः।
प्रचुक्रुशुर्महात्मानो हृष्टाः शतसहस्रशः॥ ३७॥

When Sugrīva had thus been consecrated with a ceremonial bath, the foremost of monkeys for their part, who were all lofty-minded and numbered hundreds of thousands, roared loudly with delight. (37)

रामस्य तु वचः कुर्वन् सुग्रीवो वानरेश्वरः।
अङ्गदं सम्परिष्वज्य यौवराज्येऽभ्यषेचयत्॥ ३८॥

Doing the bidding of Śrī Rāma and closely embracing Aṅgada, Sugrīva, the lord of monkeys, for his part installed him in the office of Prince Regent. (38)

अङ्गदे चाभिषिक्ते तु सानुक्रोशाः प्लवंगमाः।
साधु साध्विति सुग्रीवं महात्मानो ह्यपूजयन्॥ ३९॥

Aṅgada having been installed in the office of Prince Regent, the high-minded monkeys, who were all full of sympathy for Aṅgada, acclaimed Sugrīva, saying "Excellent ! Excellent !!" (39)

रामं चैव महात्मानं लक्ष्मणं च पुनः पुनः।
प्रीताश्च तुष्टुवुः सर्वे तादृशे तत्र वर्तिनि॥ ४०॥

Sugrīva and Aṅgada being present in Kiṣkindhā in the capacity of a ruler and Prince Regent, respectively, all felt rejoiced and extolled the high-souled Śrī Rāma as also Lakṣmaṇa again and again. (40)

हृष्टपुष्टजनाकीर्णा पताकाध्वजशोभिता।
बभूव नगरी रम्या किष्किन्धा गिरिगह्वरे॥ ४१॥

Crowded with joyous and well-fed people and decorated with buntings and flags, the city of Kiṣkindhā, which was situated inside a mountain-cave, presented a lovely look. (41)

निवेद्य रामाय तदा महात्मने
महाभिषेकं कपिवाहिनीपतिः।
रुमां च भार्यामुपलभ्य वीर्यवा-
नवाप राज्यं त्रिदशाधिपो यथा॥ ४२॥

Having reported to the high-souled Śrī Rāma the fact of his having gone through the momentous consecration as the ruler of Kiṣkindhā at that time, and having got back his wife, Rumā, the valiant Sugrīva (the leader of the monkey army) inherited the kingdom even as Indra, the suzerain lord of gods, attained the sovereignty of gods. (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Arrived at a cave of Mount Prasravaṇa and seeing the place suitable for his residence, Śrī Rāma takes up his abode there. One day when he is seized with anguish caused by his separation from Sītā, Lakṣmaṇa comforts him

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम्।
आजगाम सह भ्रात्रा रामः प्रस्रवणं गिरिम्॥ १॥
शार्दूलमृगसंघुष्टं सिंहैर्भीमरवैर्वृतम्।
नानागुल्मलतागूढं बहुपादपसंकुलम्॥ २॥
ऋक्षवानरगोपुच्छैर्मार्जारैश्च निषेवितम्।
मेघराशिनिभं शैलं नित्यं शुचिकरं शिवम्॥ ३॥

The monkey chief, Sugrīva, having been installed on the throne of Kiṣkindhā and having withdrawn to the cave comprising the town, Śrī Rāma for his part alongwith his younger brother, Lakṣmaṇa, retired to Mount Prasravaṇa, which was rendered noisy by tigers and deer, and infested with lions giving out a terrible roar, was covered with various shrubs and climbers and was thick with numerous trees, which was frequented by bears, monkeys, baboons and wild cats, nay, which looked like a mass of clouds, consisting as it mainly did of rocks, and was ever sanctifying and conducive to blessedness. (1—3)

तस्य शैलस्य शिखरे महतीमायतां गुहाम्।
प्रत्यगृह्णीत वासार्थं रामः सौमित्रिणा सह॥ ४॥

Śrī Rāma with Lakṣmaṇa (son of Sumitrā) chose for his residence a large and long cave on the summit of that hill. (4)

कृत्वा च समयं रामः सुग्रीवेण सहानघः।
कालयुक्तं महद्वाक्यमुवाच रघुनन्दनः॥ ५॥
विनीतं भ्रातरं भ्राता लक्ष्मणं लक्ष्मिवर्धनम्।
इयं गिरिगुहा रम्या विशाला युक्तमारुता॥ ६॥

Nay, having arrived at an understanding with Sugrīva that expeditions will be sent by the latter in all directions to carry out a search for Sītā after the rains, the sinless brother, Śrī Rāma, the delight of the Raghus, made the following opportune and momentous observation to his modest younger brother, Lakṣmaṇa, the promoter of fortune : "This mountain-cave is lovely, commodious and airy too. (5-6)

अस्यां वत्स्याम सौमित्रे वर्षरात्रमरिंदम।
गिरिशृङ्गमिदं रम्यमुत्तमं पार्थिवात्मज॥ ७॥
श्वेताभिः कृष्णताम्राभिः शिलाभिरुपशोभितम्।
नानाधातुसमाकीर्णं नदीदर्दुरसंयुतम्॥ ८॥

"Let us dwell, O son of Sumitrā, in this during the rainy nights, O tamer of foes! "This delightful and excellent mountain-peak, O prince, is adorned with white, black and red crags, is rich in various minerals, and abounds in frogs having their abode in rivers. (7-8)

विविधैर्वृक्षषण्डैश्च चारुचित्रलतायुतम्।
नानाविहगसंघुष्टं मयूरवरनादितम्॥ ९॥

"It is charming with clusters of trees of every description, and embellished with wonderful climbers, is rendered noisy by birds of different species and made resonant with the cries of excellent peacocks. (9)

मालतीकुन्दगुल्मैश्च सिन्दुवारैः शिरीषकैः।
कदम्बार्जुनसर्जैश्च पुष्पितैरुपशोभितम्॥ १०॥

"Nay, it is graced with Mālatī and jasmine shrubs and Sinduvāra, Śirīṣa, Kadamba, Arjuna and Sarja trees in blossom. (10)

इयं च नलिनी रम्या फुल्लपङ्कजमण्डिता।
नातिदूरे गुहाया नौ भविष्यति नृपात्मज॥ ११॥

"Again, this lovely pond embellished with full-blown lotuses will remain not very

far from our cave when the pond gets flooded with rain water, O prince! (11)

प्रागुदक्प्रवणे देशे गुहा साधु भविष्यति।
पश्चाच्चैवोन्नता सौम्य निवातेयं भविष्यति॥ १२॥

"Located as it is in a place inclined towards the north-east, the cave will prove comfortable for us in that it opens to the south-west and, being elevated in the west alone, it will be protected from the easterly winds and showers too, O gentle one! (12)

गुहाद्वारे च सौमित्रे शिला समतला शिवा।
कृष्णा चैवायता चैव भिन्नाञ्जनचयोपमा॥ १३॥

"Again, at the entrance of the cave, O son of Sumitrā, there is a level and smooth rock, black as a heap of powdered antimony and extensive too. (13)

गिरिशृङ्गमिदं तात पश्य चोत्तरतः शुभम्।
भिन्नाञ्जनचयाकारमम्भोधरमिवोदितम्॥ १४॥

"Behold in the north, O dear brother, the yonder beautiful mountain-peak, resembling a heap of powdered antimony and looking like a cloud risen above the horizon. (14)

दक्षिणस्यामपि दिशि स्थितं श्वेतमिवाम्बरम्।
कैलासशिखरप्रख्यं नानाधातुविराजितम्॥ १५॥

"Behold in the southern quarter too another mountain-peak resembling a peak of Kailāsa and looking like a white cloth, rich in varied minerals. (15)

प्राचीनवाहिनीं चैव नदीं भृशमकर्दमाम्।
गुहायाः परतः पश्य त्रिकूटे जाह्नवीमिव॥ १६॥
चन्दनैस्तिलकैः सालैस्तमालैरतिमुक्तकैः।
पद्मकैः सरलैश्चैव अशोकैश्चैव शोभिताम्॥ १७॥

"Also behold on the other side of the cave a river resembling the Mandākinī at Trikūṭa (the place of our last sojourn), utterly free from mud, flowing in an easterly direction and fringed with sandalwood, Tilaka, sal, Tamāla, Atimukta, Padmaka and Sarala as well as by Aśoka trees. (16-17)

वानीरैस्तिमिदैश्चैव बकुलैः केतकैरपि।
हिन्तालैस्तिनिशैर्नीपैर्वेतसैः कृतमालकैः॥ १८॥
तीरजैः शोभिता भाति नानारूपैस्ततस्ततः।
वसनाभरणोपेता प्रमदेवाभ्यलंकृता॥ १९॥

"Adorned with Vānīra, Timida, Bakula, Ketaka, Hintāla, Tiniśa, Nīpa and Vetasa as well as with Kṛtamāla trees of various shapes growing here and there on its banks, it looks like a young woman provided with wearing apparel and ornaments and decorated all over her body. (18-19)

शतशः पक्षिसङ्घैश्च नानानादविनादिता।
एकैकमनुरक्तैश्च चक्रवाकैरलंकृता॥ २०॥
पुलिनैरतिरम्यैश्च हंससारससेविता।
प्रहसन्त्येव भात्येषा नानारत्नसमन्विता॥ २१॥

"It is made noisy with various notes by hundreds of flocks of birds and is adorned with Chakravāka birds (a species of red geese) fond of one another, and hemmed in with its most lovely sandy banks. Frequented by swan and cranes and enriched with precious stones of various kinds, the river looks as though it were heartily laughing. (20-21)

क्वचिन्नीलोत्पलैश्छन्ना भातिरक्तोत्पलैः क्वचित्।
क्वचिदाभाति शुक्लैश्च दिव्यैः कुमुदकुड्मलैः॥ २२॥

"Here it looks carpeted with blue lilies and there with the red and at a third place with the buds of white water-lilies useful for sport. (22)

पारिप्लवशतैर्जुष्टा बर्हिक्रौञ्चविनादिता।
रमणीया नदी सौम्या मुनिसङ्घनिषेविता॥ २३॥

"Visited by hundreds of ducks and made noisy by peacocks and cranes and frequented by multitudes of ascetics, this placid river appears delightful, O gentle one. (23)

पश्य चन्दनवृक्षाणां पङ्क्तीः सुरुचिरा इव।
ककुभानां च दृश्यन्ते मनसैवोदिताः समम्॥ २४॥

"Behold also the most charming rows of sandalwood trees. Rows of Kakubha

(Arjuna) trees, which have appeared, as it were, with my thought, are also seen here. (24)

अहो सुरमणीयोऽयं देशः शत्रुनिषूदन।
दृढं रंस्याव सौमित्रे साध्वत्र निवसावहे॥ २५॥

"Ah, this region is most delightful, O destroyer of foes! Let us live comfortably here, O son of Sumitrā! We shall surely enjoy life at this place. (25)

इतश्च नातिदूरे सा किष्किन्धा चित्रकानना।
सुग्रीवस्य पुरी रम्या भविष्यति नृपात्मज॥ २६॥

"Kiṣkindhā, that lovely capital of Sugrīva, consisting of wonderful woodlands, will not be very far from here, O prince! (26)

गीतवादित्रनिर्घोषः श्रूयते जयतां वर।
नदतां वानराणां च मृदङ्गाडम्बरैः सह॥ २७॥

"The sound of vocal music and the crash of musical instruments coming from monkeys howling to the beat of clay tomtoms is being heard, O jewel among the victorious! (27)

लब्ध्वा भार्यां कपिवरः प्राप्य राज्यं सुहृद्वृतः।
ध्रुवं नन्दति सुग्रीवः सम्प्राप्य महतीं श्रियम्॥ २८॥

"Having regained his wife and got back his kingdom and having fully recovered a great fortune, Sugrīva, the foremost of monkeys, is surely rejoicing in the midst of his near and dear ones." (28)

इत्युक्त्वा न्यवसत् तत्र राघवः सहलक्ष्मणः।
बहुदृश्यदरीकुञ्जे तस्मिन् प्रस्रवणे गिरौ॥ २९॥

Saying so, Śrī Rāma (a scion of Raghu) alongwith Lakṣmaṇa took up his abode on that Prasravaṇa hill comprising caves and bowers and full of numerous objects worth seeing in that region. (29)

सुसुखे हि बहुद्रव्ये तस्मिन् हि धरणीधरे।
वसतस्तस्य रामस्य रतिरल्पापि नाभवत्॥ ३०॥
हृतां हि भार्यां स्मरतः प्राणेभ्योऽपि गरीयसीम्।
उदयाभ्युदितं दृष्ट्वा शशाङ्कं च विशेषतः॥ ३१॥
आविवेश न तं निद्रा निशासु शयनं गतम्।
तत्समुत्थेन शोकेन बाष्पोपहतचेतनम्॥ ३२॥

Not the least joy was found by Śrī Rāma while he was actually living on that mountain, which was full of great comforts and contained abundant wealth in the shape of flowers and fruits etc., remembering as he did his abducted consort, who was more valuable to him than life. Sleep did not come upon him during the nights even though he lay on his bed, particularly on seeing the moon risen on the eastern mountain with a full orb, seized as he was with grief caused by the thought of his lost wife, his consciousness being obscured through his constantly shedding tears. (30—32)

तं शोचमानं काकुत्स्थं नित्यं शोकपरायणम्।
तुल्यदुःखोऽब्रवीद्भ्राता लक्ष्मणोऽनुनयं वचः॥ ३३॥

His younger brother, Lakṣmaṇa, who shared his grief, addressed the following words, full of supplication, to the aforesaid Śrī Rāma (a scion of Kakutstha), who was constantly mourning and was given over to grief: (33)

अलं वीर व्यथां गत्वा न त्वं शोचितुमर्हसि।
शोचतो ह्यवसीदन्ति सर्वार्था विदितं हि ते॥ ३४॥

"Cease giving way to agony, O heroic prince! you ought not to grieve. It is undoubtedly known to you how all the purposes of a grieving man get actually frustrated. (34)

भवान् क्रियापरो लोके भवान् देवपरायणः।
आस्तिको धर्मशीलश्च व्यवसायी च राघव॥ ३५॥

"You are devoted to your duties in this world. You are a votary of gods, believe in the existence of God and the other world and are pious by nature and energetic too, O scion of Raghu! (35)

न ह्यव्यवसितः शत्रुं राक्षसं तं विशेषतः।
समर्थस्त्वं रणे हन्तुं विक्रमे जिह्मकारिणम्॥ ३६॥

"Remaining inactive, you will not at all be able to kill in an encounter your enemy, particularly that ogre, Rāvaṇa, who practises wiles where prowess is needed. (36)

समुन्मूलय शोकं त्वं व्यवसायं स्थिरीकुरु।
ततः सपरिवारं तं राक्षसं हन्तुमर्हसि॥ ३७॥

"Root you out grief once for all and make your determination firm. Then only you ought to be able to kill that ogre with his family. (37)

पृथिवीमपि काकुत्स्थ ससागरवनाचलाम्।
परिवर्तयितुं शक्तः किं पुनस्त्वं हि रावणम्॥ ३८॥

"You are capable, O scion of Kākutstha, of turning upside down even the earth with its oceans, forests and mountains, much more surely you can overthrow the notorious Rāvaṇa. (38)

शरत्कालं प्रतीक्षस्व प्रावृट्कालोऽयमागतः।
ततः सराष्ट्रं सगणं रावणं तं वधिष्यसि॥ ३९॥

"Await the autumnal season, the rainy season has just commenced. Then you will destroy that Rāvaṇa with his kingdom and army. (39)

अहं तु खलु ते वीर्यं प्रसुप्तं प्रतिबोधये।
दीप्तैराहुतिभिः काले भस्मच्छन्नमिवानलम्॥ ४०॥

"I for my part simply rouse by means of stimulating words your dormant manliness as one would rekindle a fire covered with ashes by pouring oblations into it at the proper time." (40)

लक्ष्मणस्य हि तद् वाक्यं प्रतिपूज्य हितं शुभम्।
राघवः सुहृदं स्निग्धमिदं वचनमब्रवीत्॥ ४१॥

Acclaiming the aforesaid advice of Lakṣmaṇa, which was undoubtedly friendly and salutary too, Śrī Rāma addressed to his affectionate brother the following loving words : (41)

वाच्यं यदनुरक्तेन स्निग्धेन च हितेन च।
सत्यविक्रमयुक्तेन तदुक्तं लक्ष्मण त्वया॥ ४२॥

"Only such advice has been tendered by you, O Lakṣmaṇa, as ought to be tendered by one who is devoted, loving and benevolent as well as by one who is endowed with unfailing prowess. (42)

एष शोकः परित्यक्तः सर्वकार्यावसादकः।
विक्रमेष्वप्रतिहतं तेजः प्रोत्साहयाम्यहम्॥ ४३॥

"Grief, which mars all one's business, has now been completely shaken off by me. I shall stimulate my energy, which is unimpeded on occasions of valour. (43)

शरत्कालं प्रतीक्षिष्ये स्थितोऽस्मि वचने तव।
सुग्रीवस्य नदीनां च प्रसादमनुपालयन्॥ ४४॥

"I shall await the autumnal season and abide by your counsel, looking forward to the goodwill of Sugrīva and the pellucidity of the rivers. (44)

उपकारेण वीरस्तु प्रतिकारेण युज्यते।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः॥ ४५॥

"A heroic soul who has been placed under an obligation by a friend is invariably seized with an inclination to repay his debt. An ungrateful man, who does not repay his debt, hurts the feelings of those endowed with goodness." (45)

तदेव युक्तं प्रणिधाय लक्ष्मणः
कृताञ्जलिस्तत् प्रतिपूज्य भाषितम्।
उवाच रामं स्वभिरामदर्शनं
प्रदर्शयन् दर्शनमात्मनः शुभम्॥ ४६॥

Acclaiming the aforesaid observation of Śrī Rāma and concluding that alone to be just, Lakṣmaṇa with joined palms replied as follows to Śrī Rāma of extremely pleasing aspect, thereby demonstrating his blessed judgment : (46)

यथोक्तमेतत् तव सर्वमीप्सितं
नरेन्द्र कर्ता नचिरात् तु वानरः।
शरत्प्रतीक्षः क्षमतामिमं भवान्
जलप्रपातं रिपुनिग्रहे धृतः॥ ४७॥

"The monkey-King, Sugrīva, will before long surely accomplish all this desired object of yours according to your instructions, O ruler of men ! Awaiting the autumn, put you up with the obstruction caused by the rains, remaining intent on the destruction of the enemy. (47)

नियम्य कोपं परिपाल्यतां शरत्
क्षमस्व मासांश्चतुरो मया सह।
वसाचलेऽस्मिन् मृगराजसेविते
संवर्तयञ्शत्रुवधे समर्थः॥ ४८॥

"Restraining your anger, let the autumn be awaited and bear the delay of four months in my company. Pray, dwell on this mountain abounding with lions (lit., the kings of beasts), passing the interval here, even though you are capable of destroying the enemy." (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Even though unable to bear the cool weather during the monsoon, emaciated as he was due to the agony of his separation from Sītā, and chatting with Lakṣmaṇa on the unbearability of his said separation from Sītā, Śrī Rāma describes the rainy season

स तदा वालिनं हत्वा सुग्रीवमभिषिच्य च।
वसन् माल्यवतः पृष्ठे रामो लक्ष्मणमब्रवीत्॥ १॥

Having made short work of Vālī and installed Sugrīva on the throne of Kiṣkindhā, and dwelling on the table-land of Mount Mālyavān (Prasravaṇa), Śrī Rāma now spoke as follows to Lakṣmaṇa : (1)

अयं स कालः सम्प्राप्तः समयोऽद्य जलागमः।
सम्पश्य त्वं नभो मेघैः संवृतं गिरिसंनिभैः॥ २॥

"The well-known rainy season which was mutually fixed upon as an interval during which no endeavour for the search of Sītā was to be made has duly commenced today. Perceive you the sky overcast with clouds resembling mountains in size. (2)

नवमासधृतं गर्भं भास्करस्य गभस्तिभिः।
पीत्वा रसं समुद्राणां द्यौः प्रसूते रसायनम्॥ ३॥

"Having sucked up the water of the oceans through the sun's rays, the sky is giving birth to life-giving showers as a foetus carried in the womb for nine months (viz., from October to June). (3)

शक्यमम्बरमारुह्य मेघसोपानपंक्तिभिः।
कुटजार्जुनमालाभिरलंकर्तुं दिवाकरः॥ ४॥

"Ascending to the heavens by the stairway of the clouds, it is possible to adorn the sun with garlands of Kuṭaja and Arjuna flowers so commonly found during the rainy season. (4)

संध्यारागोत्थितैस्ताम्रैरन्तेष्वपि च पाण्डुभिः।
स्निग्धैरभ्रपटच्छेदैर्बद्धव्रणमिवाम्बरम्॥ ५॥

"The sky appears as though it's wounds have been dressed with moisture-laden white rags of clouds, red in the border, tinged as they were with the glow of twilight. (5)

मन्दमारुतनिःश्वासं संध्याचन्दनरञ्जितम्।
आपाण्डुजलदं भाति कामातुरमिवाम्बरम्॥ ६॥

"With the gentle winds for its sighs and its ashen clouds, which are suggestive of a pale face, the sky, which is painted with red sandal-paste in the form of the glow of twilight, appears love-sick, as it were. (6)

एषा घर्मपरिक्लिष्टा नववारिपरिप्लुता।
सीतेव शोकसंतप्ता मही बाष्पं विमुञ्चति॥ ७॥

"Tormented with sunshine in the first instance and eventually immersed in fresh rain-water, the earth is radiating heat even as Sītā, who is tormented with grief, is shedding tears profusely before my mind's eyes. (7)

मेघोदरविनिर्मुक्ताः कर्पूरदलशीतलाः।
शक्यमञ्जलिभिः पातुं वाताः केतकगन्धिनः॥ ८॥

"Released from the interior of clouds and cool as a leaf painted with camphor-paste and charged with the fragrance of Ketaka flowers, the wind can, as it were, be imbibed with the hollow of one's palms. (8)

एष फुल्लार्जुनः शैलः केतकैरभिवासितः।
सुग्रीव इव शान्तारिर्धाराभिरभिषिच्यते॥ ९॥

"With its Arjuna trees in blossom, and its enemy (in the form of wild fire) come to an end, this (Prasravaṇa) mountain, which is made fragrant with Ketaka flowers is being bathed with torrents even as Sugrīva, who is adorned with garlands of Arjuna flowers and whose raiment is charged with the fragrance of Ketaka flowers and whose enemy in the form of his own elder brother has come to an end, is being bathed with torrents poured from pitchers. (9)

मेघकृष्णाजिनधरा धारायज्ञोपवीतिनः।
मारुतापूरितगुहाः प्राधीता इव पर्वताः॥ १०॥

"Wearing a black deerskin in the form of dark clouds and sacred threads in the form of torrents and with their caverns filled with winds and as such emitting a sound like that of reciting the Vedas, the mountains look like religious students who have commenced their study of the Vedas. (10)

कशाभिरिव हैमीभिर्विद्युद्भिरभिताडितम्।
अन्तःस्तनितनिर्घोषं सवेदनमिवाम्बरम्॥ ११॥

"Lashed on all sides with whips of gold in the form of lightnings and emitting groans in the form of peals of thunder, the sky appears full of anguish inside. (11)

नीलमेघाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे।
स्फुरन्ती रावणस्याङ्के वैदेहीव तपस्विनी॥ १२॥

"Flashing in the interior of a sombre cloud, the lightning appears to me like the poor Sītā, a princess of the Videha territory, struggling in the arms of Rāvaṇa. (12)

इमास्ता मन्मथवतां हिताः प्रतिहता दिशः।
अनुलिप्ता इव घनैर्नष्टग्रहनिशाकराः॥ १३॥

"Smeared, as it were, with clouds and, therefore, obscured, these well-known quarters, in which the planets including the moon have ceased to appear, are favourably disposed* to those who are pierced with darts of love in the absence of their beloved. (13)

क्वचिद् बाष्पाभिसंरुद्धान् वर्षागमसमुत्सुकान्।
कुटजान् पश्य सौमित्रे पुष्पितान् गिरिसानुषु।
मम शोकाभिभूतस्य कामसंदीपनान् स्थितान्॥ १४॥

"Look at the Kuṭaja trees in blossom (expressive of joy) standing on the mountain-peaks—trees, which are withered at places by the heat radiated by the earth after a fresh shower and appear as though bathed in tears, while at other places they look sated through rainfall (as a lover feels on meeting his beloved), and thus rekindle love in me, even though I am overwhelmed with grief, O son of Sumitrā! (14)

रजः प्रशान्तं सहिमोऽद्य वायु-
र्निदाघदोषप्रसराः प्रशान्ताः।
स्थिता हि यात्रा वसुधाधिपानां
प्रवासिनो यान्ति नराः स्वदेशान्॥ १५॥

"The dust of roads has now settled due to the recent shower, the wind is cool and the aggravation of the evils such as heat of hot weather has ceased. The expeditions for conquest of the rulers of the earth have actually come to a standstill and people living away from their home are returning to their own land. (15)

* The moon is supposed to accentuate the pangs of separation from one's darling. Hence the quarters, in which the moon and the stars are no longer visible have been spoken of as favourable to the love-sick.

सम्प्रस्थिता मानसवासलुब्धाः
प्रियान्विताः सम्प्रति चक्रवाकाः।
अभीक्ष्णवर्षोदकविक्षतेषु
यानानि मार्गेषु न सम्पतन्ति॥ १६॥

"Covetous of sojourn in the Mānasarovara lake (in Tibet), swans are well on their way to that region and the Cakravāka birds (the red geese) are now united with their mates. Conveyances (such as a chariot) no longer venture on the roads, which are badly damaged due to repeated showers. (16)

क्वचित् प्रकाशं क्वचिदप्रकाशं
नभः प्रकीर्णाम्बुधरं विभाति।
क्वचित्क्वचित् पर्वतसंनिरुद्धं
रूपं यथा शान्तमहार्णवस्य॥ १७॥

"The sky—which is visible at places and invisible at other places due to clouds being scattered here and there—appears like the surface of an unruffled ocean interspersed here and there with hills. (17)

व्यामिश्रितं सर्जकदम्बपुष्पै-
र्नवं जलं पर्वतधातुताम्रम्।
मयूरकेकाभिरनुप्रयातं
शैलापगाः शीघ्रतरं वहन्ति॥ १८॥

"The mountain-streams very swiftly carry to the sea their fresh waters, which are strewn with Sarja and Kadamba flowers, nay, are reddened with the mineral deposits of the rocks and are followed by the cries of peacocks. (18)

रसाकुलं षट्पदसंनिकाशं
प्रभुज्यते जम्बुफलं प्रकामम्।
अनेकवर्णं पवनावधूतं
भूमौ पतत्याम्रफलं विपक्वम्॥ १९॥

"The fruits of Jambu (rose-apple) trees which are bursting with juice and fully resemble a black bee in colour are partaken of freely by the people; while mango fruits, which assume diverse hues on getting fully ripe, fall to the earth when shaken by the wind. (19)

विद्युत्पताकाः सबलाकमालाः
शैलेन्द्रकूटाकृतिसंनिकाशाः।
गर्जन्ति मेघाः समुदीर्णनादा
मत्ता गजेन्द्रा इव संयुगस्थाः॥ २०॥

"With the lightning for their banner and adorned with garlands in the shape of rows of herons, the clouds, whose appearance resembles the shape of a mountain-peak and which emit a loud peal of thunder, rumble like elephants in rut standing in battle-array. (20)

वर्षोदकाप्यायितशाद्वलानि
प्रवृत्तनृत्तोत्सवबर्हिणानि।
वनानि निर्वृष्टबलाहकानि
पश्यापराह्णेष्वधिकं विभान्ति॥ २१॥

"Lo! With their grass made richer by rain-water, their peacocks having commenced their festivity of dance, the woodlands on which the clouds have poured their copious showers look more charming during the afternoons. (21)

समुद्वहन्तः सलिलातिभारं
बलाकिनो वारिधरा नदन्तः।
महत्सु शृङ्गेषु महीधराणां
विश्रम्य विश्रम्य पुनः प्रयान्ति॥ २२॥

"Having rested again and again on the colossal peaks of mountains, the thundering clouds, adorned with herons and strenuously carrying their big load of water, resume their journey. (22)

मेघाभिकामा परिसम्पतन्ती
सम्मोदिता भाति बलाकपंक्तिः।
वातावधूता वरपौण्डरीकी
लम्बेव माला रुचिराम्बरस्य॥ २३॥

"Flying with speed in a flock with a longing to meet the cloud—their beloved—the highly rejoiced row of herons looks like a long garland of excellent lotuses shaken by the wind and adorning the charming sky. (23)

बालेन्द्रगोपान्तरचित्रितेन
विभाति भूमिर्नवशाद्वलेन।

गात्रानुपृक्तेन शुकप्रभेण
नारीव लाक्षोक्षितकम्बलेन॥ २४॥

"With its carpet of fresh grass speckled here and there with young Indragopa insects, the earth looks charming like a woman with a blanket of parrot-like green hue sprinkled with the cochineal's red sap closely wrapped about her limbs. (24)

निद्रा शनैः केशवमभ्युपैति
द्रुतं नदी सागरमभ्युपैति।
हृष्टा बलाका घनमभ्युपैति
कान्ता सकामा प्रियमभ्युपैति॥ २५॥

"Sleep slowly steals over Lord Viṣṇu; the river runs swiftly to the sea; the female heron joyously moves on her wings to the cloud; while a loved woman full of longing approaches her darling. (25)

जाता वनान्ताः शिखिसुप्रनृत्ता
जाताः कदम्बाः सकदम्बशाखाः।
जाता वृषा गोषु समानकामा
जाता मही सस्यवनाभिरामा॥ २६॥

"The forest regions have become gay due to the charming and joyous dance of peacocks; the Kadamba trees have exhibited flowers of their boughs; the bulls have become eager for union with cows, which are equally so; the earth has assumed an attractive appearance by its cornfields and woodlands. (26)

वहन्ति वर्षन्ति नदन्ति भान्ति
ध्यायन्ति नृत्यन्ति समाश्वसन्ति।
नद्यो घना मत्तगजा वनान्ताः
प्रियाविहीनाः शिखिनः प्लवंगमाः॥ २७॥

"Rivers rush onwards, clouds discharge their water, elephants in rut trumpet, the forest regions assume a charming look, lovers bereft of their loved ones remain immersed in their thought, peacocks dance and monkeys feel reassured due to abundance of fruit. (27)

प्रहर्षिताः केतकिपुष्पगन्ध-
माघ्राय मत्ता वननिर्झरेषु।
प्रपातशब्दाकुलिता गजेन्द्राः
सार्धं मयूरैः समदा नदन्ति॥ २८॥

"Feeling overjoyed in the midst of sylvan cascades and getting intoxicated on inhaling the fragrance of Ketakī flowers, nay, bewildered to hear the sound of waterfalls, the lordly elephants in rut emit a shrill cry alongwith the peacocks. (28)

धारानिपातैरभिहन्यमानाः
कदम्बशाखासु विलम्बमानाः।
क्षणार्जितं पुष्परसावगाढं
शनैर्मदं षट्चरणास्त्यजन्ति॥ २९॥

"Being smitten with showers, the black bees resting on the branches of a Kadamba tree gradually shed their inebriety developed in a moment and heightened by sucking the honey of flowers. (29)

अङ्गारचूर्णोत्करसंनिकाशैः
फलैः सुपर्याप्तरसैः समृद्धैः।
जम्बूद्रुमाणां प्रविभान्ति शाखा
निपीयमाना इव षट्पदौघैः॥ ३०॥

"With their full-grown fruits looking like balls of powdered coal and containing copious juice, the branches of Jambu (rose-apple) trees appear as though being sucked to their heart's content by swarms of black bees. (30)

तडित्पताकाभिरलंकृताना-
मुदीर्णगम्भीरमहारवाणाम् ।
विभान्ति रूपाणि बलाहकानां
रणोत्सुकानामिव वारणानाम्॥ ३१॥

"The forms of clouds decorated with flags in the shape of flashes of lightning and emitting deep and loud peals look charming like those of elephants eager for a combat. (31)

मार्गानुगः शैलवनानुसारी
सम्प्रस्थितो मेघरवं निशम्य।
युद्धाभिकामः प्रतिनादशङ्की
मत्तो गजेन्द्रः प्रतिसंनिवृत्तः॥ ३२॥

Duly set out with a keen desire to fight and already on its way, the lordly elephant in rut, roaming about in forests of mountains, definitely turns back on hearing the rumbling of clouds behind its back and suspecting it to be a summon to a contest from a rival elephant. (32)

क्वचित् प्रगीता इव षट्पदौघैः
क्वचित् प्रनृत्ता इव नीलकण्ठैः।
क्वचित् प्रमत्ता इव वारणेन्द्रै-
र्विभान्त्यनेकाश्रयिणो वनान्ताः॥ ३३॥

"Singing melodiously as it were at one place through swarms of bees and dancing gaily, as it were, at another through peacocks (lit., the blue-necked birds) and as though getting furious elsewhere through lordly elephants, the forest regions appear endowed with different characteristics at one and the same time. (33)

कदम्बसर्जार्जुनकन्दलाढ्या
वनान्तभूमिर्मधुवारिपूर्णा।
मयूरमत्ताभिरुतप्रनृत्तै-
रापानभूमिप्रतिमा विभाति॥ ३४॥

"Abounding in Kadamba, Sarja, Arjuna and Kandala trees, full of water sweet as honey and characterized by the joyous cries and dance of peacocks, the land of the forest regions looks charming like a land reserved for drinking, where Kadamba, Sarja, Arjuna and Kandala flowers are had in abundance, wine is stored in large quantities and drunken men sing and dance merrily.(34)

मुक्तासमाभं सलिलं पतद् वै
सुनिर्मलं पत्रपुटेषु लग्नम्।
हृष्टा विवर्णच्छदना विहंगाः
सुरेन्द्रदत्तं तृषिताः पिबन्ति॥ ३५॥

"Thirsty birds actually drink with joy the crystal clear water poured by Indra, the ruler of gods, and resting in the first instance on the cup-like leaves and then dripping from them like pearls, their wings getting discoloured due to their being drenched. (35)

षट्पादतन्त्रीमधुराभिधानं
प्लवंगमोदीरितकण्ठतालम्।
आविष्कृतं मेघमृदङ्गनादै-
र्वनेषु संगीतमिव प्रवृत्तम्॥ ३६॥

"Concerted music produced by the sound of wooden tomtoms in the form of the rumbling of clouds and accompanied by the sweet melody of Vīṇās in the form of the humming of bees and the sound of beating time with the throat in the form of the croaking of frogs, has started, as it were, in the woodlands. (36)

क्वचित् प्रनृत्तैः क्वचिदुन्नदद्भिः
क्वचिच्च वृक्षाग्रनिषण्णकायैः।
व्यालम्बबर्हाभरणैर्मयूरै-
र्वनेषु संगीतमिव प्रवृत्तम्॥ ३७॥

"Nay, music with dancing has been set in operation as it were in the woodlands by peacocks merrily dancing at one place, singing loudly (like singers) at another and resting elsewhere with their bodies supported on tree-tops as though witnessing the dancing and listening to the music and with their jewel-like tails hanging loose. (37)

स्वनैर्घनानां प्लवगाः प्रबुद्धा
विहाय निद्रां चिरसंनिरुद्धाम्।
अनेकरूपाकृतिवर्णनादा
नवाम्बुधाराभिहता नदन्ति॥ ३८॥

"Shaking off their protracted slumber (in the form of hibernation) when roused by the repeated rumbling of clouds, frogs of different forms and shapes and colours and uttering various sounds, croak on being whipped by the fresh showers. (38)

नद्यः समुद्वाहितचक्रवाका-
स्तटानि शीर्णान्यपवाहयित्वा।
दृप्ता नवप्रावृतपूर्णभोगा-
द्रुतं स्वभर्तारमुपोपयान्ति॥ ३९॥

"Washing away their broken banks (impeding their motion towards the sea), the proud rivers (like young women) with the

Cakravāka birds borne on their surface (like a pair of heaving breasts) rush to meet their lord (the sea) chosen for full enjoyment with offerings in the shape of flowers etc. (39)

नीलेषु नीला नववारिपूर्णा
मेघेषु मेघाः प्रतिभान्ति सक्ताः।
दवाग्निदग्धेषु दवाग्निदग्धाः
शैलेषु शैला इव बद्धमूलाः॥ ४०॥

"Clinging to other dark clouds, sombre clouds charged with fresh water, appear like rocks scorched with a forest conflagration cohering with other such rocks with their bases firmly rooted. (40)

प्रमत्तसंनादितबर्हिणानि
सशक्रगोपाकुलशाद्वलानि।
चरन्ति नीपार्जुनवासितानि
गजाः सुरम्याणि वनान्तराणि॥ ४१॥

"Elephants range over exceptionally delightful woodlands, in which the cries of peafowls fully in heat are heard, in which plots of grass are speckled with insects called by the name of Indragopa and which are rendered fragrant by Nīpa and Arjuna trees. (41)

नवाम्बुधाराहतकेसराणि
द्रुतं परित्यज्य सरोरुहाणि।
कदम्बपुष्पाणि सकेसराणि
नवानि हृष्टा भ्रमराः पिबन्ति॥ ४२॥

"Definitely ignoring the lotus flowers, whose filaments have been destroyed by recent showers, black bees full of joy suck the honey of fresh Kadamba flowers whose filaments are intact. (42)

मत्ता गजेन्द्रा मुदिता गवेन्द्रा
वनेषु विक्रान्ततरा मृगेन्द्राः।
रम्या नगेन्द्रा निभृता नरेन्द्राः
प्रक्रीडितो वारिधरैः सुरेन्द्रः॥ ४३॥

"Lordly elephants roam about in rut, bulls feel rejoiced, the kings of beasts exhibit greater prowess in forests, the foremost of mountains have assumed a lovely look, kings are quiet (having put off their plans of conquest), while Indra, the ruler of gods, is engaged in his brisk sport with the clouds. (43)

मेघाः समुद्धूतसमुद्रनादा
महाजलौघैर्गगनावलम्बाः।
नदीस्तटाकानि सरांसि वापी-
र्महीं च कृत्स्नामपवाहयन्ति॥ ४४॥

"With their big torrents, clouds hanging over the sky and drowning the roar of the seas make the rivers, ponds, lakes and tanks overflow and flood the whole land. (44)

वर्षप्रवेगा विपुलाः पतन्ति
प्रवान्ति वाताः समुदीर्णवेगाः।
प्रणष्टकूलाः प्रवहन्ति शीघ्रं
नद्यो जलं विप्रतिपन्नमार्गाः॥ ४५॥

"Abundant downpours descend on earth, winds blow with redoubled violence, while rivers with their banks entirely washed away carry their waters swiftly, rendering the roads impassable. (45)

नरैर्नरेन्द्रा इव पर्वतेन्द्राः
सुरेन्द्रदत्तैः पवनोपनीतैः।
घनाम्बुकुम्भैरभिषिच्यमाना
रूपं श्रियं स्वामिव दर्शयन्ति॥ ४६॥

"Being bathed, as rulers of men are by men, with water carried in pitchers in the form of clouds by the wind-god as a gift from Indra (the ruler of gods), the foremost of mountains exhibit their beauty and splendour, as it were. (46)

घनोपगूढं गगनं न तारा
न भास्करो दर्शनमभ्युपैति।
नवैर्जलौघैर्धरणी वितृप्ता
तमोविलिप्ता न दिशः प्रकाशाः॥ ४७॥

"The sky being overcast with clouds, neither a star nor the sun comes to view. The earth is saturated with the recent downpours and, shrouded in darkness, the quarters too are not discernible. (47)

महान्ति कूटानि महीधराणां
धाराविधौतान्यधिकं विभान्ति।

महाप्रमाणैर्विपुलैः प्रपातै-
मुक्ताकलापैरिव लम्बमानैः ॥ ४८ ॥

"Fully washed by showers, the gigantic mountain-peaks look exceedingly charming due to numerous cascades of large dimensions falling from them like streams of pearls. (48)

शैलोपलप्रस्खलमानवेगाः
शैलोत्तमानां विपुलाः प्रपाताः।
गुहासु संनादितबर्हिणासु
हारा विकीर्यन्त इवावभान्ति ॥ ४९ ॥

"With their force getting diffused against the jutting rocks, the numerous waterfalls on the foremost of mountains sparkle like pearl necklaces getting broken and the pearls being scattered in caves in which peacocks are singing loudly. (49)

शीघ्रप्रवेगा विपुलाः प्रपाता
निर्धौतशृङ्गोपतला गिरीणाम्।
मुक्ताकलापप्रतिमाः पतन्तो
महागुहोत्सङ्गतलैर्ध्रियन्ते ॥ ५० ॥

"While falling with impetuous force like streams of pearls, after having cleanly washed the lowest reaches of the mountain-peaks the numerous cascades on mountains are arrested by the bottoms of large caves. (50)

सुरतामर्दविच्छिन्नाः स्वर्गस्त्रीहारमौक्तिकाः।
पतन्ति चातुला दिक्षु तोयधाराः समन्ततः ॥ ५१ ॥

"Resembling the pearls of necklaces of celestial women, disjoined when violently pressed during sexual embrace, the peerless streams of water are falling on every side in all the quarters. (51)

विलीयमानैर्विहगैर्निमीलद्भिश्च पङ्कजैः।
विकसन्त्या च मालत्या गतोऽस्तं ज्ञायते रविः ॥ ५२ ॥

"The sun, which has remained invisible during the whole day, is concluded to have set only because of the birds retiring to their nests, the lotus flowers closing and the Mālatī (evening jasmine) opening their petals. (52)

वृत्ता यात्रा नरेन्द्राणां सेना पथ्येव वर्तते।
वैराणि चैव मार्गाश्च सलिलेन समीकृताः ॥ ५३ ॥

"The warlike expeditions of the rulers of men have been turned back and their armies stand obstructed on the way itself. Nay, hostilities as well as the roads have been stopped and thus reduced to the same state by water. (53)

मासि प्रौष्ठपदे ब्रह्म ब्राह्मणानां विवक्षताम्।
अयमध्यायसमयः सामगानामुपस्थितः ॥ ५४ ॥

"Now has come the time in the bright half of the month of Bhādrapada (roughly corresponding to August of the Georgian calendar) of commencing the study of Veda for Brāhmaṇas belonging to that class, who chant the Sāmaveda and wishing to study the Veda. (54)

निवृत्तकर्मायतनो नूनं संचितसंचयः।
आषाढीमभ्युपगतो भरतः कोसलाधिपः ॥ ५५ ॥

"Having finished all the work such as thatching the roof relating to his dwelling (as a protection against the showers) and got together the necessaries of life (which may last him for the four rainy months), Bharata, the suzerain lord of the kingdom of Kosala, has surely undertaken his special vows relating to the four rainy months on the full moon of the month of Āṣāḍha (roughly corresponding to June). (55)

नूनमापूर्यमाणायाः सरय्वा वर्धते रयः।
मां समीक्ष्य समायान्तमयोध्याया इव स्वनः ॥ ५६ ॥

"The onrush of the Sarayū river, which is getting flooded, is without doubt increasing even as the shouts of acclamation of the people of Ayodhyā will be on perceiving me duly returning from the forest. (56)

इमाः स्फीतगुणा वर्षाः सुग्रीवः सुखमश्नुते।
विजितारिः सदारश्च राज्ये महति च स्थितः ॥ ५७ ॥

"Having fully overcome his enemy and having been re-united with his wife and established once more in his vast kingdom, Sugrīva is enjoying happiness during these rains, whose excellences are too many. (57)

अहं तु हृतदारश्च राज्याच्च महतश्च्युतः।
नदीकूलमिव क्लिन्नमवसीदामि लक्ष्मण॥ ५८॥

"Deprived of my wife and disinherited from my extensive kingdom, I, however, suffer in the same way as a river bank submerged in water gets corroded, O Lakṣmaṇa ! (58)

शोकश्च मम विस्तीर्णो वर्षाश्च भृशदुर्गमाः।
रावणश्च महाञ्छत्रुरपारः प्रतिभाति मे॥ ५९॥

"Nay, my grief is enormous and the rains are exceedingly difficult to pass; while my great enemy, Rāvaṇa, appears to me an endless expanse. (59)

अयात्रां चैव दृष्ट्वेमां मार्गांश्च भृशदुर्गमान्।
प्रणते चैव सुग्रीवे न मया किंचिदीरितम्॥ ६०॥

"Seeing the roads extremely difficult to tread and a martial expedition, therefore out of the question, no demand was made by me on Sugrīva even though he was submissive to me. (60)

अपि चापि परिक्लिष्टं चिराद् दारैः समागतम्।
आत्मकार्यगरीयस्त्वाद् वक्तुं नेच्छामि वानरम्॥ ६१॥

"I did not feel inclined to say anything to the monkey chief, who had been sore afflicted till the other day and was united with his wife after a long time and also because my own work of conducting a search for Sītā was very long and arduous. (61)

स्वयमेव हि विश्रम्य ज्ञात्वा कालमुपागतम्।
उपकारं च सुग्रीवो वेत्स्यते नात्र संशयः॥ ६२॥

"Having taken adequate rest after the heavy strain, he has had to bear in recovering his lost kingdom and come to know of the time for action, (viz., the end of the monsoon) having arrived, Sugrīva must of his own accord remember the obligation I have placed him under and try to repay it: there is no doubt about it. (62)

तस्मात् कालप्रतीक्षोऽहं स्थितोऽस्मि शुभलक्षण।
सुग्रीवस्य नदीनां च प्रसादमभिकांक्षयन्॥ ६३॥

"Therefore, keenly seeking the goodwill (in the shape of his inclination to take up my work) of Sugrīva as well as a favourable turn of rivers, I am biding my time, O prince bearing auspicious marks on your body ! (63)

उपकारेण वीरो हि प्रतीकारेण युज्यते।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः॥ ६४॥

"A heroic soul, who has been placed under an obligation by a friend, is surely seized with an inclination to pay his debt; while an ungrateful soul who does not repay his debt hurts the feelings of those endowed with goodness." (64)

अथैवमुक्तः प्रणिधाय लक्ष्मणः
कृताञ्जलिस्तत् प्रतिपूज्य भाषितम्।
उवाच रामं स्वभिरामदर्शनं
प्रदर्शयन् दर्शनमात्मनः शुभम्॥ ६५॥

Acclaiming the aforesaid observation of Śrī Rāma and reflecting awhile, Lakṣmaṇa, when told thus, replied with folded hands as follows to Śrī Rāma of extremely pleasing aspect, thereby demonstrating his good judgment : (65)

यदुक्तमेतत् तव सर्वमीप्सितं
नरेन्द्र कर्ता नचिराद्धरीश्वरः।
शरत्प्रतीक्षः क्षमतामिदं भवाञ्
जलप्रपातं रिपुनिग्रहे धृतः॥ ६६॥

"Sugrīva, the lord of monkeys, O ruler of men, will before long accomplish all this desired object of yours, which has been pointed out by you. Awaiting the autumn, bear you this obstruction caused by the rains, remaining intent on the destruction of the enemy." (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Recounting the virtues of Śrī Rāma to Sugrīva, who had due to his love of the pleasures of sense forgotten all about Śrī Rāma's business and was neglecting it even after the advent of autumn—and reminding him of the work of Śrī Rāma, Hanumān urges Sugrīva to collect an army with a view to conducting a search for Sītā. Awakened to a sense of his duty, Sugrīva enjoins Nīla to dispatch messengers to bring all the Vānara hordes together

समीक्ष्य विमलं व्योम गतविद्युद्बलाहकम्।
सारसाकुलसंघुष्टं रम्यज्योत्स्नानुलेपनम्॥ १॥
समृद्धार्थं च सुग्रीवं मन्दधर्मार्थसंग्रहम्।
अत्यर्थं चासतां मार्गमेकान्तगतमानसम्॥ २॥
निवृत्तकार्यं सिद्धार्थं प्रमदाभिरतं सदा।
प्राप्तवन्तमभिप्रेतान् सर्वानेव मनोरथान्॥ ३॥
स्वां च पत्नीमभिप्रेतां तारां चापि समीप्सिताम्।
विहरन्तमहोरात्रं कृतार्थं विगतज्वरम्॥ ४॥
क्रीडन्तमिव देवेशं गन्धर्वाप्सरसां गणैः।
मन्त्रिषु न्यस्तकार्यं च मन्त्रिणामनवेक्षकम्॥ ५॥
उच्छिन्नराज्यसंदेहं कामवृत्तमिव स्थितम्।
निश्चितार्थोऽर्थतत्त्वज्ञः कालधर्मविशेषवित्॥ ६॥
प्रसाद्य वाक्यैर्विविधैर्हेतुमद्भिर्मनोरमैः।
वाक्यविद् वाक्यतत्त्वज्ञं हरीशं मारुतात्मजः॥ ७॥
हितं तथ्यं च पथ्यं च सामधर्मार्थनीतिमत्।
प्रणयप्रीतिसंयुक्तं विश्वासकृतनिश्चयम्॥ ८॥
हरीश्वरमुपागम्य हनूमान् वाक्यमब्रवीत्।
राज्यं प्राप्तं यशश्चैव कौली श्रीरभिवर्धिता॥ ९॥

Vividly perceiving the sky to be clear and free from lightning and clouds, crowded with cranes and resonant with their cries and illumined with lovely light, seeing that Sugrīva, whose object had been fully achieved, was tardy in acquiring fortune and religious merit, that he had completely taken to the path of the unworthy (the path of sensuality) and neglecting the duties of kingship had set his mind on privacy, that, his work having been accomplished and purpose having been achieved, he ever felt delighted in the company of young women, that, having realized all the cherished objects of his desire and having got his own beloved wife, Rumā, as well as Tārā, who was keenly sought after by him, he was revelling day and night, his object having been accomplished and his anxiety having completely gone, and was diverting himself as Indra (the ruler of gods) does with troops of Gandharvas (celestial musicians) and Apsarās (celestial nymphs), that having entrusted the work of administration to his ministers, he did not keep an eye on them and that he had become licentious, as it were, the peril to his kingdom having ceased, thanks to the loyalty of his ministers, Hanumān, son of the wind-god—who had ascertained the tenor of all the sacred books and as such knew the truth about all that ought to be done and that ought not to be done, and further knew the special duties relating to a particular occasion—and was adept in expression—approached Sugrīva, the ruler of monkeys, who arrived at the truth underlying what was said to him, was full of love and affection for Hanumān and was definite about the latter's trustworthiness—and having propitiated him by means of various reasoned expressions, pleasing to the mind, addressed to Sugrīva the following friendly, truthful and wholesome words, which were persuasive, righteous, full of meaning and prudent too : “Sovereignty as well as fame have been

regained by you and the prosperity of your royal house stands heightened by you. (1—9)

मित्राणां संग्रहः शेषस्तद् भवान् कर्तुमर्हति।
यो हि मित्रेषु कालज्ञः सततं साधु वर्तते॥ १०॥
तस्य राज्यं च कीर्तिश्च प्रतापश्चापि वर्धते।
यस्य कोशश्च दण्डश्च मित्राण्यात्मा च भूमिप।
समान्येतानि सर्वाणि स राज्यं महदश्नुते॥ ११॥

"The earning of the goodwill of friends (by obliging them through opportune services) remains and that you must do. The dominion, fame and glory of a sovereign who, having a sense of time, conducts himself well towards his allies, grow. He to whom exchequer, military strength, allies and his own self—all these are equally dear enjoys a large dominion, O protector of the earth! (10-11)

तद् भवान् वृत्तसम्पन्नः स्थितः पथि निरत्यये।
मित्रार्थमभिनीतार्थं यथावत् कर्तुमर्हति॥ १२॥

"Rich in moral conduct and established in a path (the path of virtue) which is free from danger, you ought duly to accomplish the purpose of your friend, which has been undertaken by you. (12)

संत्यज्य सर्वकर्माणि मित्रार्थे यो न वर्तते।
सम्भ्रमाद् विकृतोत्साहः सोऽनर्थैर्नावरुध्यते॥ १३॥

"He who does not wholly give up all other duties and attend with alacrity to the cause of his friend exhibiting his zeal in a special degree for that cause, meets with disaster. (13)

यो हि कालव्यतीतेषु मित्रकार्येषु वर्तते।
स कृत्वा महतोऽप्यर्थान्न मित्रार्थेन युज्यते॥ १४॥

"He who actually attends to the concerns of his friend when their time has definitely passed, does not work in unison with the purpose of his friend, even though achieving great things. (14)

तदिदं मित्रकार्यं नः कालातीतमरिंदम।
क्रियतां राघवस्यैतद् वैदेह्याः परिमार्गणम्॥ १५॥

"The present object of our friend, viz, the search of Sītā (a princess of the Videha territory) will get delayed, O tamer of foes! Therefore, let this work of Śrī Rāma (a scion of Raghu) be accomplished apace. (15)

न च कालमतीतं ते निवेदयति कालवित्।
त्वरमाणोऽपि स प्राज्ञस्तव राजन् वशानुगः॥ १६॥

"Submitting, as he does, to your will, O king, the wise Śrī Rāma would not tell you the time for action had passed, even though he has a sense of time and is also in a hurry to get his work done. (16)

कुलस्य हेतुः स्फीतस्य दीर्घबन्धुश्च राघवः।
अप्रमेयप्रभावश्च स्वयं चाप्रतिमो गुणैः॥ १७॥

"Śrī Rāma, a scion of Raghu, is responsible for your race being prosperous and will continue to be your friend for a long time. Nay, immeasurable is his power and he is peerless in personal virtues. (17)

तस्य त्वं कुरु वै कार्यं पूर्वं तेन कृतं तव।
हरीश्वर कपिश्रेष्ठानाज्ञापयितुमर्हसि॥ १८॥

"Pray, accomplish his object in the same way as your purpose has already been accomplished by him, O lord of monkeys! In this behalf you ought to issue orders to the foremost of monkeys to bring together Vānara hordes. (18)

नहि तावद् भवेत् कालो व्यतीतश्चोदनादृते।
चोदितस्य हि कार्यस्य भवेत् कालव्यतिक्रमः॥ १९॥

"Time will not be considered as having elapsed in vain if the work is commenced without any pressure from him. If, however, the work is commenced under pressure from Śrī Rāma, delay will surely be regarded as having taken place. (19)

अकर्तुरपि कार्यस्य भवान् कर्ता हरीश्वर।
किं पुनः प्रतिकर्तुस्ते राज्येन च वधेन च॥ २०॥

"You ought to accomplish the work of Śrī Rāma even if he had not achieved your purpose, O lord of monkeys! Much more

should you render good offices to him who has placed you under an obligation by killing Vālī (your mortal enemy) and getting back your lost sovereignty to you. (20)

शक्तिमानतिविक्रान्तो वानरर्क्षगणेश्वर।
कर्तुं दाशरथेः प्रीतिमाज्ञायां किं नु सज्जसे॥ २१॥

"Though powerful and exceptionally gallant, O ruler of hordes of monkeys and bears, why do you lag behind in commanding the monkeys to get together the hordes of monkeys and bears in order to win the pleasure of Śrī Rāma, son of Emperor Daśaratha? (21)

कामं खलु शरैः शक्तः सुरासुरमहोरगान्।
वशे दाशरथिः कर्तुं त्वत्प्रतिज्ञामवेक्षते॥ २२॥

"Though actually able to subdue by means of his arrows gods as well as demons as also large serpents, Śrī Rāma (son of Daśaratha) is affording you an opportunity to implement your plighted word. (22)

प्राणत्यागाविशंकेन कृतं तेन महत् प्रियम्।
तस्य मार्गाम वैदेहीं पृथिव्यामपि चाम्बरे॥ २३॥

"A kindly act of no small magnitude has been done by him without entertaining any doubt about the propriety of taking the life of Vālī, who had done no harm to him. Let us, therefore, search for his Sītā (a princess of the Videha territory) on earth as well as in the heavens, if need be. (23)

देवदानवगन्धर्वा असुराः समरुद्गणाः।
न च यक्षा भयं तस्य कुर्युः किमिव राक्षसाः॥ २४॥

"Not even gods, Dānavas and Gandharvas as also demons alongwith the hosts of the wind-gods and Yakṣas can cause fright to him, much less ogres. (24)

तदेवं शक्तियुक्तस्य पूर्वं प्रतिकृतस्तथा।
रामस्यार्हसि पिङ्गेश कर्तुं सर्वात्मना प्रियम्॥ २५॥

"Therefore, O lord of monkeys, you ought to oblige with your whole soul Śrī Rāma, who is so powerful and has rendered good offices to you in the recent past.(25)

नाधस्तादवनौ नाप्सु गतिर्नोपरि चाम्बरे।
कस्यचित् सज्जतेऽस्माकं कपीश्वर तवाज्ञया॥ २६॥

"At your command, O lord of monkeys, the movement of any of us will not come to a standstill either below (in the subterranean regions) or on earth or in water or above (in the air-space) or still higher, in the heavens. (26)

तदाज्ञापय कः किं ते कुतो वापि व्यवस्यतु।
हरयो ह्यप्रधृष्यास्ते सन्ति कोट्यग्रतोऽनघ॥ २७॥

"Therefore, issue orders as to who should do what or even at what place. Indeed, monkeys numbering more than one crore and incapable of being overpowered are at your beck and call, O sinless one !" (27)

तस्य तद् वचनं श्रुत्वा काले साधु निरूपितम्।
सुग्रीवः सत्त्वसम्पन्नश्चकार मतिमुत्तमाम्॥ २८॥

Hearing the aforesaid submission of Hanumān, which was properly-worded and opportune, Sugrīva, who was richly endowed with sense, arrived at a supreme decision (of advancing the cause of Śrī Rāma). (28)

संदिदेशातिमतिमान् नीलं नित्यकृतोद्यमम्।
दिक्षु सर्वासु सर्वेषां सैन्यानामुपसंग्रहे॥ २९॥

Sugrīva, who was very wise, duly commanded Nīla (one of his foremost generals and counsellors), who was ever diligent, to collect all the troops in all quarters. (29)

यथा सेना समग्रा मे यूथपालाश्च सर्वशः।
समागच्छन्त्यसङ्गेन सेनाग्र्येण तथा कुरु॥ ३०॥

He said : "Please take steps to see that my entire army as well as all the troop-commanders muster without delay with its generalissimo. (30)

ये त्वन्तपालाः प्लवगाः शीघ्रगा व्यवसायिनः।
समानयन्तु ते शीघ्रं त्वरिताः शासनान्मम।
स्वयं चानन्तरं कार्यं भवानेवानुपश्यतु॥ ३१॥

"Let those swift-footed and energetic monkeys who guard the frontiers leave

their post hurriedly and muster soon in obedience to my command. And you alone should personally see what should be done next. (31)

त्रिपञ्चरात्रादूर्ध्वं यः प्राप्नुयादिह वानरः।
तस्य प्राणान्तिको दण्डो नात्र कार्या विचारणा॥ ३२॥

"Capital punishment will be awarded to the monkeys, who arrive here after fifteen nights from now: no reconsideration should be allowed on this point. (32)

हरींश्च वृद्धानुपयातु साङ्गदो
भवान् ममाज्ञामधिकृत्य निश्चितम्।
इति व्यवस्थां हरिपुङ्गवेश्वरो
विधाय वेश्म प्रविवेश वीर्यवान्॥ ३३॥

"Nay, accompanied by Aṅgada, you should positively approach the elderly monkeys personally with reference to my command." Having made this arrangement, the mighty Sugrīva, the lord of monkey chiefs, retired to his palace. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Glorifying Śrī Rāma as a hero, Lakṣmaṇa comforts his brother who was wailing in many ways at the thought of Sītā, his agony of separation from her having been accentuated by the sight of the autumnal full moon and the water-lilies opening their petals during the night, His heart being captured by the wealth of beauties of autumn, Śrī Rāma extols the autumnal season and seeing Sugrīva inactive even during this season, sends Lakṣmaṇa to whip the latter into activity

गृहं प्रविष्टे सुग्रीवे विमुक्ते गगने घनैः।
वर्षरात्रे स्थितो रामः कामशोकाभिपीडितः॥ १॥

Sugrīva having retired into his palace and the sky being completely free from clouds, Śrī Rāma, who had halted on Mount Prasravaṇa for the rainy nights only, felt agonized through love for Sītā and grief caused by separation from her. (1)

पाण्डुरं गगनं दृष्ट्वा विमलं चन्द्रमण्डलम्।
शारदीं रजनीं चैव दृष्ट्वा ज्योत्स्नानुलेपनाम्॥ २॥
कामवृत्तं च सुग्रीवं नष्टां च जनकात्मजाम्।
दृष्ट्वा कालमतीतं च मुमोह परमातुरः॥ ३॥

Sore afflicted to see the sky pale and the orb of the moon free from clouds and to perceive the autumnal night too illumined with moonlight and also to find Sugrīva leading a life of sensuality and Sītā (the daughter of Janaka) lost for ever and to perceive the time fixed for taking up the search for Sītā having already elapsed, Śrī Rāma felt perplexed. (2-3)

स तु संज्ञामुपागम्य मुहूर्तान्मतिमान् नृपः।
मनःस्थामपि वैदेहीं चिन्तयामास राघवः॥ ४॥

Regaining his balance of mind after a while, the wise Śrī Rāma (a scion of Raghu), a protector of men, for his part, thought deeply of Sītā, even though she ever existed in his mind. (4)

दृष्ट्वा च विमलं व्योम गतविद्युद्बलाहकम्।
सारसारावसंघुष्टं विललापार्तया गिरा॥ ५॥

Nay, seeing the sky clear, free as it was from lightning and clouds, and resonant with the cries of cranes, Śrī Rāma lamented in plaintive tones. (5)

आसीनः पर्वतस्याग्रे हेमधातुविभूषिते।
शारदं गगनं दृष्ट्वा जगाम मनसा प्रियाम्॥ ६॥

Observing the autumnal sky, while seated on the top of the mountain, rendered picturesque with minerals of golden hue, Śrī Rāma mentally approached his darling, Sītā. (6)

सारसारावसंनादैः सारसारावनादिनी।
याऽऽश्रमे रमते बाला साद्य मे रमते कथम्॥ ७॥

He said to himself : 'In what way does that youthful lady of mine—whose voice resembles the notes of a crane, nay, who diverted herself in the hermitage with the cries of cranes uttered with the intention of calling their mates—divert herself now? (7)

पुष्पितांश्चासनान् दृष्ट्वा काञ्चनानिव निर्मलान्।
कथं सा रमते बाला पश्यन्ती मामपश्यती॥ ८॥

'Beholding the Asana trees in blossom, which were bright as gold, but not seeing me, how does that youthful lady divert herself? (8)

या पुरा कलहंसानां कलेन कलभाषिणी।
बुध्यते चारुसर्वाङ्गी साद्य मे रमते कथम्॥ ९॥

'How does that lady of mine, who spoke in such sweet tones and was charming of every limb, and who used to wake up in the morning with the notes of swans, divert herself now? (9)

निःस्वनं चक्रवाकानां निशम्य सहचारिणाम्।
पुण्डरीकविशालाक्षी कथमेषा भविष्यति॥ १०॥

'How will that lady with eyes as big as a lotus feel on hearing the cry of Cakravāka birds (the red geese) moving about in pairs? (10)

सरांसि सरितो वापीः काननानि वनानि च।
तां विना मृगशावाक्षीं चरन्नाद्य सुखं लभे॥ ११॥

'I derive no more joy while roaming about on the brink of lakes, rivers and tanks and over woodlands and groves without that fawn-eyed lady. (11)

अपि तां मद्वियोगाच्च सौकुमार्याच्च भामिनीम्।
सुदूरं पीडयेत् कामः शरद्गुणनिरन्तरः॥ १२॥

'Constantly intensified by the beauties of autumn, the pangs of love are, I am afraid, cruelly tormenting that beloved lady due to her separation from me and due to her tenderness.' (12)

एवमादि नरश्रेष्ठो विललाप नृपात्मजः।
विहंग इव सारङ्गः सलिलं त्रिदशेश्वरात्॥ १३॥

In this and many other ways did Śrī Rāma (son of a monarch), a veritable jewel among men, wail after the manner of a Cātaka bird seeking water from Indra, the ruler of gods. (13)

ततश्चञ्चूर्य रम्येषु फलार्थी गिरिसानुषु।
ददर्श पर्युपावृत्तो लक्ष्मीवाँल्लक्ष्मणोऽग्रजम्॥ १४॥

Having duly returned after wandering hither and thither on the lovely mountain-peaks in quest of fruit, the charming Lakṣmaṇa presently saw his elder brother. (14)

स चिन्तया दुस्सहया परीतं
विसंज्ञमेकं विजने मनस्वी।
भ्रातुर्विषादात् त्वरितोऽतिदीनः
समीक्ष्य सौमित्रिरुवाच दीनम्॥ १५॥

Perceiving him in a lonely spot, desolate, absent-minded and miserable, nay, overcome with anxiety, which was difficult to endure, the high-minded Lakṣmaṇa, son of Sumitrā, who felt extremely wretched due to his brother's despondency, quickly submitted to him as follows : (15)

किमार्य कामस्य वशंगतेन
किमात्मपौरुष्यपराभवेन।
अयं ह्रिया संह्रियते समाधिः
किमत्र योगेन निवर्तते न॥ १६॥

"What will be gained by you if you belittle your own virility allowing yourself to

be over-powered by love? The composure of your mind is hereby being disturbed by grief. Can't all your agony yield to concentration of mind at this juncture, O noble brother? (16)

क्रियाभियोगं मनसः प्रसादं
समाधियोगानुगतं च कालम्।
सहायसामर्थ्यमदीनसत्त्वः
स्वकर्महेतुं च कुरुष्व तात॥ १७॥

"Remaining undepressed in spirit, O dear brother, perform your daily duties in their entirety, have peace of mind and devote all your time to concentration of mind and enlist the help of the strong and increase your own strength, which is the only way to develop your manhood, O dear brother! (17)

न जानकी मानववंशनाथ
त्वया सनाथा सुलभा परेण।
न चाग्निचूडां ज्वलितामुपेत्य
न दह्यते वीर वरार्ह कश्चित्॥ १८॥

"Having her protector in you, O lord of Manu's race, Sītā (daughter of Janaka) cannot be easily retained by another. Hugging a blazing flame none would escape being burnt, O hero worth being adored even by the foremost!" (18)

सलक्षणं लक्ष्मणमप्रधृष्यं
स्वभावजं वाक्यमुवाच रामः।
हितं च पथ्यं च नयप्रसक्तं
ससामधर्मार्थसमाहितं च॥ १९॥

Śrī Rāma addressed the following words, characteristic of his innate disposition, to Lakṣmaṇa, who was endowed with auspicious bodily marks and could not be (easily) overpowered : "What you have said, is useful and salutary and in consonance with propriety and full of consolation, justice and earthly good. (19)

निस्संशयं कार्यमवेक्षितव्यं
क्रियाविशेषोऽप्यनुवर्तितव्यः।
न तु प्रवृद्धस्य दुरासदस्य
कुमार वीर्यस्य फलं च चिन्त्यम्॥ २०॥

"The work in hand viz., the search for Sītā should undoubtedly be attended to, and special efforts too should be made in this behalf. The reward alone, however, of our potent action, which is fully intensified and difficult to counteract, should not be thought of, O prince!" (20)

अथ पद्मपलाशाक्षीं मैथिलीमनुचिन्तयन्।
उवाच लक्ष्मणं रामो मुखेन परिशुष्यता॥ २१॥

Recalling to mind Sītā (a princess of Mithilā), whose eyes resembled the petals of a lotus, Śrī Rāma with a withering face then spoke once more to Lakṣmaṇa as follows: (21)

तर्पयित्वा सहस्राक्षः सलिलेन वसुंधराम्।
निर्वर्तयित्वा सस्यानि कृतकर्मा व्यवस्थितः॥ २२॥

"Having saturated the earth with water and ripened the corns, Indra (the god with a thousand eyes) is now easy of mind, his task having been accomplished. (22)

दीर्घगम्भीरनिर्घोषाः शैलद्रुमपुरोगमाः।
विसृज्य सलिलं मेघाः परिशान्ता नृपात्मज॥ २३॥

"Having discharged their water while sailing in front of mountains and trees with a prolonged and deep rumbling, the clouds are fully at rest now, O prince! (23)

नीलोत्पलदलश्यामाः श्यामीकृत्वा दिशो दश।
विमदा इव मातङ्गाः शान्तवेगाः पयोधराः॥ २४॥

"The clouds, which were till recently dark like the petals of a blue lotus and stood darkening all the ten directions, now look like elephants free from rut, their fury having abated. (24)

जलगर्भा महावेगाः कुटजार्जुनगन्धिनः।
चरित्वा विरताः सौम्य वृष्टिवाताः समुद्यताः॥ २५॥

"Having finished their round, O gentle brother, the rainy winds, which were laden with moisture and full of great fury, and which bore the fragrance of Kuṭaja and

Arjuna flowers, have now ceased to blow, though fully prepared to march. (25)

घनानां वारणानां च मयूराणां च लक्ष्मण।
नादः प्रस्रवणानां च प्रशान्तः सहसानघ॥ २६॥

"The rumbling of clouds, the trumpeting of elephants, the cry of peacocks and the sound of waterfalls have become completely still all at once, O sinless one! (26)

अभिवृष्टा महामेघैर्निर्मलाश्चित्रसानवः।
अनुलिप्ता इवाभान्ति गिरयश्चन्द्ररश्मिभिः॥ २७॥

"Having been washed on all sides by huge clouds and thus cleansed of their impurities, the mountains with their picturesque peaks shine forth as though illumined by the rays of the moon. (27)

शाखासु सप्तच्छदपादपानां
प्रभासु तारार्कनिशाकराणाम्।
लीलासु चैवोत्तमवारणानां
श्रियं विभज्याद्य शरत्प्रवृत्ता॥ २८॥

"Autumn has now set in, severally manifesting her grace (in the form of blossom) on the boughs of Saptachhada trees, through the light of the stars, the sun and the moon and through the frolicking sport of excellent elephants. (28)

सम्प्रत्यनेकाश्रयचित्रशोभा
लक्ष्मीः शरत्कालगुणोपपन्ना।
सूर्याग्रहस्तप्रतिबोधितेषु
पद्माकरेष्वभ्यधिकं विभाति॥ २९॥

"With her diversified elegance manifested through various channels the goddess of loveliness, adorned with the beauties of autumn, spreads her charm in an extraordinary degree in the clusters of lotuses opened by the first rays of the sun. (29)

सप्तच्छदानां कुसुमोपगन्धी
षट्पादवृन्दैरनुगीयमानः ।
मत्तद्विपानां पवनानुसारी
दर्पं विनेष्यन्नधिकं विभाति॥ ३०॥

"Bearing the fragrance of the blossom of Saptachhada trees, nay being celebrated in song by swarms of black bees, drying up the waters of the lakes and rivers etc., heightening the excitement of elephants in rut and thus following the ways of the wind-god, autumn is spreading its charm in a special degree. (30)

अभ्यागतैश्चारुविशालपक्षैः
स्मरप्रियैः पद्मरजोऽवकीर्णैः।
महानदीनां पुलिनोपयातैः
क्रीडन्ति हंसाः सह चक्रवाकैः॥ ३१॥

"The swans are sporting with Cakravākas (a species of red geese), that have newly arrived from the Mānasarovara lake with them, are distinguished by their lovely distended wings and covered over with the pollen of lotuses, are fond of amorous sport and have come in contact with them on the sandy banks of big rivers. (31)

मदप्रगल्भेषु च वारणेषु
गवां समूहेषु च दर्पितेषु।
प्रसन्नतोयासु च निम्नगासु
विभाति लक्ष्मीर्बहुधा विभक्ता॥ ३२॥

"Loveliness appears reflected severally in elephants mad through rut, in herds of excited bulls as well as in streams with pellucid waters. (32)

नभः समीक्ष्याम्बुधरैर्विमुक्तं
विमुक्तबर्हाभरणा वनेषु।
प्रियास्वरक्ता विनिवृत्तशोभा
गतोत्सवा ध्यानपरा मयूराः॥ ३३॥

"Perceiving the sky wholly devoid of clouds, the peacocks in the woods—that had shed their decoration in the form of their tail and were no longer fond of their mates, whose grace had totally disappeared and whose joy had departed—became absorbed in the thought of clouds. (33)

मनोज्ञगन्धैः प्रियकैरनल्पैः
पुष्पातिभारावनताग्रशाखैः ।
सुवर्णगौरैर्नयनाभिरामै-
रुद्योतितानीव वनान्तराणि॥ ३४॥

"The depths of the forests were lit up, as it were, with the presence of numerous Priyaka (Asana) trees emitting delightful fragrance, which were bright as gold and were highly pleasing to the eye, and the tips of whose branches were bent under the excessive weight of their blossom. (34)

प्रियान्वितानां नलिनीप्रियाणां
वने प्रियाणां कुसुमोद्गतानाम्।
मदोत्कटानां मदलालसानां
गजोत्तमानां गतयोऽद्य मन्दाः॥ ३५॥

"The gait of the foremost of elephants—who are accompanied by their mates, are fond of lotus-ponds and the woods, who are out to enjoy the blossom of Saptachhada trees, are excited by passion and are full of ardent longing for sexual enjoyment, affected with rut as they are—has become slow now. (35)

व्यक्तं नभः शस्त्रविधौतवर्णं
कृशप्रवाहानि नदीजलानि।
कह्लारशीताः पवनाः प्रवान्ति
तमो विमुक्ताश्च दिशः प्रकाशाः॥ ३६॥

"The sky has clearly assumed the spotless hue of a sword sharpened on the whetstone, the waters of the rivers are flowing in a narrow stream, the winds are blowing cool due to contact with Kalhāra flowers and wafting their fragrance, while the quarters look bright, entirely free as they are from obscurity caused by clouds. (36)

सूर्यातपक्रामणनष्टपङ्का
भूमिश्चिरोद्घाटितसान्द्ररेणुः ।
अन्योन्यवैरेण समायुताना-
मुद्योगकालोऽद्य नराधिपानाम्॥ ३७॥

"All mud having disappeared due to contact of sunshine, the soil is now covered with thick layers of dust come to light after a long time. Now is the time for military endeavour on the part of kings (lit., rulers of men) actuated by enmity towards one another. (37)

शरद्गुणाप्यायितरूपशोभाः
प्रहर्षिताः पांसुसमुत्थिताङ्गाः।
मदोत्कटाः सम्प्रति युद्धलुब्धा
वृषा गवां मध्यगता नदन्ति॥ ३८॥

"Overjoyed bulls—whose graceful comeliness of form has been heightened by the bracing qualities of autumn, whose limbs are powdered with dust, nay, who are excited with passion and are now covetous of fighting with one another—are bellowing in the midst of cows. (38)

समन्मथा तीव्रतरानुरागा
कुलान्विता मन्दगतिः करेणुः।
मदान्वितं सम्परिवार्य यान्तं
वनेषु भर्तारमनुप्रयाति॥ ३९॥

"Affected with rut and as such full of passionate love, hence walking with a slow tread, the she-elephant of noble breed follows her mate—also affected with rut and ranging through the woods—encompassing him now and then. (39)

त्यक्त्वा वराण्यात्मविभूषितानि
बर्हाणि तीरोपगता नदीनाम्।
निर्भर्त्स्यमाना इव सारसौघैः
प्रयान्ति दीना विमना मयूराः॥ ४०॥

"Shedding their excellent tails, which served as their natural adornment, peacocks arrived near the banks of rivers, come away distressed and disconsolate, as though being rebuffed by swarms of cranes. (40)

वित्रास्य कारण्डवचक्रवाकान्
महारवैर्भिन्नकटा गजेन्द्राः।
सरस्सुबद्धाम्बुजभूषणेषु
विक्षोभ्य विक्षोभ्य जलं पिबन्ति॥ ४१॥

"Scaring away Kāraṇḍavas and Cakravākas by their formidable cries, while standing in lakes adorned with open lotuses, lordly elephants with ichor exuding from their temples, drink their water after stirring it violently again and again. (41)

व्यपेतपङ्कासु सवालुकासु
प्रसन्नतोयासु सगोकुलासु।
ससारसारावविनादितासु
नदीषु हंसा निपतन्ति हृष्टाः॥ ४२॥

"Swans full of joy descend into rivers from which mud has altogether disappeared, which are now fringed with sands, whose waters have become clear, which are frequented by herds of cows and flocked with cranes and are rendered noisy with their cries. (42)

नदीघनप्रस्रवणोदकाना-
मतिप्रवृद्धानिलबर्हिणानाम्।
प्लवंगमानां च गतोत्सवानां
ध्रुवं रवाः सम्प्रति सम्प्रणष्टाः॥ ४३॥

"The sound of the water flowing in rivers, the water discharged by clouds and the murmur of the water gushing from springs, the sound of furious winds, the cries of peacocks and the croaks of frogs, that are bereft of joy, have completely vanished now, to be sure. (43)

अनेकवर्णाः सुविनष्टकाया
नवोदितेष्वम्बुधरेषु नष्टाः।
क्षुधार्दिता घोरविषा बिलेभ्य-
श्चिरोषिता विप्रसरन्ति सर्पाः॥ ४४॥

"Serpents of many colours carrying terrible poison in their fangs, which remained shut up for a long time in holes for fear of rains ever since the time clouds newly made their appearance in the sky and which were all but dead, their means of sustenance having been completely cut off, are now emerging freely from their holes, tormented as they are with hunger. (44)

चञ्चच्चन्द्रकरस्पर्शहर्षोन्मीलिततारका।
अहो रागवती संध्या जहाति स्वयमम्बरम्॥ ४५॥

"Full of passion in the form of roseate hue (in the western horizon) and the pupils of her eyes in the form of stars, brightened through joy at the touch of the hands of the charming moon in the form of moonbeams, the lady in the form of evening twilight automatically abandons herself the covering in the form of the sky. (45)

रात्रिः शशाङ्कोदितसौम्यवक्त्रा
तारागणोन्मीलितचारुनेत्रा।
ज्योत्स्नांशुकप्रावरणा विभाति
नारीव शुक्लांशुकसंवृताङ्गी॥ ४६॥

"With her pleasing countenance in the form of the moon perceptible and her lovely eyes in the form of the hosts of stars opened and with her mantle of moonshine wrapped round her body, the night looks like a woman who has her limbs covered with a white cloth. (46)

विपक्वशालिप्रसवानि भुक्त्वा
प्रहर्षिता सारसचारुपङ्क्तिः।
नभः समाक्रामति शीघ्रवेगा
वातावधूता ग्रथितेव माला॥ ४७॥

"Overjoyed to eat ears of fully ripe paddy and holding them in their beaks, a charming row of cranes takes its flight across the sky with a dashing speed like a knotted garland carried by the wind. (47)

सुप्तैकहंसं कुमुदैरुपेतं
महाह्रदस्थं सलिलं विभाति।
घनैर्विमुक्तं निशि पूर्णचन्द्रं
तारागणाकीर्णमिवान्तरिक्षम्॥ ४८॥

"Adorned with water-lilies, the water in the big pond with a solitary swan lying asleep on it, looks delightful like the sky completely bereft of clouds, nay, illumined by the full moon and spangled with a host of stars at night. (48)

प्रकीर्णहंसाकुलमेखलानां
प्रबुद्धपद्मोत्पलमालिनीनाम्।
वाप्युत्तमानामधिकाद्य लक्ष्मी-
र्वराङ्गनानामिव भूषितानाम्॥ ४९॥

"The loveliness of the best of tanks with their broken girdle of swans scattered here and there and their wreaths of full-blown lotuses, and, therefore, looking like

lovely women adorned with jewels, stands enhanced today. (49)

वेणुस्वरव्यञ्जिततूर्यमिश्रः
प्रत्यूषकालेऽनिलसम्प्रवृत्तः ।
सम्मूर्छितो गर्गरगोवृषाणा-
मन्योन्यमापूरयतीव शब्दः॥ ५०॥

"Blended with the music produced in the form of the whistling of bamboos and circulated by the breeze in the morning and, therefore, spread all round, the echo coming from the caves and the bellowing of the bulls supplement each other, as it were. (50)

नवैर्नदीनां कुसुमप्रहासै-
र्व्याधूयमानैर्मृदुमारुतेन ।
धौतामलक्षौमपटप्रकाशैः
कूलानि काशैरुपशोभितानि॥ ५१॥

"The banks of rivers stand decorated with fresh bunches of Kāśa grass smiling joyfully in the form of their blossom, nay, being swung by a gentle breeze and shining brightly like strips of linen washed clean with water. (51)

वनप्रचण्डा मधुपानशौण्डाः
प्रियान्विताः षट्चरणाः प्रहृष्टाः।
वनेषु मत्ताः पवनानुयात्रां
कुर्वन्ति पद्मासनरेणुगौराः॥ ५२॥

"Flying unhampered in the woods and adept in sucking honey, nay, drunk with honey in the woods and turned grey with the pollen of lotus and Asana flowers, the black bees accompanied by their loved ones and transported with joy follow the course of the wind. (52)

जलं प्रसन्नं कुसुमप्रहासं
क्रौञ्चस्वनं शालिवनं विपक्वम्।
मृदुश्च वायुर्विमलश्च चन्द्रः
शंसन्ति वर्षव्यपनीतकालम्॥ ५३॥

"Pellucid water in the rivers, lakes etc., smiling joyfully in the form of lotus and other flowers and made noisy with the cries of cranes, fully ripe paddy-fields, nay, the gentle breeze and the cloudless moon betoken the time of passing away of the rains. (53)

मीनोपसंदर्शितमेखलानां
नदीवधूनां गतयोऽद्य मन्दाः।
कान्तोपभुक्तालसगामिनीनां
प्रभातकालेष्विव कामिनीनाम्॥ ५४॥

"The pace of matrons in the form of rivers with their girdles visible in the form of fishes is slow today like that of passionate women enjoyed (the previous night) by their beloved one and walking with a tardy gait at the time of sunrise. (54)

सचक्रवाकानि सशैवलानि
काशैर्दुकूलैरिव संवृतानि।
सपत्ररेखाणि सरोचनानि
वधूमुखानीव नदीमुखानि॥ ५५॥

"Full of Cakravāka birds (a species of red geese) and duck-weeds floating on them and covered with bunches of Kāśa grass as though with a piece of cloth, the faces of rivers resemble the faces of matrons severally painted with Gorocana (a yellow orpiment prepared from the bile of a cow) and decorated with lines or streaks drawn with musk and other fragrant substances. (55)

प्रफुल्लबाणासनचित्रितेषु
प्रहृष्टषट्पादनिकूजितेषु ।
गृहीतचापोद्यतदण्डचण्डः
प्रचण्डचापोऽद्य वनेषु कामः॥ ५६॥

"Wielding a fierce bow, the god of love, who is cruel in his violence started against the love-lorn with the bow grasped in his hand, has made his appearance today in woodlands adorned with Bāṇa and Asana trees in full blossom and rendered very noisy by highly delighted black bees. (56)

लोकं सुवृष्ट्या परितोषयित्वा
नदीस्तटाकानि च पूरयित्वा।

निष्पन्नसस्यां वसुधां च कृत्वा
त्यक्त्वा नभस्तोयधराः प्रणष्टाः ॥ ५७ ॥

"Having saturated the earth with abundant rainfall and filling the rivers and tanks, nay, having provided the earth with ripe corns and leaving the sky, the clouds have totally disappeared. (57)

दर्शयन्ति शरन्नद्यः पुलिनानि शनैः शनैः।
नवसंगमसव्रीडा जघनानीव योषितः ॥ ५८ ॥

"The autumnal streams gradually reveal their banks in the same way as brides bashful in their first meeting with their spouse uncover their body by degrees. (58)

प्रसन्नसलिलाः सौम्य कुरराभिविनादिताः।
चक्रवाकगणाकीर्णा विभान्ति सलिलाशयाः ॥ ५९ ॥

"With their pellucid water, the lakes and ponds, which are made noisy by ospreys and crowded with swarms of Cakravāka birds (a species of red geese), look very charming, O gentle one ! (59)

अन्योन्यबद्धवैराणां जिगीषूणां नृपात्मज।
उद्योगसमयः सौम्य पार्थिवानामुपस्थितः ॥ ६० ॥

"The time has come for kings who have deep-seated animosity with one another and are thirsting for conquest to embark on their military campaigns, O gentle prince ! (60)

इयं सा प्रथमा यात्रा पार्थिवानां नृपात्मज।
न च पश्यामि सुग्रीवमुद्योगं च तथाविधम् ॥ ६१ ॥

"This is the occasion for kings to undertake their very first expedition for conquest after the monsoon, O prince ! I, however, neither see Sugrīva nor any endeavour of that kind on his part so far. (61)

असनाः सप्तपर्णाश्च कोविदाराश्च पुष्पिताः।
दृश्यन्ते बन्धुजीवाश्च श्यामाश्च गिरिसानुषु ॥ ६२ ॥

"Asana and Saptaparṇa as well as Kovidāra and Bandhujīva as also Tamāla trees are seen in blossom on the mountain-peaks. (62)

हंससारसचक्राह्वैः कुररैश्च समन्ततः।
पुलिनान्यवकीर्णानि नदीनां पश्य लक्ष्मण ॥ ६३ ॥

"See, O Lakṣmaṇa, the sandy banks of rivers crowded with swans, cranes and Cakravākas as well as with ospreys on all sides. (63)

चत्वारो वार्षिका मासा गता वर्षशतोपमाः।
मम शोकाभितप्तस्य तथा सीतामपश्यतः ॥ ६४ ॥

"The four rainy months have well-nigh elapsed like a hundred years past me, tormented as I am with grief because I do not behold Sītā. (64)

चक्रवाकीव भर्तारं पृष्ठतोऽनुगता वनम्।
विषमं दण्डकारण्यमुद्यानमिव चाङ्गना ॥ ६५ ॥

"The belle followed at my back to the forest of Daṇḍaka, which was hard to penetrate, even as a female Cakravāka would follow her mate to a garden. (65)

प्रियाविहीने दुःखार्ते हृतराज्ये विवासिते।
कृपां न कुरुते राजा सुग्रीवो मयि लक्ष्मण ॥ ६६ ॥

"King Sugrīva, O Lakṣmaṇa, is not showing his goodwill to me, even though I am bereft of my darling, stricken with agony, deprived of my kingdom and exiled from my home. (66)

अनाथो हृतराज्योऽहं रावणेन च धर्षितः।
दीनो दूरगृहः कामी मां चैव शरणं गतः ॥ ६७ ॥
इत्येतैः कारणैः सौम्य सुग्रीवस्य दुरात्मनः।
अहं वानरराजस्य परिभूतः परंतपः ॥ ६८ ॥

"A scorcher of foes, as I am, I have been held in contempt by Sugrīva, the evil-minded king of monkeys, on the grounds that I am forlorn, have been deprived of my kingdom and outraged by Rāvaṇa, that I am miserable, far from my home and love-sick and have sought him for protection. (67-68)

स कालं परिसंख्याय सीतायाः परिमार्गणे।
कृतार्थः समयं कृत्वा दुर्मतिर्नावबुध्यते ॥ ६९ ॥

"Having fixed a limit of time for the search of Sītā and arrived at an

understanding with me on this score, the perverted fellow does not give heed to it, his object having already been accomplished. (69)

स किष्किन्धां प्रविश्य त्वं ब्रूहि वानरपुङ्गवम्।
मूर्खं ग्राम्यसुखे सक्तं सुग्रीवं वचनान्मम॥ ७०॥

"Therefore, duly entering Kiṣkindhā, admonish in my name the foolish Sugrīva, the foremost of monkeys, who is attached to carnal pleasures, as follows: (70)

अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम्।
आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः॥ ७१॥

'The vilest among men in this world is he who, having pledged his word to grant the desire of suppliants, who are themselves endowed with strength etc., and have also rendered good offices to him in the past, fails to implement his promise. (71)

शुभं वा यदि वा पापं यो हि वाक्यमुदीरितम्।
सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः॥ ७२॥

'He, on the other hand, who honours as inviolable his plighted word, be it productive of good or evil, is a hero and the best of men. (72)

कृतार्था ह्यकृतार्थानां मित्राणां न भवन्ति ये।
तान् मृतानपि क्रव्यादाः कृतघ्नान् नोपभुञ्जते॥ ७३॥

'Even carnivore refuse to feed on the flesh of those ungrateful beings, when they are dead, who, though having achieved their own end, actually fail to be of any service to their beneficent friends whose object has not yet been accomplished. (73)

नूनं काञ्चनपृष्ठस्य विकृष्टस्य मया रणे।
द्रष्टुमिच्छसि चापस्य रूपं विद्युद्गणोपमम्॥ ७४॥

'Do you really wish to see the shining frame, resembling a series of lightning flashes, of my gold-backed bow stretched at full length by me in combat? (74)

घोरं ज्यातलनिर्घोषं क्रुद्धस्य मम संयुगे।
निर्घोषमिव वज्रस्य पुनः संश्रोतुमिच्छसि॥ ७५॥

'Do you long to hear once more at close quarters the terrible twang of my bowstring resembling the crash of a thunderbolt when I am angered on a field of battle?' (75)

काममेवंगतेऽप्यस्य परिज्ञाते पराक्रमे।
त्वत्सहायस्य मे वीर न चिन्ता स्यान्नृपात्मज॥ ७६॥

"It is strange, O prince, that no anxious thought that I could as well slay Sugrīva, as I did Vālī, if he failed to implement his promise should cross the mind of Sugrīva even under such circumstances when my prowess is directly and fully known to him and especially when I have a helpful companion in you. (76)

यदर्थमयमारम्भः कृतः परपुरंजय।
समयं नाभिजानाति कृतार्थः प्लवगेश्वरः॥ ७७॥

"Sugrīva (the lord of monkeys), whose object has been accomplished, no longer remembers the understanding which was arrived at with him by me relating to the purpose in the shape of conducting a search for Sītā for which this endeavour in the form of cultivating friendship with him and killing Vālī was made by me, O conqueror of hostile cities ! (77)

वर्षाः समयकालं तु प्रतिज्ञाय हरीश्वरः।
व्यतीतांश्चतुरो मासान् विहरन् नावबुध्यते॥ ७८॥

"Having given his plighted word to the effect that the understanding arrived at with me will be honoured at the end of the monsoon, Sugrīva (the king of monkeys), who is busy diverting himself by enjoying the pleasures of sense is not aware of the four rainy months that have already well-nigh elapsed. (78)

सामात्यपरिषत्क्रीडन् पानमेवोपसेवते।
शोकदीनेषु नास्मासु सुग्रीवः कुरुते दयाम्॥ ७९॥

"Amusing himself alongwith his ministers and court, Sugrīva is only enjoying drink, and does not commiserate with us, who are distressed through grief. (79)

उच्यतां गच्छ सुग्रीवस्त्वया वीर महाबल।
मम रोषस्य यद्रूपं ब्रूयाश्चैनमिदं वचः॥ ८०॥

"Go and let Sugrīva be apprised of the turn which my wrath may take, O valiant prince possessed of extraordinary might, and administer to him the following warning: (80)

न स संकुचितः पन्था येन वाली हतो गतः।
समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः॥ ८१॥

'The route by which Vālī has departed on being killed by me on the field of battle has not been closed. Therefore, abide by the pledge given by you, pray, do not follow the path of Vālī. (81)

एक एव रणे वाली शरेण निहतो मया।
त्वां तु सत्यादतिक्रान्तं हनिष्यामि सबान्धवम्॥ ८२॥

'Vālī alone was killed by me with an arrow while I will kill you with all your kinsfolk since you have deviated from truth.' (82)

यदेवं विहिते कार्ये यद्धितं पुरुषर्षभ।
तत् तद् ब्रूहि नरश्रेष्ठ त्वर कालव्यतिक्रमः॥ ८३॥

"When the work of initiating a search for Sītā has been impeded in this way, pray, speak to Sugrīva whatever is good for him as well as for us, O jewel among men! Make haste, O ornament of humanity! Let there be no delay. (83)

कुरुष्व सत्यं मम वानरेश्वर
प्रतिश्रुतं धर्ममवेक्ष्य शाश्वतम्।
मा वालिनं प्रेतगतो यमक्षये
त्वमद्य पश्येर्मम चोदितः शरैः॥ ८४॥

"Address in my name the following appeal to Sugrīva : 'Recognizing it to be an everlasting virtue, O lord of monkeys, implement the pledge given to me. Hurled by my arrows to the other world, pray, do not see you Vālī in the abode of Death today." (84)

स पूर्वजं तीव्रविवृद्धकोपं
लालप्यमानं प्रसमीक्ष्य दीनम्।
चकार तीव्रां मतिमुग्रतेजा
हरीश्वरे मानववंशवर्धनः॥ ८५॥

Perceiving his eldest brother, Śrī Rāma, babbling, distressed as he was, his anger having grown violent, Lakṣmaṇa, the promoter of the race of Manu (the progenitor of mankind), who was endowed with terrific energy, adopted a severe attitude towards Sugrīva, the ruler of monkeys. (85)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Concluding from the angry words of Śrī Rāma that he was wroth against Sugrīva, Lakṣmaṇa gets ready to kill the latter. Pacifying Lakṣmaṇa, Śrī Rāma, however, sends him to Sugrīva with instructions to adopt a conciliatory attitude towards him. Reaching Kiṣkindhā with a bow and arrow in hand and assuming an angry demeanour, Lakṣmaṇa asks Aṅgada to announce his arrival to Sugrīva. Even when apprised of Lakṣmaṇa's arrival by Aṅgada, Sugrīva, who was drunk with wine, is unable to follow Aṅgada and comes to realize the gravity of the situation only on hearing the clamour of the alarmed monkeys and on being awakened to the reality by two of his foremost ministers and implored by them to pacify Lakṣmaṇa

स कामिनं दीनमदीनसत्त्वं
शोकाभिपन्नं समुदीर्णकोपम्।
नरेन्द्रसूनुर्नरदेवपुत्रं
रामानुजः पूर्वजमित्युवाच॥ १॥

Prince Lakṣmaṇa, younger brother of Śrī Rāma, submitted as follows to his eldest brother (Śrī Rāma), the son of a king, who, though noble-minded, was feeling distressed, overcome as he was with grief and full of longing for his lost consort, his wrath having grown intense: (1)

न वानरः स्थास्यति साधुवृत्ते
न मन्यते कर्मफलानुषङ्गान्।
न भोक्ष्यते वानरराज्यलक्ष्मीं
तथा हि नातिक्रमतेऽस्य बुद्धिः॥ २॥

"Since Sugrīva, who is a monkey after all, would not stick to the conduct of the virtuous, who are constant in their friendship and love, nor does he recognize the relation of cause and effect between his virtuous action (in the shape of cultivating friendship with you and solemnizing it in the presence of fire) and its reward (in the shape of regaining his lost sovereignty and his wife), it is therefore clear that he is not going to enjoy long the fortune in the shape of the kingdom of the monkeys. Hence his mind does not take rapid strides on the path of discharging one's obligations towards a friend. (2)

मतिक्षयाद् ग्राम्यसुखेषु सक्त-
स्तव प्रसादात् प्रतिकारबुद्धिः।
हतोऽग्रजं पश्यतु वीरवालिनं
न राज्यमेवं विगुणस्य देयम्॥ ३॥

"He has got addicted to the vulgar pleasures due to loss of reason and the inclination to repay one's debt, springs up in one only as a result of your grace (which has evidently not descended on him). Let him, therefore, see, on his being killed, his elder brother, the heroic Vālī; rulership should not be conferred on an individual who is so destitute of virtues as he is. (3)

न धारये कोपमुदीर्णवेगं
निहन्मि सुग्रीवमसत्यमद्य।
हरिप्रवीरैः सह वालिपुत्रो
नरेन्द्रपुत्र्या विचयं करोतु॥ ४॥

"I am unable to contain my wrath, whose vehemence has been intensified, and shall get rid of the faithless Sugrīva this very day. Let the son of Vālī, on being installed on the

throne in place of Sugrīva, conduct the search for Sītā (the daughter of a ruler of men) alongwith the foremost heroes among monkeys." (4)

तमात्तबाणासनमुत्पतन्तं
निवेदितार्थं रणचण्डकोपम्।
उवाच रामः परवीरहन्ता
स्ववीक्षितं सानुनयं च वाक्यम्॥ ५॥

To Lakṣmaṇa, who was rushing forward towards Kiṣkindhā, bow in hand, nay, who had made known to Śrī Rāma, his purpose of sallying forth to Kiṣkindhā and manifested wild anger as a precursor of fight, Śrī Rāma, the destroyer of hostile warriors, gave the following reply, which was well thought out and full of civility : (5)

नहि वै त्वद्विधो लोके पापमेवं समाचरेत्।
कोपमार्येण यो हन्ति स वीरः पुरुषोत्तमः॥ ६॥

"Surely no one like you, who knows what is right, will ever knowingly perpetrate such a sin as indulging in the very thought of killing a friend. He who kills his anger through right judgment is a hero and the foremost of men. (6)

नेदमत्र त्वया ग्राह्यं साधुवृत्तेन लक्ष्मण।
तां प्रीतिमनुवर्तस्व पूर्ववृत्तं च संगतम्॥ ७॥

"No such idea should be entertained on this occasion by you, O Lakṣmaṇa, a man of pious conduct as you are. Pursue the former love that existed between us and Sugrīva and recollect what happened in the past and also our friendship. (7)

सामोपहितया वाचा रूक्षाणि परिवर्जयन्।
वक्तुमर्हसि सुग्रीवं व्यतीतं कालपर्यये॥ ८॥

"Avoiding harsh words, you ought to speak to Sugrīva, who stands guilty of delay, in a conciliatory language, reminding him of the time that has already elapsed." (8)

सोऽग्रजेनानुशिष्टार्थो यथावत् पुरुषर्षभः।
प्रविवेश पुरीं वीरो लक्ष्मणः परवीरहा॥ ९॥

Having been duly instructed as to what should be done, Lakṣmaṇa, the well-known hero, a veritable jewel among men and the slayer of hostile warriors, boldly proceeded to enter the city of Kiṣkindhā. (9)

ततः शुभमतिः प्राज्ञो भ्रातुः प्रियहिते रतः।
लक्ष्मणः प्रतिसंरब्धो जगाम भवनं कपेः॥ १०॥

Thereupon the wise and pious-minded Lakṣmaṇa—who was intent on doing what is pleasing and what is conducive to the good of his eldest brother, and was feeling indignant—made for the palace of the monkey chief. (10)

शक्रबाणासनप्रख्यं धनुः कालान्तकोपमम्।
प्रगृह्य गिरिशृङ्गाभं मन्दरः सानुमानिव॥ ११॥

"Bearing as he did his bow, shining brightly like the rainbow (the bow of Indra), nay, dreadful as the all-destroying, Time-Spirit and the god of death (the destroyer of the world) and resembling a mountain-peak, he stood like the Mandara mountain. (11)

यथोक्तकारी वचनमुत्तरं चैव सोत्तरम्।
बृहस्पतिसमो बुद्ध्या मत्वा रामानुजस्तदा॥ १२॥
कामक्रोधसमुत्थेन भ्रातुः क्रोधाग्निना वृतः।
प्रभञ्जन इवाप्रीतः प्रययौ लक्ष्मणस्ततः॥ १३॥
सालतालाश्वकर्णांश्च तरसा पातयन् बलात्।
पर्यस्यन् गिरिकूटानि द्रुमानन्यांश्च वेगितः॥ १४॥

Revolving in his mind what he had got to say to Sugrīva as well as the reply he expected from the latter alongwith his own contemplated rejoinder, Lakṣmaṇa, a younger brother of Śrī Rāma—who was wont to do as he was told by Śrī Rāma, who vied with Sage Bṛhaspati, the preceptor of gods, in intelligence, nay, who was encompassed by the fire of wrath sprung from the longing in his brother's heart (for getting a search for Sītā initiated) and its frustration and displeased with Sugrīva—then rushed from that place like a tempest, uprooting with his might sal, palmyra and Aśwakarṇa as well as other trees, throwing down mountain-peaks, full of impetuosity as he was. (12—14)

शिलाश्च शकलीकुर्वन् पद्भ्यां गज इवाशुगः।
दूरमेकपदं त्यक्त्वा ययौ कार्यवशाद् द्रुतम्॥ १५॥

Nay, crushing the rocks under his feet like a swift-going elephant, he moved speedily, taking long strides due to exigency of the moment. (15)

तामपश्यद् बलाकीर्णां हरिराजमहापुरीम्।
दुर्गामिक्ष्वाकुशार्दूलः किष्किन्धां गिरिसंकटे॥ १६॥

Lakṣmaṇa, a tiger among the Ikṣwākus, beheld Kiṣkindhā, the famous capital of the king of monkeys, situated in the midst of mountains and surrounded by an army of monkeys and, therefore, difficult of access. (16)

रोषात् प्रस्फुरमाणोष्ठः सुग्रीवं प्रति लक्ष्मणः।
ददर्श वानरान् भीमान् किष्किन्धायां बहिश्चरान्॥ १७॥

Lakṣmaṇa, whose lips were trembling through anger directed against Sugrīva, saw fearful monkeys roaming outside in Kiṣkindhā. (17)

तं दृष्ट्वा वानराः सर्वे लक्ष्मणं पुरुषर्षभम्।
शैलशृङ्गाणि शतशः प्रवृद्धांश्च महीरुहान्।
जगृहुः कुञ्जरप्रख्या वानराः पर्वतान्तरे॥ १८॥

Seeing the celebrated Lakṣmaṇa, a jewel among men, all the monkeys, who looked like elephants and behaved like men, snatched mountain-peaks in hundreds as well as fully grown up trees in the midst of mountains. (18)

तान् गृहीतप्रहरणान् सर्वान् दृष्ट्वा तु लक्ष्मणः।
बभूव द्विगुणं क्रुद्धो बह्विन्धन इवानलः॥ १९॥

Lakṣmaṇa for his part got doubly enraged to see them all, weapons in hand, as a fire would flare up when fed with abundant firewood. (19)

तं ते भयपरीताङ्गा क्षुब्धं दृष्ट्वा प्लवंगमाः।
कालमृत्युयुगान्ताभं शतशो विद्रुता दिशः॥ २०॥

Seeing him agitated like the all-devouring Time-Spirit, the god of death and the fire of universal destruction, the monkeys fled in their hundreds in all directions, their limbs overpowered through fear. (20)

ततः सुग्रीवभवनं प्रविश्य हरिपुंगवाः।
क्रोधमागमनं चैव लक्ष्मणस्य न्यवेदयन्॥ २१॥

Duly entering the palace of Sugrīva, the leaders of monkeys then apprised him of Lakṣmaṇa's arrival and wrath. (21)

तारया सहितः कामी सक्तः कपिवृषस्तदा।
न तेषां कपिसिंहानां शुश्राव वचनं तदा॥ २२॥

Sugrīva (the foremost of monkeys), who was accompanied by Tārā at that moment, and who was full of longing for women and deeply attached to the pleasure of sense, did not instantly heed the words of those lions among monkeys. (22)

ततः सचिवसंदिष्टा हरयो रोमहर्षणाः।
गिरिकुञ्जरमेघाभा नगरान्निर्ययुस्तदा॥ २३॥

As commanded by the ministers, the monkeys, who looked like mountains, elephants and clouds in size and made the hair of those who looked on them stand on end, thereupon issued out of the city at once. (23)

नखदंष्ट्रायुधाः सर्वे वीरा विकृतदर्शनाः।
सर्वे शार्दूलदंष्ट्राश्च सर्वे विवृतदर्शनाः॥ २४॥

Having nails and sharp teeth for their weapons, they were all heroic and terrible to look at. The teeth of them all were like those of a tiger and they could be clearly seen, standing as they were in the open. (24)

दशनागबलाः केचित् केचिद् दशगुणोत्तराः।
केचिन्नागसहस्रस्य बभूवुस्तुल्यवर्चसः॥ २५॥

Some of them possessed the strength of ten elephants, others were ten times stronger, while still others were equal in energy to ten thousand elephants. (25)

ततस्तैः कपिभिर्व्याप्तां द्रुमहस्तैर्महाबलैः।
अपश्यल्लक्ष्मणः क्रुद्धः किष्किन्धां तां दुरासदाम्॥ २६॥

Full of wrath, Lakṣmaṇa thereupon cast

his eyes on the aforesaid Kiṣkindhā, surrounded by those exceptionally mighty monkeys, standing trees in hand, which was difficult of access. (26)

ततस्ते हरयः सर्वे प्राकारपरिखान्तरात्।
निष्क्रम्योदग्रसत्त्वास्तु तस्थुराविष्कृतं तदा॥ २७॥

Coming out of the fortification wall and crossing the limits of the moat surrounding it, all the aforesaid monkeys for their part, who were exceptionally mighty, thereupon stood in the open on that occasion. (27)

सुग्रीवस्य प्रमादं च पूर्वजस्यार्थमात्मवान्।
दृष्ट्वा क्रोधवशं वीरः पुनरेव जगाम सः॥ २८॥

Considering the negligence on the part of Sugrīva as well as the purpose of his eldest brother, Śrī Rāma, the valiant Lakṣmaṇa, even though self-possessed, fell a victim to anger once more. (28)

स दीर्घोष्णमहोच्छ्वासः कोपसंरक्तलोचनः।
बभूव नरशार्दूलः सधूम इव पावकः॥ २९॥

Heaving deep and burning sighs, his eyes blood-red through anger, that tiger among men looked like fire enveloped in smoke. (29)

बाणशल्यस्फुरज्जिह्वः सायकासनभोगवान्।
स्वतेजोविषसम्भूतः पञ्चास्य इव पन्नगः॥ ३०॥

With the head of the arrow for its flickering tongues and the bow for its coils and full of poison in the shape of his martial ardour, Lakṣmaṇa stood like a five-headed serpent. (30)

तं दीप्तमिव कालाग्निं नागेन्द्रमिव कोपितम्।
समासाद्याङ्गदस्त्रासाद् विषादमगमत् परम्॥ ३१॥

Duly approaching Lakṣmaṇa, who shone like the blazing fire of universal destruction and resembled the infuriated king of serpents, Śeṣa, Prince Aṅgada gave way to utter despondency through fear. (31)

सोऽङ्गदं रोषताम्राक्षः संदिदेश महायशाः।
सुग्रीवः कथ्यतां वत्स ममागमनमित्युत॥ ३२॥

His eyes bloodshot through anger, the highly glorious Lakṣmaṇa commanded Aṅgada as follows : “Let Sugrīva, my child, be apprised of my arrival as below : (32)

एष रामानुजः प्राप्तस्त्वत्सकाशमरिंदम।
भ्रातुर्व्यसनसंतप्तो द्वारि तिष्ठति लक्ष्मणः॥ ३३॥

“ ‘Arrived in your presence, O tamer of enemies, here waits Lakṣmaṇa, Śrī Rāma’s younger brother, at your door, tormented as he is by the said plight of his eldest brother, Śrī Rāma. (33)

तस्य वाक्यं यदि रुचिः क्रियतां साधु वानर।
इत्युक्त्वा शीघ्रमागच्छ वत्स वाक्यमरिंदम॥ ३४॥

“ ‘His advice may be duly followed if it pleases you, O monkey chief !’ Delivering this message of mine, O tamer of foes, return soon, my child !” (34)

लक्ष्मणस्य वचः श्रुत्वा शोकाविष्टोऽङ्गदोऽब्रवीत्।
पितुः समीपमागम्य सौमित्रिरयमागतः॥ ३५॥

Overcome with grief to hear the message of Lakṣmaṇa, and seeking the presence of his uncle, Sugrīva, Aṅgada submitted to him, “Here is Lakṣmaṇa (son of Sumitrā) come.” (35)

अथाङ्गदस्तस्य सुतीव्रवाचा
सम्भ्रान्तभावः परिदीनवक्त्रः।
निर्गत्य पूर्वं नृपतेस्तरस्वी
ततो रुमायाश्चरणौ ववन्दे॥ ३६॥

Slipping away from the presence of Lakṣmaṇa, the swift-footed Aṅgada, who was perplexed in mind at the highly pungent words of Lakṣmaṇa, and wore a most wretched look on his countenance, bowed first at the feet of the king (his uncle Sugrīva) and then at those of his aunt, Rumā, as well as of his own mother, Tārā. (36)

संगृह्य पादौ पितुरुग्रतेजा
जग्राह मातुः पुनरेव पादौ।
पादौ रुमायाश्च निपीडयित्वा
निवेदयामास ततस्तदर्थम्॥ ३७॥

Clasping tightly the feet of his uncle, Aṅgada, who was endowed with terrific

energy, caught hold once more of the feet of his mother and, pressing firmly the feet of Rumā, he then submitted to him the aforesaid matter. (37)

स निद्राक्लान्तसंवीतो वानरो न विबुद्धवान्।
बभूव मदमत्तश्च मदनेन च मोहितः॥ ३८॥

The aforesaid monkey, however, who was heavy with sleep and overwhelmed with it, nay, who was drunk with wine and infatuated with love, did not wake up to the situation. (38)

ततः किलकिलां चक्रुर्लक्ष्मणं प्रेक्ष्य वानराः।
प्रसादयन्तस्तं क्रुद्धं भयमोहितचेतसः॥ ३९॥

Perceiving Lakṣmaṇa enraged, the monkeys, whose mind was confused through fear, thereupon raised a hue and cry, seeking to pacify him. (39)

ते महौघनिभं दृष्ट्वा वज्राशनिसमस्वनम्।
सिंहनादं समं चक्रुर्लक्ष्मणस्य समीपतः॥ ४०॥

Descrying the presence of Lakṣmaṇa, they raised near about Sugrīva a clamour resembling all at once the sound of a great onrush of water or the peals of thunder or the roar of a lion. (40)

तेन शब्देन महता प्रत्यबुध्यत वानरः।
मदविह्वलताम्राक्षो व्याकुलः स्रग्विभूषणः॥ ४१॥

The monkey, Sugrīva, woke up at that loud noise. With blood-red eyes he was beside himself through intoxication and felt troubled, garlands being his only ornaments. (41)

अथाङ्गदवचः श्रुत्वा तेनैव च समागतौ।
मन्त्रिणौ वानरेन्द्रस्य सम्मतोदारदर्शनौ॥ ४२॥
प्लक्षश्चैव प्रभावश्च मन्त्रिणावर्थधर्मयोः।
वक्तुमुच्चावचं प्राप्तं लक्ष्मणं तौ शशंसतुः॥ ४३॥
प्रसादयित्वा सुग्रीवं वचनैः सार्थनिश्चितैः।
आसीनं पर्युपासीनौ यथा शक्रं मरुत्पतिम्॥ ४४॥

Hearing the submission of Aṅgada, and gladdening Sugrīva with words which expressed a definite opinion about the matter in hand, two famous counsellors of Sugrīva, the lord of monkeys, namely Plakṣa and Prabhāva—who gave sage counsel and had come with Prince Aṅgada himself, nay, who were highly esteemed by Sugrīva, and were noble of appearance, and who stood respectfully by the side of Sugrīva, sitting like Indra, the ruler of gods—announced to him the presence of Lakṣmaṇa, who had come to teach him various things about worldly fortune and righteousness. (42—44)

सत्यसंधौ महाभागौ भ्रातरौ रामलक्ष्मणौ।
मनुष्यभावं सम्प्राप्तौ राज्यार्हौ राज्यदायिनौ॥ ४५॥

They said: "Having assumed for sport a human semblance, the two brothers, Śrī Rāma and Lakṣmaṇa are true to their promise, highly blessed and deserving of sovereignty of all the three worlds and have conferred rulership on you. (45)

तयोरेको धनुष्पाणिर्द्वारि तिष्ठति लक्ष्मणः।
यस्य भीताः प्रवेपन्तो नादान् मुञ्चन्ति वानराः॥ ४६॥

"One of them, viz., Lakṣmaṇa, stands at your door, bow in hand. Afraid of him and violently shaking, the monkeys are raising shrill cries. (46)

स एष राघवभ्राता लक्ष्मणो वाक्यसारथिः।
व्यवसायरथः प्राप्तस्तस्य रामस्य शासनात्॥ ४७॥

"Here stands the celebrated Lakṣmaṇa, younger brother of Śrī Rāma (a scion of Raghu), arrived at the command of the same Śrī Rāma with the latter's message as his charioteer (guide) and the determination to achieve his purpose for his chariot. (47)

अयं च तनयो राजंस्ताराया दयितोऽङ्गदः।
लक्ष्मणेन सकाशं ते प्रेषितस्त्वरयानघ॥ ४८॥

"Nay, this beloved son of Tārā, Aṅgada, has been sent with expedition by Lakṣmaṇa to your presence, O sinless one! (48)

सोऽयं रोषपरीताक्षो द्वारि तिष्ठति वीर्यवान्।
वानरान् वानरपते चक्षुषा निर्दहन्निव॥ ४९॥

"And consuming, as it were, the

monkeys with his angry look, O lord of monkeys, there stands at your door the powerful Lakṣmaṇa, his eyes suffused with anger. (49)

तस्य मूर्ध्ना प्रणामं त्वं सपुत्रः सहबान्धवः।
गच्छ शीघ्रं महाराज रोषो ह्यद्योपशाम्यताम्॥ ५०॥

"Accompanied by your son and kinsfolk, make respectful obeisance to him with your head bent low. Depart quickly, O monarch ! Let his anger be appeased this very day. (50)

यथा हि रामो धर्मात्मा तत्कुरुष्व समाहितः।
राजंस्तिष्ठ स्वसमये भव सत्यप्रतिश्रवः॥ ५१॥

"Devoutly act precisely as Śrī Rāma, whose mind is set on virtue, directs you to do, O king; abide by your understanding with him and remain true to your promise." (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Thus ends Canto Thirty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Seeing Sugrīva dismayed to hear of Lakṣmaṇa's wrath from the mouth of Aṅgada, Hanumān tells Sugrīva that the delay in honouring the understanding arrived at with Śrī Rāma was at the root of the latter's displeasure, and advises Sugrīva to pacify Lakṣmaṇa and initiate the search for Sītā

अङ्गदस्य वचः श्रुत्वा सुग्रीवः सचिवैः सह।
लक्ष्मणं कुपितं श्रुत्वा मुमोचासनमात्मवान्॥ १॥

Hearing the submission of Aṅgada accompanied by his own counsellors, Plakṣa and Prabhāva and learning of Lakṣmaṇa being angry, Sugrīva, who had control over his self, quitted his bed in a flurry. (1)

स च तानब्रवीद् वाक्यं निश्चित्य गुरुलाघवम्।
मन्त्रज्ञान् मन्त्रकुशलो मन्त्रेषु परिनिष्ठितः॥ २॥

Nay, having definitely come to know the greatness of Śrī Rāma and his own frivolity, Sugrīva, who was an adept in turning to account the counsel of his ministers and was exceptionally clever at deliberations, spoke to them who were skilled in counsel, as follows : (2)

न मे दुर्व्याहृतं किंचिन्नापि मे दुरनुष्ठितम्।
लक्ष्मणो राघवभ्राता क्रुद्धः किमिति चिन्तये॥ ३॥

"Neither has anything harsh been uttered by me nor has anything wrong been done by me to Śrī Rāma. I, therefore, wonder why Lakṣmaṇa, younger brother of Śrī Rāma (a scion of Raghu), is angry with me. (3)

असुहृद्भिर्ममामित्रैर्नित्यमन्तरदर्शिभिः।
मम दोषानसम्भूताञ्श्रावितो राघवानुजः॥ ४॥

"Surely Lakṣmaṇa, younger brother of Śrī Rāma, has been told of my imaginary faults by my malevolent enemies who are ever given to picking holes. (4)

अत्र तावद् यथाबुद्धिः सर्वैरेव यथाविधि।
भावस्य निश्चयस्तावद् विज्ञेयो निपुणं शनैः॥ ५॥

"In this connection, at the very outset, however, what exists in the mind of Lakṣmaṇa should by degrees be carefully ascertained by all taken together in the proper way so that we may know the cause of his anger. (5)

न खल्वस्ति मम त्रासो लक्ष्मणान्नापि राघवात्।
मित्रं स्वस्थानकुपितं जनयत्येव सम्भ्रमम्॥ ६॥

"Indeed I have no fear from Lakṣmaṇa nor even from Śrī Rāma since I have done no wrong to them; a friend, however, who is angry without justification does create misgiving. (6)

सर्वथा सुकरं मित्रं दुष्करं प्रतिपालनम्।
अनित्यत्वात् तु चित्तानां प्रीतिरल्पेऽपि भिद्यते॥ ७॥

"It is quite easy to make friends, but difficult to sustain friendship till the end. Due to fickleness of the minds, really speaking friendship is broken even in the event of a minor difference. (7)

अतोनिमित्तं त्रस्तोऽहं रामेण तु महात्मना।
यन्ममोपकृतं शक्यं प्रतिकर्तुं न तन्मया॥ ८॥

"For this reason alone I am apprehensive; for the good turn that has been done to me by the high-souled Śrī Rāma can in no way be repaid by me." (8)

सुग्रीवेणैवमुक्ते तु हनूमान् हरिपुंगवः।
उवाच स्वेन तर्केण मध्ये वानरमन्त्रिणाम्॥ ९॥

When Sugrīva had spoken as aforesaid, Hanūmān, the foremost among monkeys, for his part submitted as follows in the midst of Vānara counsellors on the basis of his own presumption : (9)

सर्वथा नैतदाश्चर्यं यत् त्वं हरिगणेश्वर।
न विस्मरसि सुस्निग्धमुपकारं कृतं शुभम्॥ १०॥

"It is not at all a matter of surprise that you, O lord of the hordes of monkeys, should not forget a conspicuous service rendered to you with the utmost love. (10)

राघवेण तु वीरेण भयमुत्सृज्य दूरतः।
त्वत्प्रियार्थं हतो वाली शक्रतुल्यपराक्रमः॥ ११॥

"Shedding fear of obloquy at a respectable distance, Vālī, who equalled Indra, the ruler of gods, in prowess, was actually slain by the heroic Śrī Rāma (a scion of Raghu) for the sake of your pleasure. (11)

सर्वथा प्रणयात् क्रुद्धो राघवो नात्र संशयः।
भ्रातरं सम्प्रहितवाँल्लक्ष्मणं लक्ष्मिवर्धनम्॥ १२॥

"Enraged purely through affection for you has Śrī Rāma (a scion of Raghu) duly sent to you his younger brother, Lakṣmaṇa, the promoter of fortune : there is no doubt about it. (12)

त्वं प्रमत्तो न जानीषे कालं कालविदां वर।
फुल्लसप्तच्छदश्यामा प्रवृत्ता तु शरच्छुभा॥ १३॥

"Heedless as you are, you have no idea of the passage of time, O jewel among those conversant with time! The blessed autumn, green with Saptachhada trees in blossom, has already set in. (13)

निर्मलग्रहनक्षत्रा द्यौः प्रणष्टबलाहका।
प्रसन्नाश्च दिशः सर्वाः सरितश्च सरांसि च॥ १४॥

"The sky, from which clouds have totally disappeared, is illumined with bright planets and stars. All the four quarters as well as the rivers and lakes have assumed a cheerful aspect. (14)

प्राप्तमुद्योगकालं तु नावैषि हरिपुंगव।
त्वं प्रमत्त इति व्यक्तं लक्ष्मणोऽयमिहागतः॥ १५॥

"You are not at all aware of the time for military endeavour, which has already arrived, O jewel among monkeys! Thus evidently you are forgetful. Hence has Lakṣmaṇa come here to remind you of your duty. (15)

आर्तस्य हृतदारस्य परुषं पुरुषान्तरात्।
वचनं मर्षणीयं ते राघवस्य महात्मनः॥ १६॥

"The harsh language of the high-souled Śrī Rāma (a scion of Raghu), who is in distress and has been deprived of his spouse, as heard from the mouth of another man, Lakṣmaṇa, ought to be tolerated by you. (16)

कृतापराधस्य हि ते नान्यत् पश्याम्यहं क्षमम्।
अन्तरेणाञ्जलिं बद्ध्वा लक्ष्मणस्य प्रसादनात्॥ १७॥

"Indeed I do not consider anything other than pacifying Lakṣmaṇa with joined palms

as meet for you, who have perpetrated an offence against Śrī Rāma. (17)

नियुक्तैर्मन्त्रिभिर्वाच्यो ह्यवश्यं पार्थिवो हितम्।
इत एव भयं त्यक्त्वा ब्रवीम्यवधृतं वचः॥ १८॥

"A king indeed must be tendered salutary advice by counsellors appointed for such service. It is for this reason that, shedding all fear of displeasing you, I tell you something which has been carefully considered by me. (18)

अभिक्रुद्धः समर्थो हि चापमुद्यम्य राघवः।
सदेवासुरगन्धर्वं वशे स्थापयितुं जगत्॥ १९॥

"Raising his bow when enraged, Śrī Rāma, a scion of Raghu, is surely able to reduce to submission the whole universe including gods, demons and Gandharvas (celestial musicians). (19)

न स क्षमः कोपयितुं यः प्रसाद्यः पुनर्भवेत्।
पूर्वोपकारं स्मरता कृतज्ञेन विशेषतः॥ २०॥

"He who deserves incessantly to be propitiated is not fit to be provoked particularly by a grateful soul who is alive to his past obligations. (20)

तस्य मूर्ध्ना प्रणम्य त्वं सपुत्रः ससुहृज्जनः।
राजंस्तिष्ठ स्वसमये भर्तुर्भार्येव तद्वशे॥ २१॥

"Bowing low at his feet with your head bent low, alongwith your son and near and dear ones, O king, honour your understanding with Śrī Rāma and remain subordinate to his will as a wife to the will of her husband. (21)

न रामरामानुजशासनं त्वया
कपीन्द्रयुक्तं मनसाप्यपोहितुम्।
मनो हि ते ज्ञास्यति मानुषं बलं
सराघवस्यास्य सुरेन्द्रवर्चसः॥ २२॥

"The command of Śrī Rāma and his younger brother, Lakṣmaṇa, O ruler of monkeys, does not deserve to be flouted by you even with your mind; for your mind alone knows the superhuman might of Śrī Rāma, who is glorious as Indra (the ruler of gods), as also of Lakṣmaṇa, a scion of Raghu." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Ushered into Kiṣkindhā by Aṅgada and others, Lakṣmaṇa beholds stately mansions and other curios on both sides of the main road and, hearing the sound of vocal music accompanied by the sound of various musical instruments as well as the sweet jingling of anklets etc., coming from the palace of Sugrīva, twangs his bowstring. Hearing the twang of his bow, Sugrīva dispatches Tārā to him and the latter tries to pacify Lakṣmaṇa by apprising him of Sugrīva having already sent his generalissimo Nīla to collect all the monkey forces scattered here and there. His anger having been appeased to some extent by the news, he is led by Tārā to the gynaeceum and sees Sugrīva

अथ प्रतिसमादिष्टो लक्ष्मणः परवीरहा।
प्रविवेश गुहां रम्यां किष्किन्धां रामशासनात्॥ १॥

Requested by Aṅgada on the latter's coming back from the presence of Sugrīva, Lakṣmaṇa, the destroyer of hostile warriors, duly entered the delightful cave comprising the city of Kiṣkindhā as per the command of Śrī Rāma. (1)

द्वारस्था हरयस्तत्र महाकाया महाबलाः।
बभूवुर्लक्ष्मणं दृष्ट्वा सर्वे प्राञ्जलयः स्थिताः॥ २॥

The monkeys that kept watch at the main gate of the city, who were gigantic of body and possessed of extraordinary might, all stood with folded hands on beholding Lakṣmaṇa. (2)

निःश्वसन्तं तु तं दृष्ट्वा क्रुद्धं दशरथात्मजम्।
बभूवुर्हरयस्त्रस्ता न चैनं पर्यवारयन्॥ ३॥

The monkeys for their part were alarmed to see the aforesaid son of King Daśaratha snorting in anger, and did not encompass him as he entered the gate to escort him. (3)

स तां रत्नमयीं दिव्यां श्रीमान् पुष्पितकाननाम्।
रम्यां रत्नसमाकीर्णां ददर्श महतीं गुहाम्॥ ४॥
हर्म्यप्रासादसम्बाधां नानारत्नोपशोभिताम्।
सर्वकामफलैर्वृक्षैः पुष्पितैरुपशोभिताम्॥ ५॥
देवगन्धर्वपुत्रैश्च वानरैः कामरूपिभिः।
दिव्यमाल्याम्बरधरैः शोभितां प्रियदर्शनैः॥ ६॥
चन्दनागुरुपद्मानां गन्धैः सुरभिगन्धिताम्।
मैरेयाणां मधूनां च सम्मोदितमहापथाम्॥ ७॥
विन्ध्यमेरुगिरिप्रख्यैः प्रासादैर्नैकभूमिभिः।
ददर्श गिरिनद्यश्च विमलास्तत्र राघवः॥ ८॥

The glorious Lakṣmaṇa beheld the aforesaid magnificent, delightful and extensive cave abounding in precious stones and full of precious things and containing groves laden with blossom, which was thickly set with mansions as well as with palaces and temples, was illumined with jewels of every description and adorned with trees in blossom bearing fruits that yielded all one's desires, which was graced with monkeys of pleasing looks, sprung from the loins of gods and Gandharvas (celestial musicians), capable of assuming any form at will, and wearing celestial garlands and raiment, which was rendered fragrant with the odour of sandalwood, aloewood and lotuses, nay, whose highways were scented with the fragrance of wines of various kinds and which was adorned with many-storeyed palaces looking like the Vindhya and Meru mountains in height. Lakṣmaṇa, a scion of Raghu, also saw there mountain-streams free from mud. (4—8)

अङ्गदस्य गृहं रम्यं मैन्दस्य द्विविदस्य च।
गवयस्य गवाक्षस्य गजस्य शरभस्य च॥ ९॥

विद्युन्मालेश्च सम्पातेः सूर्याक्षस्य हनूमतः।
वीरबाहोः सुबाहोश्च नलस्य च महात्मनः॥ १०॥
कुमुदस्य सुषेणस्य तारजाम्बवतोस्तथा।
दधिवक्त्रस्य नीलस्य सुपाटलसुनेत्रयोः॥ ११॥
एतेषां कपिमुख्यानां राजमार्गे महात्मनाम्।
ददर्श गृहमुख्यानि महासाराणि लक्ष्मणः॥ १२॥
पाण्डुराभ्रप्रकाशानि गन्धमाल्ययुतानि च।
प्रभूतधनधान्यानि स्त्रीरत्नैः शोभितानि च॥ १३॥

Lakṣmaṇa also surveyed the lovely abode of Aṅgada as well as the foremost abodes of the following high-souled leaders of monkeys, viz., Mainda and Dwivida, Gavaya, Gavākṣa, Gaja, Śarabha, Vidyunmāli, Sampāti, Sūryākṣa, Hanūmān, Vīrabāhu and Subāhu as also of the high-souled Nala, nay, those of Kumuda and Suṣeṇa, Tāra and Jāmbavān, Dadhivaktra, Nīla, Supāṭala and Sunetra, which stood on the highway and were very strong, nay, which shone like white clouds, were scented with fragrant substances and adorned with wreaths of flowers, full of abundant riches and plentiful foodgrains and graced with excellent women. (9—13)

पाण्डुरेण तु शैलेन परिक्षिप्तं दुरासदम्।
वानरेन्द्रगृहं रम्यं महेन्द्रसदनोपमम्॥ १४॥

There was the lovely abode of Sugrīva, the king of monkeys, which was indeed difficult to reach and was enclosed by a white mountain of crystal, and vied with the palace of the mighty Indra. (14)

शुक्लैः प्रासादशिखरैः कैलासशिखरोपमैः।
सर्वकामफलैर्वृक्षैः पुष्पितैरुपशोभितम्॥ १५॥
महेन्द्रदत्तैः श्रीमद्भिर्नीलजीमूतसंनिभैः।
दिव्यपुष्पफलैर्वृक्षैः शीतच्छायैर्मनोरमैः॥ १६॥

It was graced with white pinnacles looking like the peaks of Mount Kailāsa as well as with trees in blossom bearing fruits that yielded all one's desires, and was further adorned with graceful trees, pleasing to the mind, which had been gifted by the mighty Indra, and resembled dark clouds, which bore celestial blossoms and fruit and cast a cool shade. (15-16)

हरिभिः संवृतद्वारं बलिभिः शस्त्रपाणिभिः।
दिव्यमाल्यावृतं शुभ्रं तप्तकाञ्चनतोरणम्॥ १७॥

The palace, which was white in colour, had its gates guarded by mighty monkeys bearing weapons in their hands, was covered with heavenly wreaths and had arched doorways of refined gold. (17)

सुग्रीवस्य गृहं रम्यं प्रविवेश महाबलः।
अवार्यमाणः सौमित्रिर्महाभ्रमिव भास्करः॥ १८॥

Not being checked by anyone, Lakṣmaṇa, son of Sumitrā, who was possessed of extraordinary might, duly entered the lovely palace of Sugrīva even as the sun would penetrate into a big cloud. (18)

स सप्त कक्ष्या धर्मात्मा यानासनसमावृताः।
ददर्श सुमहद्गुप्तं ददर्शान्तःपुरं महत्॥ १९॥

Having crossed seven enclosures, which were filled with conveyances and couches etc., Lakṣmaṇa, whose mind was set on virtue, beheld the extensive gynaeceum, guarded with very great care. (19)

हैमराजतपर्यङ्कैर्बहुभिश्च वरासनैः।
महार्हास्तरणोपेतैस्तत्र तत्र समावृतम्॥ २०॥

It was adequately furnished at proper places with numerous gold and silver couches and excellent seats overspread with costly coverlets. (20)

प्रविशन्नेव सततं शुश्राव मधुरस्वनम्।
तन्त्रीगीतसमाकीर्णं समतालपदाक्षरम्॥ २१॥

The moment he entered the gynaeceum he constantly heard a sweet melody dominated by songs sung to the accompaniment of Vina, in which words and letters were being articulated in harmony with time. (21)

बह्वीश्च विविधाकारा रूपयौवनगर्विताः।
स्त्रियः सुग्रीवभवने ददर्श स महाबलः॥ २२॥

Lakṣmaṇa, who was possessed of extraordinary might, also saw in the palace of Sugrīva numerous ladies of different shapes, proud of their comeliness and youth. (22)

दृष्ट्वाभिजनसम्पन्नास्तत्र माल्यकृतस्रजः।
वरमाल्यकृतव्यग्रा भूषणोत्तमभूषिताः॥ २३॥
नातृप्तान् नाति चाव्यग्रान् नानुदात्तपरिच्छदान्।
सुग्रीवानुचरांश्चापि लक्षयामास लक्ष्मणः॥ २४॥

Seeing those women there, who were rich in pedigree, were adorned with wreaths made of flowers and busy knitting excellent garlands and were decked with the best of ornaments, Lakṣmaṇa also perceived Sugrīva's attendants, who were never unsated, never without zeal in service to their Master and never without excellent ornaments. (23-24)

कूजितं नूपुराणां च काञ्चीनां निःस्वनं तथा।
स निशम्य ततः श्रीमान् सौमित्रिर्लज्जितोऽभवत्॥ २५॥

The glorious Lakṣmaṇa (son of Sumitrā) now felt abashed because of his pious vow to shun the presence of others' wives to hear at close quarters the jingling of their anklets and the tinkling of the ornaments worn round their waist. (25)

रोषवेगप्रकुपितः श्रुत्वा चाभरणस्वनम्।
चकार ज्यास्वनं वीरो दिशः शब्देन पूरयन्॥ २६॥

Highly excited through vehemence of rage to hear the jingling of ornaments, the heroic prince, Lakṣmaṇa, twanged the string of his bow, filling all the four quarters with the aforesaid sound. (26)

चारित्रेण महाबाहुरपकृष्टः स लक्ष्मणः।
तस्थावेकान्तमाश्रित्य रामकोपसमन्वितः॥ २७॥

Restrained from entering Sugrīva's private apartments by his high moral sense, the said Lakṣmaṇa, who was distinguished by his mighty arms, stood receding to a lonely corner, possessed as he was with anger on Śrī Rāma's account whose cause had till then been totally and woefully neglected by Sugrīva. (27)

तेन चापस्वनेनाथ सुग्रीवः प्लवगाधिपः।
विज्ञायागमनं त्रस्तः स चचाल वरासनात्॥ २८॥

Alarmed to know for certain the arrival of Lakṣmaṇa from the aforesaid twanging of his bow, the said Sugrīva, the suzerain lord of monkeys, forthwith stirred from his excellent seat. (28)

अङ्गदेन यथा मह्यं पुरस्तात् प्रतिवेदितम्।
सुव्यक्तमेष सम्प्राप्तः सौमित्रिर्भ्रातृवत्सलः॥ २९॥

He said to himself: 'As was already announced to me by Prince Aṅgada, here has Lakṣmaṇa (son of Sumitrā), who is so fond of his eldest brother, most evidently arrived.' (29)

अङ्गदेन समाख्यातो ज्यास्वनेन च वानरः।
बुबुधे लक्ष्मणं प्राप्तं मुखं चास्य व्यशुष्यत॥ ३०॥

Duly informed by Aṅgada as well as by the twang of the bowstring of Lakṣmaṇa, Sugrīva, the monkey chief, came to know of Lakṣmaṇa having arrived at his very door and his mouth got parched through fear. (30)

ततस्तारां हरिश्रेष्ठः सुग्रीवः प्रियदर्शनाम्।
उवाच हितमव्यग्रस्त्राससम्भ्रान्तमानसः॥ ३१॥

Thereupon Sugrīva, the foremost of monkeys, calmly gave the following friendly admonition to Tārā of pleasing looks, though his mind was puzzled through fear : (31)

किं नु रुट्कारणं सुभ्रु प्रकृत्या मृदुमानसः।
सरोष इव सम्प्राप्तो येनायं राघवानुजः॥ ३२॥

"What may be the cause, I wonder, for anger, O lady with charming eyebrows, actuated by which this younger brother of Śrī Rāma, a scion of Raghu, who is soft-hearted by nature, has arrived as though full of anger? (32)

किं पश्यसि कुमारस्य रोषस्थानमनिन्दिते।
न खल्वकारणे कोपमाहरेन्नरपुङ्गवः॥ ३३॥

"Do you know the occasion for the prince's anger, O irreproachable lady? Surely Lakṣmaṇa, a jewel among men, would

not give way to anger without rhyme or reason. (33)

यद्यस्य कृतमस्माभिर्बुध्यसे किंचिदप्रियम्।
तद्बुद्ध्या सम्प्रधार्याशु क्षिप्रमेवाभिधीयताम्॥ ३४॥

"If you are aware of anything having been done by us, which is not to his liking, let it be made known to me without the least delay after divining it by your insight at once. (34)

अथवा स्वयमेवैनं द्रष्टुमर्हसि भामिनि।
वचनैः सान्त्वयुक्तैश्च प्रसादयितुमर्हसि॥ ३५॥

"Or you ought personally to see him, O charming lady, and should pacify him with words of conciliation. (35)

त्वद्दर्शने विशुद्धात्मा न स्म कोपं करिष्यति।
नहि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम्॥ ३६॥

"On seeing you, Lakṣmaṇa, who is endowed with an utterly pure mind, will never be angry; for magnanimous souls never practice harshness in relation to ladies. (36)

त्वया सान्त्वैरुपक्रान्तं प्रसन्नेन्द्रियमानसम्।
ततः कमलपत्राक्षं द्रक्ष्याम्यहमरिंदमम्॥ ३७॥

"When he is approached by you with mild words, and his senses and mind are soothed, then only I shall see Lakṣmaṇa (the tamer of his foes), whose eyes resemble the petals of a lotus." (37)

सा प्रस्खलन्ती मदविह्वलाक्षी
प्रलम्बकाञ्चीगुणहेमसूत्रा।
सलक्षणा लक्ष्मण संनिधानं
जगाम तारा नमिताङ्गयष्टिः॥ ३८॥

The celebrated Tārā, whose eyes were rolling through intoxication, nay, who was endowed with auspicious marks on her body, sought tottering the presence of Lakṣmaṇa, the gold string of her girdle hanging loose and her slender frame bent low through feminine modesty. (38)

स तां समीक्ष्यैव हरीशपत्नीं
तस्थावुदासीनतया महात्मा।
अवाङ्मुखोऽभून्मनुजेन्द्रपुत्रः
स्त्रीसंनिकर्षाद् विनिवृत्तकोपः॥ ३९॥

The high-souled Prince Lakṣmaṇa stood unconcernedly without noticing her bodily charms, his face turned downwards, the moment he descried Tārā (the wife of the lord of monkeys), his anger having completely vanished due to his proximity to a woman. (39)

सा पानयोगाच्च निवृत्तलज्जा
दृष्टिप्रसादाच्च नरेन्द्रसूनोः।
उवाच तारा प्रणयप्रगल्भं
वाक्यं महार्थं परिसान्त्वरूपम्॥ ४०॥

Her bashfulness having gone as a result of her being drunk with wine as well as due to the kindness in the prince's look, Tārā addressed to Lakṣmaṇa the following submission, which was fearless through amity, full of great significance and couched in highly conciliatory words : (40)

किं कोपमूलं मनुजेन्द्रपुत्र
कस्ते न संतिष्ठति वाङ्निदेशे।
कः शुष्कवृक्षं वनमापतन्तं
दावाग्निमासीदति निर्विशङ्कः॥ ४१॥

"What is the root of your anger, O Prince? Who does not obey your verbal command? Who dares to approach recklessly a forest-fire rushing towards a thicket consisting of dried trees?" (41)

स तस्या वचनं श्रुत्वा सान्त्वपूर्वमशङ्कितः।
भूयः प्रणयदृष्टार्थं लक्ष्मणो वाक्यमब्रवीत्॥ ४२॥

Rid of all misgiving on hearing her submission, which was prefaced with words of conciliation and in which the purport was expressed in the most endearing terms, the celebrated Lakṣmaṇa replied as follows: (42)

किमयं कामवृत्तस्ते लुप्तधर्मार्थसंग्रहः।
भर्ता भर्तृहिते युक्ते न चैनमवबुध्यसे॥ ४३॥

"Intent upon the gratification of his senses, this husband of yours has lost

sight of the acquisition of religious merit and wordly riches, O lady charged with the duty of looking after the interests of your husband! Why don't you admonish him? (43)

न चिन्तयति राज्यार्थं सोऽस्माञ्शोकपरायणान्।
सामात्यपरिषत् तारे काममेवोपसेवते॥ ४४॥

"He does not bestow his thought on the affairs of the state nor does he think of us, who are given over to grief. Alongwith his ministers and entourage he pursues pleasures alone, O Tārā! (44)

स मासांश्चतुरः कृत्वा प्रमाणं प्लवगेश्वरः।
व्यतीतांस्तान् मदोदग्रो विहरन् नावबुध्यते॥ ४५॥

"Having fixed four months as the limit for inactivity before starting the operations relating to the search for Sītā, Sugrīva, the lord of monkeys, who remains heavily drunk with wine and is busy enjoying himself, is not aware that those four months have already passed. (45)

नहि धर्मार्थसिद्ध्यर्थं पानमेवं प्रशस्यते।
पानादर्थश्च कामश्च धर्मश्च परिहीयते॥ ४६॥

"Drinking to this extent is not spoken highly of for those who are endeavouring to acquire religious merit and earthly riches. Worldly prosperity and enjoyment and religious merit too are lost through drinking. (46)

धर्मलोपो महांस्तावत् कृते ह्यप्रतिकुर्वतः।
अर्थलोपश्च मित्रस्य नाशे गुणवतो महान्॥ ४७॥

"Serious loss of religious merit is undoubtedly incurred in the first instance by him who fails to requite a service rendered to him: while grave injury to one's mundane interests follows on the loss of friendship of a virtuous friend. (47)

मित्रं ह्यर्थगुणश्रेष्ठं सत्यधर्मपरायणम्।
तद्द्वयं तु परित्यक्तं न तु धर्मे व्यवस्थितम्॥ ४८॥

"Indeed a friend is, on the one hand, foremost in the virtue of promoting the interests of a friend; while, on the other, he is devoted to truthfulness and virtue. Really speaking, both the aforesaid virtues have been neglected by your husband; in any case, no steadfastness to the path of virtue is seen in him. (48)

तदेवं प्रस्तुते कार्ये कार्यमस्माभिरुत्तरम्।
तत् कार्यं कार्यतत्त्वज्ञे त्वमुदाहर्तुमर्हसि॥ ४९॥

"Therefore, O lady! knowing the true nature of duty, you ought to point out to us that duty which should be performed by us next in the existing circumstances for achieving the purpose lying before us." (49)

सा तस्य धर्मार्थसमाधियुक्तं
निशम्य वाक्यं मधुरस्वभावम्।
तारा गतार्थे मनुजेन्द्रकार्ये
विश्वासयुक्तं तमुवाच भूयः॥ ५०॥

Hearing the reply of Lakṣmaṇa, which contained his conclusion about virtue and earthly prosperity and which revealed his sweet disposition, Tārā addressed to him once more the following rejoinder, which showed her faith in the success of the cause of Śrī Rāma, the ruler of human beings, the implications of which were known to her: (50)

न कोपकालः क्षितिपालपुत्र
न चापि कोपः स्वजने विधेयः।
त्वदर्थकामस्य जनस्य तस्य
प्रमादमप्यर्हसि वीर सोढुम्॥ ५१॥

"This is not the time for resentment, O prince! Nor should displeasure be shown to a friend. You ought to put up even with the negligence on the part of Sugrīva, who seeks to accomplish your purpose, O gallant prince! (51)

कोपं कथं नाम गुणप्रकृष्टः
कुमार कुर्यादपकृष्टसत्त्वे।
कस्त्वद्विधः कोपवशं हि गच्छेत्
सत्त्वावरुद्धस्तपसः प्रसूतिः॥ ५२॥

"How can a man who is pre-eminent in

point of virtues, O prince, really ventilate his anger against one of inferior strength? What man of your category, who is kept in check by his goodness and is a mine of sobriety would give way to anger? (52)

जानामि कोपं हरिवीरबन्धो-
र्जानामि कार्यस्य च कालसङ्गम्।
जानामि कार्यं त्वयि यत्कृतं न-
स्तच्चापि जानामि यदत्र कार्यम्॥ ५३॥

"I know the reason for the displeasure of Śrī Rāma, the befriender of the monkey hero, Sugrīva; I know also the cause of delay that has taken place in his work. I also know the service which was rendered to us by you and which was upto you alone and I also know what ought to be done in this connection by us in return for your services. (53)

तच्चापि जानामि तथाविषह्यं
बलं नरश्रेष्ठ शरीरजस्य।
जानामि यस्मिंश्च जनेऽवबद्धं
कामेन सुग्रीवमसक्तमद्य॥ ५४॥

"I also know how irresistible is the force of carnal desire, O jewel among men ! I also know on whom his attachment stands fastened through love and further know Sugrīva to be unattached to everything else at this moment. (54)

न कामतन्त्रे तव बुद्धिरस्ति
त्वं वै यथा मन्युवशं प्रपन्नः।
न देशकालौ हि यथार्थधर्मा-
ववेक्षते कामरतिर्मनुष्यः॥ ५५॥

"As you have fallen under the sway of wrath, you have evidently no idea about one who is dominated by passion. To say nothing of a beast, a man who is full of passion for the gratification of his senses does not, really speaking, reckon time and place any more than he takes account of his worldly interests and religious merit. (55)

तं कामवृत्तं मम संनिकृष्टं
कामाभियोगाच्च विमुक्तलज्जम्।
क्षमस्व तावत् परवीरहन्त-
स्त्वद्भ्रातरं वानरवंशनाथम्॥ ५६॥

"Therefore, O slayer of hostile warriors, pardon that protector of the Vānara race, who is a brother to you, being a friend of your elder brother, nay, who is given to the gratification of his senses and was, therefore, at my side just now and has totally shaken off all sense of decorum possessed as he is with lust. (56)

महर्षयो धर्मतपोऽभिरामाः
कामानुकामाः प्रतिबद्धमोहाः।
अयं प्रकृत्या चपलः कपिस्तु
कथं न सज्जेत सुखेषु राजा॥ ५७॥

"Even eminent sages, who attract others by their piety and asceticism and have kept infatuation at a distance, sometimes hanker after sense-gratification. How, then, will Sugrīva, a monkey, who is fickle by nature, and who is a king to boot, not get addicted to pleasures?" (57)

इत्येवमुक्त्वा वचनं महार्थं
सा वानरी लक्ष्मणमप्रमेयम्।
पुनः सखेदं मदविह्वलाक्षी
भर्तुर्हितं वाक्यमिदं बभाषे॥ ५८॥

Having addressed the foregoing reply, which was full of great significance, to Lakṣmaṇa, who was immeasurable in prowess, Tārā, who belonged to the race of monkeys and whose eyes were rolling through drunkeness, once more made the following submission, conducive to the good of her husband, Sugrīva in a doleful voice : (58)

उद्योगस्तु चिराज्ञप्तः सुग्रीवेण नरोत्तम।
कामस्यापि विधेयेन तवार्थप्रतिसाधने॥ ५९॥

"Endeavour for accomplishing your purpose has, really speaking, long since been enjoined by Sugrīva, O jewel among men, even though he is a slave to passion. (59)

आगता हि महावीर्या हरयः कामरूपिणः।
कोटीः शतसहस्राणि नानानगनिवासिनः॥ ६०॥

"As a result of this lakhs and crores of monkeys possessed of extraordinary valour and capable of assuming any form at will and dwelling on different mountains have actually arrived. (60)

तदागच्छ महाबाहो चारित्रं रक्षितं त्वया।
अच्छलं मित्रभावेन सतां दारावलोकनम्॥ ६१॥

"Therefore, come in, O mighty-armed prince; chastity has been maintained by you in not intruding into the presence of women in our private apartments but by remaining outside. To look on others' ladies with a friendly eye, rather than with lustful eyes, is not sinful in the eyes of the virtuous." (61)

तारया चाभ्यनुज्ञातस्त्वरया वापि चोदितः।
प्रविवेश महाबाहुरभ्यन्तरमरिंदमः॥ ६२॥

Invited in the first instance by Tārā and further impelled by hurry to carry out the behest of his elder brother, the mighty-armed Lakṣmaṇa (the tamer of his foes) duly entered the inner apartments. (62)

ततः सुग्रीवमासीनं काञ्चने परमासने।
महार्हास्तरणोपेते ददर्शादित्यसंनिभम्॥ ६३॥
दिव्याभरणचित्राङ्गं दिव्यरूपं यशस्विनम्।
दिव्यमाल्याम्बरधरं महेन्द्रमिव दुर्जयम्॥ ६४॥
दिव्याभरणमाल्याभिः प्रमदाभिः समावृतम्।
संरब्धतररक्ताक्षो बभूवान्तकसंनिभः॥ ६५॥

Thereupon he beheld seated on an excellent couch of gold with a costly cover, and surrounded by young women adorned with celestial jewels and garlands, the illustrious Sugrīva, blazing like the sun and endowed with a godlike form, nay, wearing heavenly garlands and raiment and difficult to conquer like the mighty Indra, his limbs appearing wonderful with heavenly ornaments. Seeing this Lakṣmaṇa got enraged all the more, and with bloodshot eyes, looked dreadful like the god of death. (63—65)

रुमां तु वीरः परिरभ्य गाढं
वरासनस्थो वरहेमवर्णः।
ददर्श सौमित्रिमदीनसत्त्वं
विशालनेत्रः स विशालनेत्रम्॥ ६६॥

Seated on the excellent couch (referred to in the foregoing lines), closely embracing Rumā, the large-eyed heroic Sugrīva, for his part, who possessed the hue of excellent gold, saw the large-eyed Lakṣmaṇa (son of Sumitrā), who had a powerful mind. (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Lakṣmaṇa warns Sugrīva to rectify his mistake in neglecting his duty of conducting a search for Sītā, which amounted to ingratitude on his part, and not to follow the path of his elder brother, Vālī

तमप्रतिहतं क्रुद्धं प्रविष्टं पुरुषर्षभम्।
सुग्रीवो लक्ष्मणं दृष्ट्वा बभूव व्यथितेन्द्रियः॥ १॥

Seeing the aforesaid Lakṣmaṇa, the foremost of men, who had entered his inner apartments unchecked and was full of anger, Sugrīva felt agonized in mind. (1)

क्रुद्धं निःश्वसमानं तं प्रदीप्तमिव तेजसा।
भ्रातुर्व्यसनसंतप्तं दृष्ट्वा दशरथात्मजम्॥ २॥

उत्पपात हरिश्रेष्ठो हित्वा सौवर्णमासनम्।
महान् महेन्द्रस्य यथा स्वलंकृत इव ध्वजः॥ ३॥

Observing the said son of Emperor Daśaratha, breathing heavily in anger and blazing as it were with spirit, tormented as he was with the misfortune of his elder brother, Śrī Rāma, and leaving his seat of gold, Sugrīva, the foremost of monkeys, who was richly adorned, jumped to the floor like a tall flag raised in honour of the mighty Indra, the ruler of gods, profusely adorned. (2-3)

उत्पतन्तमनूत्पेतू रुमाप्रभृतयः स्त्रियः।
सुग्रीवं गगने पूर्णं चन्द्रं तारागणा इव॥ ४॥

Like hosts of stars bursting into view in the firmament in the wake of the full moon, the ladies too led by his own wedded wife, Rumā, jumped immediately after Sugrīva had done. (4)

संरक्तनयनः श्रीमान् संचचार कृताञ्जलिः।
बभूवावस्थितस्तत्र कल्पवृक्षो महानिव॥ ५॥

With his eyes blood-red through inebriety, the glorious monkey moved near with folded hands; while Lakṣmaṇa stood rooted there like a mighty wish-yielding tree. (5)

रुमाद्वितीयं सुग्रीवं नारीमध्यगतं स्थितम्।
अब्रवील्लक्ष्मणः क्रुद्धः सतारं शशिनं यथा॥ ६॥

Lakṣmaṇa angrily spoke as follows to Sugrīva, standing with Rumā at his side in the midst of other ladies like the full moon surrounded by stars : (6)

सत्त्वाभिजनसम्पन्नः सानुक्रोशो जितेन्द्रियः।
कृतज्ञः सत्यवादी च राजा लोके महीयते॥ ७॥

"A king who is endowed with goodness and is rich in pedigree, is compassionate and has subdued his senses, and who recognizes the services rendered to him and always speaks the truth is honoured in the world. (7)

यस्तु राजा स्थितोऽधर्मे मित्राणामुपकारिणाम्।
मिथ्या प्रतिज्ञां कुरुते को नृशंसतरस्ततः॥ ८॥

"Who, on the other hand, is more hard-hearted than the king who, being rooted in unrighteousness, makes a false promise to friends, who have rendered good offices to him? (8)

शतमश्वानृते हन्ति सहस्रं तु गवानृते।
आत्मानं स्वजनं हन्ति पुरुषः पुरुषानृते॥ ९॥

"On making a false promise with reference to the gift of a single horse, a man is supposed to have killed a hundred horses; on uttering a false promise with reference to the gift of a single cow, he is supposed to have actually killed a thousand cows; while on making a false promise to a man about some personal service, he is supposed to have committed suicide and killed his own people. (9)

पूर्वं कृतार्थो मित्राणां न तत्प्रतिकरोति यः।
कृतघ्नः सर्वभूतानां स वध्यः प्लवगेश्वर॥ १०॥

"He who having first accomplished his own purpose with the help of his friends, does not repay the service of his friends is ungrateful and deserves to be killed (ostracized) by all created beings, O lord of monkeys ! (10)

गीतोऽयं ब्रह्मणा श्लोकः सर्वलोकनमस्कृतः।
दृष्ट्वा कृतघ्नं क्रुद्धेन तन्निबोध प्लवंगम॥ ११॥

"The couplet which is being reproduced below and which is venerated by all men was uttered by Brahmā (or his own son, Swāyambhuva Manu) when enraged to see an ungrateful being. Pray, listen to it, O monkey : (11)

गोघ्ने चैव सुरापे च चौरे भग्नव्रते तथा।
निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः॥ १२॥

'An expiation has been prescribed by good men with respect to a man who has killed a cow, for him as well who has drunk wine, also for a thief and likewise for him who has violated a sacred vow; but there is no expiation for an ungrateful soul.' (12)

अनार्यस्त्वं कृतघ्नश्च मिथ्यावादी च वानर।
पूर्वं कृतार्थो रामस्य न तत्प्रतिकरोषि यत्॥ १३॥

"You are ignoble and ungrateful and a liar too, O monkey, in that having accomplished your purpose through the good offices of Śrī Rāma in the first instance, you are not requiting the services of Śrī Rāma. (13)

ननु नाम कृतार्थेन त्वया रामस्य वानर।
सीताया मार्गणे यत्नः कर्तव्यः कृतमिच्छता॥ १४॥

"Surely an effort ought to be made at all costs by you, O monkey, since you have acomplished your object through the good offices of Śrī Rāma; you ought to requite the services of Śrī Rāma by the discovery of Sītā. (14)

स त्वं ग्राम्येषु भोगेषु सक्तो मिथ्याप्रतिश्रवः।
न त्वां रामो विजानीते सर्पं मण्डूकराविणम्॥ १५॥

"On the contrary, you stand addicted to carnal enjoyments and have proved false to your promise. Śrī Rāma does not recognize you to be a serpent croaking through the throat of a frog held within its jaws. (15)

महाभागेन रामेण पापः करुणवेदिना।
हरीणां प्रापितो राज्यं त्वं दुरात्मा महात्मना॥ १६॥

"Though sinful and evil-minded, you have been enabled to secure the rulership of monkeys by the highly blessed and high-souled Śrī Rāma, who gets melted through pity. (16)

कृतं चेन्नातिजानीषे राघवस्य महात्मनः।
सद्यस्त्वं निशितैर्बाणैर्हतो द्रक्ष्यसि वालिनम्॥ १७॥

"Pierced with his sharp arrows, you will soon see Vālī (in the abode of Death) if you fail to recognize the services of the high-souled Śrī Rāma, a scion of Raghu.(17)

न स संकुचितः पन्था येन वाली हतो गतः।
समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः॥ १८॥

"The well-known path along which Vālī had departed to the abode of Death when killed by Śrī Rāma has not been closed. Therefore, honour the understanding arrived at by you with Śrī Rāma, O Sugrīva; pray, do not follow in the wake of Vālī. (18)

न नूनमिक्ष्वाकुवरस्य कार्मुका-
च्छरांश्च तान् पश्यसि वज्रसंनिभान्।
ततः सुखं नाम विषेवसे सुखी
न रामकार्यं मनसाप्यवेक्षसे॥ १९॥

"Surely you do not behold the well-known arrows, resembling the thunderbolt, shot from the bow of Śrī Rāma, the foremost of the Ikṣwākus. Hence it is that you complacently enjoy pleasures to your heart's content and do not attend to the business of Śrī Rāma even with the mind." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Consoling Lakṣmaṇa, who was wroth against Sugrīva, by showing reasons for the delay, Tārā requests the former to compose himself, assuring him that everything will be accomplished

तथा ब्रुवाणं सौमित्रिं प्रदीप्तमिव तेजसा।
अब्रवील्लक्ष्मणं तारा ताराधिपनिभानना॥ १॥

To Lakṣmaṇa, son of Sumitrā, who was speaking as aforesaid, and who was inflamed, as it were, with a fiery spirit, Tārā,

whose countenance resembled the moon, replied as follows : (1)

नैवं लक्ष्मण वक्तव्यो नायं परुषमर्हति।
हरीणामीश्वरः श्रोतुं तव वक्त्राद् विशेषतः॥ २॥

"Sugrīva, the lord of monkeys, ought not to be spoken to in this strain, O Lakṣmaṇa ! He does not deserve to hear harsh words, particularly from your lips.(2)

नैवाकृतज्ञः सुग्रीवो न शठो नापि दारुणः।
नैवानृतकथो वीर न जिह्मश्च कपीश्वरः॥ ३॥

"Sugrīva, the ruler of monkeys, is not at all ungrateful nor perfidious nor even hard-hearted nor again a liar nor crooked, O gallant prince ! (3)

उपकारं कृतं वीरो नाप्ययं विस्मृतः कपिः।
रामेण वीर सुग्रीवो यदन्यैर्दुष्करं रणे॥ ४॥

"Nor has this gallant monkey, Sugrīva, forgotten the service rendered to him by Śrī Rāma, which was difficult for others to render on the field of battle, O heroic prince ! (4)

रामप्रसादात् कीर्तिं च कपिराज्यं च शाश्वतम्।
प्राप्तवानिह सुग्रीवो रुमां मां च परंतप॥ ५॥

"Nay, through the goodwill of Śrī Rāma, O scourge of your enemies, Sugrīva regained his lost glory as well as the lasting rulership of monkeys as also his own spouse, Rumā, and myself too. (5)

सुदुःखशयितः पूर्वं प्राप्येदं सुखमुत्तमम्।
प्राप्तकालं न जानीते विश्वामित्रो यथा मुनिः॥ ६॥

"Having secured this summit of happiness, Sugrīva, who had slept most uneasily in the past, did not, like Sage Viśwāmitra, recollect what was called for at a particular moment. (6)

घृताच्यां किल संसक्तो दश वर्षाणि लक्ष्मण।
अहोऽमन्यत धर्मात्मा विश्वामित्रो महामुनिः॥ ७॥

"Deeply attached to the celestial nymph, Ghṛtācī, O Lakṣmaṇa, the eminent sage, Viśwāmitra, whose mind was set on virtue, thought of, they say, a period of ten years as a day. (7)

स हि प्राप्तं न जानीते कालं कालविदां वरः।
विश्वामित्रो महातेजाः किं पुनर्यः पृथग्जनः॥ ८॥

"Indeed the said Viśwāmitra, the foremost of those having a sense of time, who was possessed of great ardour, did not come to know of the time that had stolen over him, to say nothing of ordinary people. (8)

देहधर्मगतस्यास्य परिश्रान्तस्य लक्ष्मण।
अवितृप्तस्य कामेषु रामः क्षन्तुमिहार्हति॥ ९॥

"Śrī Rāma, O Lakṣmaṇa, ought to grant pardon to Sugrīva, who is subject to the peculiarities of a body (viz., hunger, sleep, fear and sexual appetite), is fully exhausted and is not sated with enjoyments. (9)

न च रोषवशं तात गन्तुमर्हसि लक्ष्मण।
निश्चयार्थमविज्ञाय सहसा प्राकृतो यथा॥ १०॥

"And without ascertaining the conclusive truth you ought not unconsciously to give way to anger like an ordinary man, O dear Lakṣmaṇa ! (10)

सत्त्वयुक्ता हि पुरुषास्त्वद्विधाः पुरुषर्षभ।
अविमृश्य न रोषस्य सहसा यान्ति वश्यताम्॥ ११॥

"Indeed men who are endowed with goodness like you, O jewel among men, do not precipitately fall a prey to anger without due deliberation. (11)

प्रसादये त्वां धर्मज्ञ सुग्रीवार्थं समाहिता।
महान् रोषसमुत्पन्नः संरम्भस्त्यज्यतामयम्॥ १२॥

"I devoutly seek to propitiate you on behalf of Sugrīva, O knower of what is right ! Let this great excitement born of anger be given up. (12)

रुमां मां चाङ्गदं राज्यं धनधान्यपशूनि च।
रामप्रियार्थं सुग्रीवस्त्यजेदिति मतिर्मम॥ १३॥

"For the pleasure of Śrī Rāma, Sugrīva will renounce Rumā, myself, nay, even Aṅgada, his throne, fortune, stock of food-grain and cattle: such is my conviction.(13)

समानेष्यति सुग्रीवः सीतया सह राघवम्।
शशाङ्कमिव रोहिण्या हत्वा तं राक्षसाधमम्॥ १४॥

"Having killed that vile ogre, Rāvaṇa, Sugrīva will be able to re-unite Śrī Rāma (a scion of Raghu) with Sītā, as one would re-unite the moon-god with Rohiṇī, his principal spouse. (14)

शतकोटिसहस्राणि लङ्कायां किल रक्षसाम्।
अयुतानि च षट्त्रिंशत्सहस्राणि शतानि च॥ १५॥

"In Laṅkā, they say, there are a hundred thousand crore three lakh, ninety-nine thousand and six hundred ogres. (15)

अहत्वा तांश्च दुर्धर्षान् राक्षसान् कामरूपिणः।
न शक्यो रावणो हन्तुं येन सा मैथिली हृता॥ १६॥

"Without getting rid of those aforesaid ogres, who are difficult to overcome and are capable of assuming any form, it is impossible to kill Rāvaṇa, by whom the celebrated princess of Mithilā has been borne away. (16)

ते न शक्या रणे हन्तुमसहायेन लक्ष्मण।
रावणः क्रूरकर्मा च सुग्रीवेण विशेषतः॥ १७॥

"They as well as Rāvaṇa of cruel deeds are incapable of being killed in an encounter by anyone, unaided, particularly by Sugrīva, O Lakṣmaṇa ! (17)

एवमाख्यातवान् वाली स ह्यभिज्ञो हरीश्वरः।
आगमस्तु न मे व्यक्तः श्रवात् तस्य ब्रवीम्यहम्॥ १८॥

"So did Vālī say; for the said lord of monkeys had versatile knowledge. How all this number of ogres came to Rāvaṇa is not, however, known to me. I speak only on the basis of what I had heard from him. (18)

त्वत्सहायनिमित्तं हि प्रेषिता हरिपुङ्गवाः।
आनेतुं वानरान् युद्धे सुबहून् हरिपुङ्गवान्॥ १९॥

"For your knowledge the best of monkeys have been dispatched to all the four quarters to bring numerous monkeys, who are the foremost of their race in combat. (19)

तांश्च प्रतीक्षमाणोऽयं विक्रान्तान् सुमहाबलान्।
राघवस्यार्थसिद्ध्यर्थं न निर्याति हरीश्वरः॥ २०॥

"Nay, awaiting the arrival of those valiant monkeys, who are possessed of extraordinary might, Sugrīva, the lord of monkeys, is not moving out for accomplishing the object of Śrī Rāma, a scion of Raghu. (20)

कृता सुसंस्था सौमित्रे सुग्रीवेण पुरा यथा।
अद्य तैर्वानरैः सर्वैरागन्तव्यं महाबलैः॥ २१॥

"All those monkeys of extraordinary might must come today according to the time-limit already fixed for their welcome arrival by Sugrīva, O son of Sumitrā ! (21)

ऋक्षकोटिसहस्राणि गोलाङ्गूलशतानि च।
अद्य त्वामुपयास्यन्ति जहि कोपमरिंदम।
कोट्योऽनेकास्तु काकुत्स्थ कपीनां दीप्ततेजसाम्॥ २२॥

"Thousands of crores of bears, hundreds of crores of baboons and many crores of monkeys of a fiery spirit will meet you today. Pray, get rid of your anger, O tamer of foes ! (22)

तव हि मुखमिदं निरीक्ष्य कोपात्
क्षतजसमे नयने निरीक्षमाणाः।
हरिवरवनिता न यान्ति शान्तिं
प्रथमभयस्य हि शङ्किताः स्म सर्वाः॥ २३॥

"Observing this countenance of yours' and further perceiving your eyes blood-red through anger, the wives of the foremost of monkeys do not find peace, apprehensive as they all are of a repetition of the danger which overtook them earlier (in the form of Vālī's death)." (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

When Lakṣmaṇa gets pacified by the conciliatory words of Tārā, Sugrīva glorifies Śrī Rāma and requests Lakṣmaṇa to forgive his delinquency. Regaining his normal self, Lakṣmaṇa too craves the forgiveness of Sugrīva for the harsh language employed by him in a fit of anger and asks him to approach Śrī Rāma and beg his pardon

इत्युक्तस्तारया वाक्यं प्रश्रितं धर्मसंहितम्।
मृदुस्वभावः सौमित्रिः प्रतिजग्राह तद्वचः॥ १॥

Spoken to by Tārā in these polite words consistent with righteousness, Lakṣmaṇa (son of Sumitrā), who was gentle by nature, received those words with approbation. (1)

तस्मिन् प्रतिगृहीते तु वाक्ये हरिगणेश्वरः।
लक्ष्मणात् सुमहत्त्रासं वस्त्रं क्लिन्नमिवात्यजत्॥ २॥

The aforesaid submission of Tārā having been received with a nod, Sugrīva, the ruler of hordes of monkeys, for his part shed his very great fear of Lakṣmaṇa as one would discard one's wet clothes. (2)

ततः कण्ठगतं माल्यं चित्रं बहुगुणं महत्।
चिच्छेद विमदश्चासीत् सुग्रीवो वानरेश्वरः॥ ३॥

Thereupon Sugrīva, the lord of monkeys, tore off the wonderful and valuable garland capable of yielding various enjoyments, worn round his neck and was rid of his vanity thereby. (3)

स लक्ष्मणं भीमबलं सर्ववानरसत्तमः।
अब्रवीत् प्रश्रितं वाक्यं सुग्रीवः सम्प्रहर्षयन्॥ ४॥

The aforesaid Sugrīva, the foremost of all the mokeys, then addressed the following humble submission to Lakṣmaṇa of redoubtable might, thus causing him supreme gratification : (4)

प्रणष्टा श्रीश्च कीर्तिश्च कपिराज्यं च शाश्वतम्।
रामप्रसादात् सौमित्रे पुनश्चाप्तमिदं मया॥ ५॥

"My fortune and fame, too, as well as the lasting rulership of monkeys, which had been lost forever, all this has been regained by me through the grace of Śrī Rāma alone, O son of Sumitrā ! (5)

कः शक्तस्तस्य देवस्य ख्यातस्य स्वेन कर्मणा।
तादृशं प्रतिकुर्वीत अंशेनापि नृपात्मज॥ ६॥

"What powerful being can repay even in part, O prince, that kind of service on the part of the aforesaid divine personage, Śrī Rāma, who is known by his own exploits? (6)

सीतां प्राप्स्यति धर्मात्मा वधिष्यति च रावणम्।
सहायमात्रेण मया राघवः स्वेन तेजसा॥ ७॥

"With me as his mere companion, Śrī Rāma (a scion of Raghu), whose mind is set on virtue, will recover Sītā and dispose of Rāvaṇa by dint of his own fiery energy. (7)

सहायकृत्यं किं तस्य येन सप्त महाद्रुमाः।
गिरिश्च वसुधा चैव बाणेनैकेन दारिताः॥ ८॥

"What need is there for an assistant to Śrī Rāma, by whom seven giant trees as well as the mountain on which they stood as also the earth, forming the base of the mountain, were pierced with a single arrow? (8)

धनुर्विस्फारमाणस्य यस्य शब्देन लक्ष्मण।
सशैला कम्पिता भूमिः सहायैः किं नु तस्य वै॥ ९॥

"In fact what help on earth can be rendered by associates to Śrī Rāma, at the twang of whose bow, while he was stretching it, the earth with its mountains shook, O Lakṣmaṇa? (9)

अनुयात्रां नरेन्द्रस्य करिष्येऽहं नरर्षभ।
गच्छतो रावणं हन्तुं वैरिणं सपुरस्सरम्॥ १०॥

"I shall join the expedition of Śrī Rāma, a ruler of men, O jewel among men, when he goes forth to get rid of his enemy, Rāvaṇa, with those who go before him (to lead his army). (10)

यदि किंचिदतिक्रान्तं विश्वासात् प्रणयेन वा।
प्रेष्यस्य क्षमितव्यं मे न कश्चिन्नापराध्यति॥ ११॥

"If any transgression has been made by me, your servant, out of confidence or love, it should be forgiven by you, for there is none (among the servants) who does no wrong." (11)

इति तस्य ब्रुवाणस्य सुग्रीवस्य महात्मनः।
अभवल्लक्ष्मणः प्रीतः प्रेम्णा चेदमुवाच ह॥ १२॥

While the high-souled Sugrīva was speaking as aforesaid, Lakṣmaṇa got pleased with him, they say, and lovingly replied as follows : (12)

सर्वथा हि मम भ्राता सनाथो वानरेश्वर।
त्वया नाथेन सुग्रीव प्रश्रितेन विशेषतः॥ १३॥

"With you, O Sugrīva as his supporter, particularly so humble, my eldest brother, Śrī Rāma, is blessed in everyway, O lord of monkeys ! (13)

यस्ते प्रभावः सुग्रीव यच्च ते शौचमीदृशम्।
अर्हस्त्वं कपिराज्यस्य श्रियं भोक्तुमनुत्तमाम्॥ १४॥

"By virtue of the dignity that you possess, O Sugrīva, and the purity (guilelessness) of heart of the kind that exists in you, you deserve to enjoy the unsurpassed opulence of the kingdom of monkeys. (14)

सहायेन च सुग्रीव त्वया रामः प्रतापवान्।
वधिष्यति रणे शत्रूनचिरान्नात्र संशयः॥ १५॥

"With you as his associate, O Sugrīva, the glorious Śrī Rāma for his part will before long destroy his enemies on the battlefield : there is no doubt about it. (15)

धर्मज्ञस्य कृतज्ञस्य संग्रामेष्वनिवर्तिनः।
उपपन्नं च युक्तं च सुग्रीव तव भाषितम्॥ १६॥

"You being a knower of what is right, grateful and one who has never turned one's back on the fields of battle, your submission, O Sugrīva, is just and reasonable too. (16)

दोषज्ञः सति सामर्थ्ये कोऽन्यो भाषितुमर्हति।
वर्जयित्वा मम ज्येष्ठं त्वां च वानरसत्तम॥ १७॥

"What individual, who is conscious of his own faults, other than my eldest brother, Śrī Rāma, and yourself, O jewel among the monkeys, can speak so disparagingly of himself as you have done, even though possessed of strength? (17)

सदृशश्चासि रामेण विक्रमेण बलेन च।
सहायो दैवतैर्दत्तश्चिराय हरिपुंगव॥ १८॥

"You are on a par with Śrī Rāma in prowess and might and have been ordained by the gods as his associate for a long time to come, O jewel among the monkeys ! (18)

किं तु शीघ्रमितो वीर निष्क्रम त्वं मया सह।
सान्त्वयस्व वयस्यं च भार्याहरणदुःखितम्॥ १९॥

"But sally you forth with me speedily from this place, O gallant king, and reassure your friend, Śrī Rāma, who is afflicted through the abduction of his spouse. (19)

यच्च शोकाभिभूतस्य श्रुत्वा रामस्य भाषितम्।
मया त्वं परुषाण्युक्तस्तत् क्षमस्व सखे मम॥ २०॥

"And forgive, my friend, the way in which you have been spoken to in harsh words on hearing the lament of Śrī Rāma, who was overwhelmed with grief." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Sugrīva commands Hanumān to dispatch messengers for collecting troops from all the four quarters. Receiving the message of Sugrīva, monkeys flock from all sides into his presence. Giving presents of fruits and roots etc., to their king, the messengers sent in advance by Nīla, announce to him the arrival of all the monkey hordes

एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना।
हनूमन्तं स्थितं पार्श्वे वचनं चेदमब्रवीत्॥ १॥

Spoken to as aforesaid by the high-souled Lakṣmaṇa, Sugrīva for his part spoke as follows to Hanumān standing by his side : (1)

महेन्द्रहिमवद्विन्ध्यकैलासशिखरेषु च।
मन्दरे पाण्डुशिखरे पञ्चशैलेषु ये स्थिताः॥ २॥
तरुणादित्यवर्णेषु भ्राजमानेषु नित्यशः।
पर्वतेषु समुद्रान्ते पश्चिमस्यां तु ये दिशि॥ ३॥
आदित्यभवने चैव गिरौ संध्याभ्रसंनिभे।
पद्माचलवनं भीमाः संश्रिता हरिपुंगवाः॥ ४॥
अञ्जनाम्बुदसंकाशाः कुञ्जरेन्द्रमहौजसः।
अञ्जने पर्वते चैव ये वसन्ति प्लवंगमाः॥ ५॥
महाशैलगुहावासा वानराः कनकप्रभाः।
मेरुपार्श्वगताश्चैव ये च धूम्रगिरिं श्रिताः॥ ६॥
तरुणादित्यवर्णाश्च पर्वते ये महारुणे।
पिबन्तो मधु मैरेयं भीमवेगाः प्लवंगमाः॥ ७॥
वनेषु च सुरम्येषु सुगन्धिषु महत्सु च।
तापसाश्रमरम्येषु वनान्तेषु समन्ततः॥ ८॥
तांस्तांस्त्वमानय क्षिप्रं पृथिव्यां सर्ववानरान्।
सामदानादिभिः कल्पैर्वानरैर्वेगवत्तरैः॥ ९॥

"Summon quickly by recourse to expedients such as persuasion, gifts etc., through monkeys possessed of superior agility the different hordes of monkeys on earth which are stationed on the heights of the following five mountain ranges, viz., the Mahendra, Himālaya, Vindhya, Kailāsa and Mandara mountains, the last-named of which is distinguished by yellowish white peaks; those which dwell on the ever resplendent mountains presenting the hue of the rising sun and standing on the other side of the ocean in the western quarter, those which live on the eastern and western mountains (the so-called abode of the sun-god), bright as the evening clouds; the terrible-looking leaders of monkeys which have taken up their abode in the forest on the Padma mountain, as also the monkeys possessing the hue of collyrium and sombre clouds and endowed with the superior strength of lordly elephants which live on the Añjana mountain, the monkeys possessing the splendour of gold and having their abode in the caves of the Mahāśaila mountain and those living on the slopes of Mount Meru, those who have taken up their abode on the Dhūmra mountain, the monkeys of terrible agility possessing the hue of the rising sun, which live on the Mahāruṇa mountain drinking the intoxicating beverage known by the name of Maireya, as also those living on all sides in exceedingly lovely, fragrant and vast forests and their neighbourhood charming with the hermitages of ascetics. (2—9)

प्रेषिताः प्रथमं ये च मयाऽऽज्ञाता महाजवाः।
त्वरणार्थं तु भूयस्त्वं सम्प्रेषय हरीश्वरान्॥ १०॥

"The monkeys of extraordinary agility already sent are known to me; yet, in order to goad them duly, send you leaders of monkeys once more. (10)

ये प्रसक्ताश्च कामेषु दीर्घसूत्राश्च वानराः।
इहानयस्व ताञ्शीघ्रं सर्वानेव कपीश्वरान्॥ ११॥

"Nay, bring here to my presence with

expedition all those leaders of monkeys without exception, who are deeply attached to the pleasures of sense and are given to procrastination. (11)

अहोभिर्दशभिर्ये च नागच्छन्ति ममाज्ञया।
हन्तव्यास्ते दुरात्मानो राजशासनदूषकाः॥ १२॥

"Again, those evil-minded monkeys who violate the royal command and do not return in ten days should be done to death in obedience to my behest. (12)

शतान्यथ सहस्राणि कोट्यश्च मम शासनात्।
प्रयान्तु कपिसिंहानां निदेशे मम ये स्थिताः॥ १३॥

"Let hundreds, nay, thousands and even crores of such lions among monkeys as abide by my order sally forth under my command. (13)

मेघपर्वतसंकाशाश्छादयन्त इवाम्बरम्।
घोररूपाः कपिश्रेष्ठा यान्तु मच्छासनादितः॥ १४॥

"Let select monkeys of terrible aspect resembling mountains of mist proceed from this place under my command shrouding the heavens, as it were. (14)

ते गतिज्ञा गतिं गत्वा पृथिव्यां सर्ववानराः।
आनयन्तु हरीन् सर्वांस्त्वरिताः शासनान्मम॥ १५॥

"Let all those monkeys, knowing the homes of the monkeys, bring with all speed at my command all the monkeys on earth, taking long strides." (15)

तस्य वानरराजस्य श्रुत्वा वायुसुतो वचः।
दिक्षु सर्वासु विक्रान्तान् प्रेषयामास वानरान्॥ १६॥

Hearing the command of the celebrated Sugrīva, the king of monkeys, Hanumān, son of the wind-god, dispatched valiant monkeys to all the quarters. (16)

ते पदं विष्णुविक्रान्तं पतत्त्रिज्योतिरध्वगाः।
प्रयाताः प्रहिता राज्ञा हरयस्तु क्षणेन वै॥ १७॥

Sent by the king, the aforesaid monkeys for their part soared in a moment to the very skies (the region covered in a single stride by Lord Viṣṇu in His descent as the Divine Dwarf), coursing along the route of birds as well as of the heavenly bodies. (17)

ते समुद्रेषु गिरिषु वनेषु च सरस्सु च।
वानरा वानरान् सर्वान् रामहेतोरचोदयन्॥ १८॥

The said monkeys caused all the monkeys living on the seashore, on mountains, in forests as well as on the margin of lakes to move towards Kiṣkindhā for the cause of Śrī Rāma. (18)

मृत्युकालोपमस्याज्ञां राजराजस्य वानराः।
सुग्रीवस्याययुः श्रुत्वा सुग्रीवभयशङ्किताः॥ १९॥

Hearing the command of Sugrīva, the ruler of rulers of monkeys, who was like Death himself to them, the monkeys turned up with all speed, unnerved as they were with fear of Sugrīva. (19)

ततस्तेऽञ्जनसंकाशा गिरेस्तस्मान्महाबलाः।
तिस्रः कोट्यः प्लवंगानां निर्ययुर्यत्र राघवः॥ २०॥

Then three crores of monkeys—monkeys who were like collyrium in colour and possessed of extraordinary might, rushed forth from the Añjana mountain to where Śrī Rāma (a scion of Raghu) was. (20)

अस्तं गच्छति यत्रार्कस्तस्मिन् गिरिवरे रताः।
संतप्तहेमवर्णाभास्तस्मात् कोट्यो दश च्युताः॥ २१॥

Ten crores of other monkeys, possessing the hue of molten gold and sporting on the foremost of mountains where the sun sets, moved from the said mountain. (21)

कैलासशिखरेभ्यश्च सिंहकेसरवर्चसाम्।
ततः कोटिसहस्राणि वानराणां समागमन्॥ २२॥

Again, thousands of crores of monkeys shining like the manes of a lion came in a body from the heights of the Kailāsa mountain. (22)

फलमूलेन जीवन्तो हिमवन्तमुपाश्रिताः।
तेषां कोटिसहस्राणां सहस्रं समवर्तत॥ २३॥

Another million crores of monkeys, who had taken up their abode on the Himalayan range and lived on fruits and roots, turned up. (23)

अङ्गारकसमानानां भीमानां भीमकर्मणाम्।
विन्ध्याद् वानरकोटीनां सहस्राण्यपतन् द्रुतम्॥ २४॥

Thousands of crores of fearful monkeys, appearing red like the Mars and of terrible deeds, descended in haste from the Vindhyan range. (24)

क्षीरोदवेलानिलयास्तमालवनवासिनः ।
नारिकेलाशनाश्चैव तेषां संख्या न विद्यते॥ २५॥
वनेभ्यो गह्वरेभ्यश्च सरिद्भ्यश्च महाबलाः।
आगच्छद् वानरी सेना पिबन्तीव दिवाकरम्॥ २६॥

The number of those which had their abode on the shores of the Milk Ocean and those who dwelt in the forest known by the name of Tamālavana, living on coconuts, and those, possessed of extraordinary might, who came from other forests and caves and river banks could not be ascertained. The said monkey force came as though gorging the sun. (25-26)

ये तु त्वरयितुं याता वानराः सर्ववानरान्।
ते वीरा हिमवच्छैले ददृशुस्तं महाद्रुमम्॥ २७॥

Those gallant monkeys, for their part, which went forth to spur all the rest (which had preceded them) beheld on the Himālaya mountain the well-known giant tree (located in the sacrificial grounds of Lord Śiva). (27)

तस्मिन् गिरिवरे पुण्ये यज्ञो माहेश्वरः पुरा।
सर्वदेवमनस्तोषो बभूव सुमनोरमः॥ २८॥

On that sacred jewel among mountains a sacrifice intended to propitiate the great Lord Śiva, which gratified the mind of all the gods and was very charming, was performed in the past. (28)

अन्ननिस्यन्दजातानि मूलानि च फलानि च।
अमृतस्वादुकल्पानि ददृशुस्तत्र वानराः॥ २९॥

The monkeys saw there roots and fruits, too, almost as delicious as ambrosia, which had sprung up from the streams of milk, boiled with rice, sugar and ghee (which had been poured into the sacred fire and overflowed the sacrificial pits). (29)

तदन्नसम्भवं दिव्यं फलमूलं मनोहरम्।
यः कश्चित् सकृदश्नाति मासं भवति तर्पितः॥ ३०॥

Whoever partakes even once of the ethereal fruits and roots sprung up from that offering of milk boiled with rice etc., remains sated for a whole month. (30)

तानि मूलानि दिव्यानि फलानि च फलाशनाः।
औषधानि च दिव्यानि जगृहुर्हरिपुंगवाः॥ ३१॥

These jewels among the monkeys, living as they did on fruits alone, gathered those ethereal roots and fruits as well as the celestial herbs while on their way to Kiṣkindhā. (31)

तस्माच्च यज्ञायतनात् पुष्पाणि सुरभीणि च।
आनिन्युर्वानरा गत्वा सुग्रीवप्रियकारणात्॥ ३२॥

Nay, making for the sacrificial ground, the monkeys also brought from it fragrant flowers to win the pleasure of Sugrīva. (32)

ते तु सर्वे हरिवराः पृथिव्यां सर्ववानरान्।
संचोदयित्वा त्वरितं यूथानां जग्मुरग्रतः॥ ३३॥

Pressing all the monkeys on earth to seek the presence of Sugrīva, all those jewels among the monkeys for their part returned with all speed before those hordes. (33)

ते तु तेन मुहूर्तेन कपयः शीघ्रचारिणः।
किष्किन्धां त्वरया प्राप्ताः सुग्रीवो यत्र वानरः॥ ३४॥

The former swift-going monkeys for their part arrived in Kiṣkindhā with haste during that very hour and reached the place where Sugrīva, the monkey king, was. (34)

ते गृहीत्वौषधीः सर्वाः फलमूलं च वानराः।
तं प्रतिग्राहयामासुर्वचनं चेदमब्रुवन्॥ ३५॥

Taking all the herbs as also the fruits and roots they had brought with them, they importuned Sugrīva to accept them and submitted as follows : (35)

सर्वे परिसृताः शैलाः सरितश्च वनानि च।
पृथिव्यां वानराः सर्वे शासनादुपयान्ति ते॥ ३६॥

"All the mountains, river-banks and forests too have been scoured by us; all

those monkeys on earth are approaching at your call." (36)

एवं श्रुत्वा ततो हृष्टः सुग्रीवः प्लवगाधिपः।
प्रतिजग्राह च प्रीतस्तेषां सर्वमुपायनम्॥ ३७॥

Sugrīva, the suzerain lord of monkeys, felt rejoiced to hear this and forthwith accepted all their presents with love. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Embracing Sugrīva, who came all the way on a palanquin with Lakṣmaṇa, and bowed down at Śrī Rāma's feet, and offering him a seat, the latter instructs him in a nutshell in statecraft and reminds him of his business. Expressing his indebtedness to Śrī Rāma for the unique favour done to him and giving to him an account of the efforts made by him, Sugrīva in his turn gratifies him by apprising him of the arrival of countless monkeys from all the parts of globe

प्रतिगृह्य च तत् सर्वमुपायनमुपाहृतम्।
वानरान् सान्त्वयित्वा च सर्वानेव व्यसर्जयत्॥ १॥

Nay, accepting all the aforesaid presents brought by the monkeys and speaking kindly to them, Sugrīva let all of them go. (1)

विसर्जयित्वा स हरीन् सहस्रान् कृतकर्मणः।
मेने कृतार्थमात्मानं राघवं च महाबलम्॥ २॥

Having sent away from his presence those thousands of monkeys, who had performed their task of bringing together all the monkeys from the remotest corners of the world, he deemed himself as well as Śrī Rāma of extraordinary might as good as accomplished of purpose. (2)

स लक्ष्मणो भीमबलं सर्ववानरसत्तमम्।
अब्रवीत् प्रश्रितं वाक्यं सुग्रीवं सम्प्रहर्षयन्॥ ३॥

The celebrated Lakṣmaṇa spoke the following polite words to Sugrīva, the foremost of all the monkeys, and possessed of terrific might, bringing excessive joy to him: (3)

किष्किन्धाया विनिष्क्राम यदि ते सौम्य रोचते।
तस्य तद् वचनं श्रुत्वा लक्ष्मणस्य सुभाषितम्॥ ४॥
सुग्रीवः परमप्रीतो वाक्यमेतदुवाच ह।
एवं भवतु गच्छाम स्थेयं त्वच्छासने मया॥ ५॥

"Come out of Kiṣkindhā awhile if it pleases you, O gentle one!" Supremely pleased to hear the aforesaid suggestion of the celebrated Lakṣmaṇa, well-worded as it was, Sugrīva, they say, replied as follows: "Amen! Let us go out; I must obey your order." (4-5)

तमेवमुक्त्वा सुग्रीवो लक्ष्मणं शुभलक्षणम्।
विसर्जयामास तदा ताराद्याश्चैव योषितः॥ ६॥

Nay, having replied thus to the said Lakṣmaṇa, who was endowed with auspicious bodily marks, Sugrīva forthwith sent away Tārā and the other ladies. (6)

एहीत्युच्चैर्हरिवरान् सुग्रीवः समुदाहरत्।
तस्य तद् वचनं श्रुत्वा हरयः शीघ्रमाययुः॥ ७॥
बद्धाञ्जलिपुटाः सर्वे ये स्युः स्त्रीदर्शनक्षमाः।
तानुवाच ततः प्राप्तान् राजार्कसदृशप्रभः॥ ८॥

Sugrīva then called the foremost of monkeys in a loud voice, saying "Come hither !" Hearing the aforesaid call of Sugrīva, all the monkeys who were permitted to see the ladies in the gynaeceum quickly came with folded hands. To them, when arrived in his presence, the king, Sugrīva, whose splendour resembled the brilliance of the sun, presently said: (7-8)

उपस्थापयत क्षिप्रं शिबिकां मम वानराः।
श्रुत्वा तु वचनं तस्य हरयः शीघ्रविक्रमाः॥ ९॥
समुपस्थापयामासुः शिबिकां प्रियदर्शनाम्।
तामुपस्थापितां दृष्ट्वा शिबिकां वानराधिपः॥ १०॥
लक्ष्मणारुह्यतां शीघ्रमिति सौमित्रिमब्रवीत्।
इत्युक्त्वा काञ्चनं यानं सुग्रीवः सूर्यसंनिभम्॥ ११॥
बहुभिर्हरिभिर्युक्तमारुरोह सलक्ष्मणः।
पाण्डुरेणातपत्रेण ध्रियमाणेन मूर्धनि॥ १२॥
शुक्लैश्च वालव्यजनैर्धूयमानैः समन्ततः।
शंखभेरीनिनादैश्च बन्दिभिश्चाभिनन्दितः॥ १३॥
निर्ययौ प्राप्य सुग्रीवो राज्यश्रियमनुत्तमाम्।
स वानरशतैस्तीक्ष्णैर्बहुभिः शस्त्रपाणिभिः॥ १४॥
परिकीर्णो ययौ तत्र यत्र रामो व्यवस्थितः।
स तं देशमनुप्राप्य श्रेष्ठं रामनिषेवितम्॥ १५॥
अवातरन्महातेजाः शिबिकायाः सलक्ष्मणः।
आसाद्य च ततो रामं कृताञ्जलिपुटोऽभवत्॥ १६॥

"Bring my palanquin soon, O monkeys !" Hearing his command, monkeys who walked with rapid strides duly brought a palanquin which was pleasing to the sight. Seeing the aforesaid palanquin ready, Sugrīva, the suzerain lord of monkeys, said to Lakṣmaṇa (son of Sumitrā), "Let it be mounted soon, O Lakṣmaṇa !" Saying so, Sugrīva ascended with Lakṣmaṇa the gold palanquin, which shone brightly like the sun and was supported by a number of monkeys. Distinguished by a white canopy supported over his head and a number of white whisks being waved all about him, and hailed with the sound of conches and kettledrums and eulogized by bards, Sugrīva sallied forth in regal state for the first time after attaining the highest royal fortune. Surrounded by many hundreds of warlike monkeys bearing weapons in their hands, he proceeded to the spot where Śrī Rāma had taken up his abode. Having reached the excellent region which had been resorted to by Śrī Rāma, Sugrīva, who was endowed with high spirits, descended from the palanquin with Lakṣmaṇa and, approaching Śrī Rāma, now stood with folded hands. (9—16)

कृताञ्जलौ स्थिते तस्मिन् वानराश्चाभवंस्तथा।
तटाकमिव तं दृष्ट्वा रामः कुड्मलपङ्कजम्॥ १७॥
वानराणां महत् सैन्यं सुग्रीवे प्रीतिमानभूत्।
पादयोः पतितं मूर्ध्ना तमुत्थाप्य हरीश्वरम्॥ १८॥
प्रेम्णा च बहुमानाच्च राघवः परिषस्वजे।
परिष्वज्य च धर्मात्मा निषीदेति ततोऽब्रवीत्॥ १९॥

When Sugrīva stood with folded hands, the other monkeys too did likewise. Beholding the large army of monkeys with folded hands resembling a lake full of lotus buds, Śrī Rāma got pleased with Sugrīva. Raising the aforesaid Sugrīva, the lord of monkeys, fallen at his feet, touching the ground with his head, Śrī Rāma (a scion of Raghu) embraced him with love and high esteem. Nay, having embraced him, Śrī Rāma, whose mind was set on virtue, thereupon said, "Please sit down." (17—19)

निषण्णं तं ततो दृष्ट्वा क्षितौ रामोऽब्रवीत् ततः।
धर्ममर्थं च कामं च काले यस्तु निषेवते॥ २०॥
विभज्य सततं वीर स राजा हरिसत्तम।
हित्वा धर्मं तथार्थं च कामं यस्तु निषेवते॥ २१॥
स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते।
अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः॥ २२॥
त्रिवर्गफलभोक्ता च राजा धर्मेण युज्यते।
उद्योगसमयस्त्वेष प्राप्तः शत्रुनिषूदन॥ २३॥

Seeing him seated on the ground, Śrī Rāma then spoke as follows : "A king in the true sense of the term is he who ever pursues religious merit, wealth and sensuous enjoyment too at the opportune moment,

apportioning time to each, O jewel among the monkeys ! He, however, who pursues sensuous enjoyment, neglecting religious merit and worldly prosperity, wakes up only when he has fallen from his high position, like one lying asleep on a tree-top. A king intent on the destruction of his foes and fond of winning allies is rewarded with religious merit, nay, enjoys the fruit in the shape of the three ends of life, viz., religious merit, worldly prosperity and sensuous enjoyment. Now alone has come the time for endeavour, O exterminator of foes ! (20—23)

संचिन्त्यतां हि पिङ्गेश हरिभिः सह मन्त्रिभिः।
एवमुक्तस्तु सुग्रीवो रामं वचनमब्रवीत्॥ २४॥

"Therefore, let the procedure of work be carefully considered in consultation with the monkeys in general and the ministers in particular. O lord of monkeys !" Spoken to in the foregoing words by Śrī Rāma, Sugrīva for his part replied as follows to Śrī Rāma : (24)

प्रणष्टा श्रीश्च कीर्तिश्च कपिराज्यं च शाश्वतम्।
त्वत्प्रसादान्महाबाहो पुनः प्राप्तमिदं मया॥ २५॥

"My fortune and fame as well as the lasting rulership of monkeys, which had been lost for good—all this has been regained by me through your goodwill, O mighty-armed prince ! (25)

तव देव प्रसादाच्च भ्रातुश्च जयतां वर।
कृतं न प्रतिकुर्याद् यः पुरुषाणां हि दूषकः॥ २६॥

"All this has been achieved by me, O lord, through your goodwill as well as through that of your brother, O jewel among the victorious ! He who does not repay the obligation of others is surely a disgrace to men. (26)

एते वानरमुख्याश्च शतशः शत्रुसूदन।
प्राप्ताश्चादाय बलिनः पृथिव्यां सर्ववानरान्॥ २७॥

"These leaders of monkeys, numbering hundreds, have arrived after summoning all the mighty monkeys on the globe, O destroyer of your enemies! (27)

ऋक्षाश्च वानराः शूरा गोलाङ्गूलाश्च राघव।
कान्तारवनदुर्गाणामभिज्ञा घोरदर्शनाः॥ २८॥
देवगन्धर्वपुत्राश्च वानराः कामरूपिणः।
स्वैः स्वैः परिवृताः सैन्यैर्वर्तन्ते पथि राघव॥ २९॥

"Surrounded by their own troops, bears and monkeys as well as valiant baboons terrible to look at and having intimate knowledge of wildernesses and forests as well as of places difficult of access, and monkeys sprung from the loins of gods and Gandharvas (celestial musicians) and capable of changing form at will are already on their way to Kiṣkindhā, O scion of Raghu ! (28-29)

शतैः शतसहस्रैश्च वर्तन्ते कोटिभिस्तथा।
अयुतैश्चावृता वीर शङ्कुभिश्च परंतप॥ ३०॥
अर्बुदैरर्बुदशतैर्मध्यैश्चान्त्यैश्च वानराः।
समुद्राश्च परार्धाश्च हरयो हरियूथपाः॥ ३१॥

"The monkeys are followed severally by hundreds and tens of thousands, hundreds of thousands and crores, Arbudas (ten crores), and Kharvas (one hundred Arbudas), Śaṅkus (one thousand Kharvas) and Antyas (one hundred Kharvas) and Madhyas (one thousand Śaṅkus). Nay, some monkeys and their troop-commanders number many Samudras (or ten Śaṅkus) and (even) Parārdhas* (or ten Madhyas), O scourge of your enemies !" (30-31)

आगमिष्यन्ति ते राजन् महेन्द्रसमविक्रमाः।
मेघपर्वतसंकाशा मेरुविन्ध्यकृतालयाः॥ ३२॥

The aforesaid monkeys etc., O prince,

* The following text from some work on Astronomy, quoted by one of the commentators, will give an idea of these numbers, each of which is ten times as much as the one immediately preceding it :

एकं दश शतमस्मात् सहस्रमयुतं ततः परं लक्षम्। प्रयुतं कोटिमथार्बुदवृन्दे खर्वं निखर्वं च॥
तस्मान्महासरोजं शङ्कुं सरितांपतिं त्वन्तम्। मध्यं परार्धमाहुर्यथोत्तरं दशगुणं तथा ज्ञेयम्॥

which are equal in prowess to the mighty Indra, resemble clouds and mountains in size and have taken up their abode on the Meru and Vindhya mountains, will arrive soon. (32)

ते त्वामभिगमिष्यन्ति राक्षसं योद्धुमाहवे।
निहत्य रावणं युद्धे ह्यानयिष्यन्ति मैथिलीम्॥ ३३॥

"They will come to you in order to fight the ogre in combat. Killing Rāvaṇa in a battle they will surely bring back Sītā, a princess of Mithilā." (33)

ततः समुद्योगमवेक्ष्य वीर्यवान्
हरिप्रवीरस्य निदेशवर्तिनः।
बभूव हर्षाद् वसुधाधिपात्मजः
प्रबुद्धनीलोत्पलतुल्यदर्शनः ॥ ३४॥

Perceiving the consummate (martial) endeavour on the part of Sugrīva, the foremost warriour of the monkey race, who was at his beck and call, the powerful Śrī Rāma (son of Daśaratha, the suzerain lord of the earth) looked like a full-blown blue lotus through delight. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टात्रिंशः सर्गः ॥ ३८ ॥

Thus ends Canto Thirty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

While Śrī Rāma and Sugrīva were deliberating with each other, Śatabali and other generals of the monkey army, followed by hordes of countless monkeys of various species, which covered the sky with the clouds of dust raised by them, arrive in their presence and bow down at their feet

इति ब्रुवाणं सुग्रीवं रामो धर्मभृतां वरः।
बाहुभ्यां सम्परिष्वज्य प्रत्युवाच कृताञ्जलिम्॥ १॥

Folding tightly in his arms Sugrīva, who was submitting as aforesaid with folded hands, Śrī Rāma, the foremost of those upholding the cause of righteousness, replied as follows : (1)

यदिन्द्रो वर्षते वर्षं न तच्चित्रं भविष्यति।
आदित्योऽसौ सहस्रांशुः कुर्याद् वितिमिरं नभः॥ २॥
चन्द्रमा रजनीं कुर्यात् प्रभया सौम्य निर्मलाम्।
त्वद्विधो वापि मित्राणां प्रीतिं कुर्यात् परंतप॥ ३॥

"It will not be strange if Indra, the god of rain, pours a shower during the rains, if the yonder sun with its countless rays rids the sky of its darkness, if the moon, O gentle one, makes the night clear by its brilliance or if an individual like you affords delight to his friends through good offices rendered to them in return for their past services, O scourge of your foes ! (2-3)

एवं त्वयि न तच्चित्रं भवेद् यत् सौम्य शोभनम्।
जानाम्यहं त्वां सुग्रीव सततं प्रियवादिनम्॥ ४॥

"Even so, the noble virtue of rendering good offices to your friends which exists in you, is not at all strange, O gentle one; for I know you to be constantly in the habit of speaking kind words to others, O Sugrīva ! (4)

त्वत्सनाथः सखे संख्ये जेतास्मि सकलानरीन्।
त्वमेव मे सुहृन्मित्रं साहाय्यं कर्तुमर्हसि॥ ५॥

"With you as my helpful companion, O friend, I shall be able to conquer all enemies in combat. You alone are my benevolent friend and fit to render help to me. (5)

जहारात्मविनाशाय मैथिलीं राक्षसाधमः।
वञ्चयित्वा तु पौलोमीमनुह्लादो यथा शचीम्॥ ६॥

"For his own destruction Rāvaṇa, the disgrace of ogres, bore away Sītā (a princess of Mithilā) by practising fraud against her in the same way as Anuhlāda (a son of the demon Hiraṇyakaśipu, and a real brother of the celebrated devotee Prahlāda) for his part took away Śacī, daughter of the demon Pulomā (who was sought after by Indra).(6)

नचिरात् तं वधिष्यामि रावणं निशितैः शरैः।
पौलोम्याः पितरं दृप्तं शतक्रतुरिवारिहा॥ ७॥

"I shall before long kill the said Rāvaṇa with my sharp arrows even as Indra (who is said to have performed a hundred horse-sacrifices in his previous birth as a condition precedent for attaining this position), the destroyer of his foes, killed the arrogant Pulomā (father of Śacī, who played into the hands of Anuhlāda and countenanced her abduction by Anuhlāda)." (7)

एतस्मिन्नन्तरे चैव रजः समभिवर्तत।
उष्णतीव्रां सहस्रांशोश्छादयद् गगने प्रभाम्॥ ८॥

In the meantime there rose a cloud of dust veiling the fiery and scorching brilliance of the sun with its numberless rays in the sky. (8)

दिशः पर्याकुलाश्चासंस्तमसा तेन दूषिताः।
चचाल च मही सर्वा सशैलवनकानना॥ ९॥

The quarters were obscured and enveloped by the darkness occasioned by that dust and the entire earth shook with its mountains, forests and woodlands. (9)

ततो नगेन्द्रसंकाशैस्तीक्ष्णदंष्ट्रैर्महाबलैः।
कृत्स्ना संछादिता भूमिरसंख्येयैः प्लवंगमैः॥ १०॥

Thereupon the whole earth was thickly covered with innumerable monkeys possessed of extraordinary might and sharp teeth and looking like lordly mountains. (10)

निमेषान्तरमात्रेण ततस्तैर्हरियूथपैः।
कोटीशतपरीवारैर्वानरैर्हरियूथपैः॥ ११॥

नादेयैः पार्वतेयैश्च सामुद्रैश्च महाबलैः।
हरिभिर्मेघनिर्ह्रादैरन्यैश्च वनवासिभिः॥ १२॥

In the mere twinkling of an eye after that the earth was overrun by celebrated leaders of Vānara hordes followed by hundreds of crores of monkeys, nay, capable of changing their form at will and possessed of extraordinary might and living on river banks, mountains and seashores and was further overrun by other monkeys dwelling in forests and thundering like clouds. (11-12)

तरुणादित्यवर्णैश्च शशिगौरैश्च वानरैः।
पद्मकेसरवर्णैश्च श्वेतैर्हेमकृतालयैः॥ १३॥

Their colour resembled in some cases the hue of the rising sun; others were yellowish as the moon; still others possessed the hue of the filaments of a lotus and others were white and had taken up their abode on the Hema mountain. (13)

कोटीसहस्रैर्दशभिः श्रीमान् परिवृतस्तदा।
वीरः शतबलिर्नाम वानरः प्रत्यदृश्यत॥ १४॥

Presently there appeared a glorious and gallant monkey, Śatabali by name, followed by ten thousand crores of monkeys. (14)

ततः काञ्चनशैलाभस्ताराया वीर्यवान् पिता।
अनेकैर्बहुसाहस्रैः कोटिभिः प्रत्यदृश्यत॥ १५॥

Next came to view the powerful father of Tārā (Suṣeṇa by name), looking like a golden mountain and followed by many myriads of monkeys. (15)

तथापरेण कोटीनां सहस्रेण समन्वितः।
पिता रुमायाः सम्प्राप्तः सुग्रीवश्वशुरो विभुः॥ १६॥

Accompanied by another thousand crores, again, arrived Tāra, the mighty father of Rumā and father-in-law of Sugrīva. (16)

पद्मकेसरसंकाशस्तरुणार्कनिभाननः।
बुद्धिमान् वानरश्रेष्ठः सर्ववानरसत्तमः॥ १७॥
अनेकैर्बहुसास्रैर्वानराणां समन्वितः।
पिता हनुमतः श्रीमान् केसरी प्रत्यदृश्यत॥ १८॥

Also accompanied by many thousands of monkeys there appeared the wise and

glorious father of Hanumān, Kesarī, a jewel among the monkeys, nay, the foremost of all monkeys, who resembled in hue the filaments of a lotus and whose countenance shone like the rising sun. (17-18)

गोलाङ्गूलमहाराजो गवाक्षो भीमविक्रमः।
वृतः कोटिसहस्रेण वानराणामदृश्यत॥ १९॥

Surrounded by a thousand crore monkeys, came to view the suzerain lord of baboons, Gavākṣa, possessed of redoubtable prowess. (19)

ऋक्षाणां भीमवेगानां धूम्रः शत्रुनिबर्हणः।
वृतः कोटिसहस्राभ्यां द्वाभ्यां समभिवर्तत॥ २०॥

Accompanied by two thousand crores of bears of terrible speed, turned up Dhūmra, the exterminator of his foes. (20)

महाचलनिभैर्घोरैः पनसो नाम यूथपः।
आजगाम महावीर्यस्तिसृभिः कोटिभिर्वृतः॥ २१॥

Surrounded by dreadful monkeys looking like huge mountains and numbering three crores, there came the troop-leader Panasa by name. (21)

नीलाञ्जनचयाकारो नीलो नामैष यूथपः।
अदृश्यत महाकायः कोटिभिर्दशभिर्वृतः॥ २२॥

Accompanied by ten crore monkeys appeared next the troop-commander, Nīla by name, who was possessed of a gigantic form and looked like a heap of antimony.(22)

ततः काञ्चनशैलाभो गवयो नाम यूथपः।
आजगाम महावीर्यः कोटिभिः पञ्चभिर्वृतः॥ २३॥

Then came the troop-leader named Gavaya, who shone like a mountain of gold, was possessed of extraordinary prowess and who was surrounded by five crores of monkeys. (23)

दरीमुखश्च बलवान् यूथपोऽभ्याययौ तदा।
वृतः कोटिसहस्रेण सुग्रीवं समवस्थितः॥ २४॥

Then arrived the mighty troop-leader Darīmukha and stood in the presence of Sugrīva with a thousand crore monkeys. (24)

मैन्दश्च द्विविदश्चोभावश्विपुत्रौ महाबलौ।
कोटिकोटिसहस्रेण वानराणामदृश्यताम्॥ २५॥

There also appeared Mainda and Dwivida, both sons of the Aświnīkumāras (the twin-born physicians of gods), and possessed of extraordinary strength, with one thousand crore monkeys, each. (25)

गजश्च बलवान् वीरस्तिसृभिः कोटिभिर्वृतः।
आजगाम महातेजाः सुग्रीवस्य समीपतः॥ २६॥

Accompanied by three crores of monkeys, the mighty hero, Gaja, too, who was endowed with great vital power, sought the presence of Sugrīva. (26)

ऋक्षराजो महातेजा जाम्बवान्नाम नामतः।
कोटिभिर्दशभिर्व्याप्तः सुग्रीवस्य वशे स्थितः॥ २७॥

The king of bears, Jāmbavān by name, who was possessed of great energy, came surrounded, they say, by ten crores of bears and stood at the disposal of Sugrīva. (27)

रुमणो नाम तेजस्वी विक्रान्तैर्वानरैर्वृतः।
आगतो बलवांस्तूर्णं कोटीशतसमावृतः॥ २८॥

Surrounded by valiant monkeys, the mighty and glorious monkey, named Rumaṇa (Rumaṇwān), came hurriedly, followed by hundreds of crores of Vānaras. (28)

ततः कोटिसहस्राणां सहस्रेण शतेन च।
पृष्ठतोऽनुगतः प्राप्तो हरिभिर्गन्धमादनः॥ २९॥

Then arrived Gandhamādana followed at his back by a billion monkeys. (29)

ततः पद्मसहस्रेण वृतः शङ्कुशतेन च।
युवराजोऽङ्गदः प्राप्तः पितुस्तुल्यपराक्रमः॥ ३०॥

Then arrived the Prince Regent, Aṅgada, who equalled his father, Vālī, in prowess, accompanied by one thousand Padma and a hundred Śaṅku monkeys. (30)

ततस्ताराद्युतिस्तारो हरिभिर्भीमविक्रमैः।
पञ्चभिर्हरिकोटीभिर्दूरतः पर्यदृश्यत॥ ३१॥

Then came to view from a distance the

monkey, Tāra of terrible prowess, who possessed the brilliance of a star, followed by five crores of monkeys. (31)

इन्द्रजानुः कपिर्वीरो यूथपः प्रत्यदृश्यत।
एकादशानां कोटीनामीश्वरस्तैश्च संवृतः॥ ३२॥

There also was to be seen the wise and gallant troop-leader, Indrajānu (or Indrabhānu), the ruler of eleven crore monkeys, and duly followed by them all. (32)

ततो रम्भस्त्वनुप्राप्तस्तरुणादित्यसंनिभः।
अयुतेन वृतश्चैव सहस्रेण शतेन च॥ ३३॥

Next arrived Rambha, who for his part shone like the rising sun, surrounded by eleven thousand and one hundred monkeys. (33)

ततो यूथपतिर्वीरो दुर्मुखो नाम वानरः।
प्रत्यदृश्यत कोटीभ्यां द्वाभ्यां परिवृतो बली॥ ३४॥

Then appeared the valiant and mighty troop-leader, a monkey named Durmukha, accompanied by two crore monkeys. (34)

कैलासशिखराकारैर्वानरैर्भीमविक्रमैः।
वृतः कोटिसहस्रेण हनुमान् प्रत्यदृश्यत॥ ३५॥

There was to be seen Hanumān, too, surrounded by a thousand crore monkeys of redoubtable prowess and resembling so many peaks of the Kailāsa mountain. (35)

नलश्चापि महावीर्यः संवृतो द्रुमवासिभिः।
कोटीशतेन सम्प्राप्तः सहस्रेण शतेन च॥ ३६॥

There arrived Nala, too, possessed of great virility and surrounded by a hundred crore and one lakh monkeys dwelling on trees. (36)

ततो दधिमुखः श्रीमान् कोटिभिर्दशभिर्वृतः।
सम्प्राप्तोऽभिनदंस्तस्य सुग्रीवस्य महात्मनः॥ ३७॥

Then arrived thundering in the presence of the aforesaid high-minded Sugrīva, the glorious Dadhimukha, accompanied by ten crore monkeys. (37)

शरभः कुमुदो वह्निर्वानरो रंह एव च।
एते चान्ये च बहवो वानराः कामरूपिणः॥ ३८॥

आवृत्य पृथिवीं सर्वां पर्वतांश्च वनानि च।
यूथपाः समनुप्राप्ता येषां संख्या न विद्यते॥ ३९॥

Even so, Śarabha, Kumuda, Vahni and the monkey Raṁha too—these and many other monkey troop-leaders, who were capable of changing form at will and whose number could not be ascertained, duly turned up, covering the entire globe as well as the mountains and forests. (38-39)

आगताश्च निविष्टाश्च पृथिव्यां सर्ववानराः।
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः।
अभ्यवर्तन्त सुग्रीवं सूर्यमभ्रगणा इव॥ ४०॥

Nay, all the monkeys which came up there sat down on the earth. Leaping from one tree to another and from one bough to another and growling, the monkeys surrounded Sugrīva as masses of clouds would encompass the sun. (40)

कुर्वाणा बहुशब्दांश्च प्रकृष्टा बाहुशालिनः।
शिरोभिर्वानरेन्द्राय सुग्रीवाय न्यवेदयन्॥ ४१॥

Raising many a cry, the foremost monkeys, distinguished for their mighty arms, reported themselves from a distance to Sugrīva, the king of monkeys, with their bent heads, too shy as they were to force their way through the invulnerable crowds to his presence. (41)

अपरे वानरश्रेष्ठाः संगम्य च यथोचितम्।
सुग्रीवेण समागम्य स्थिताः प्राञ्जलयस्तदा॥ ४२॥

Going near and submitting what was called for at the moment, other jewels among the monkeys departed; while others having met with Sugrīva stood with folded hands where they were at the moment. (42)

सुग्रीवस्त्वरितो रामे सर्वांस्तान् वानरर्षभान्।
निवेदयित्वा धर्मज्ञः स्थितः प्राञ्जलिरब्रवीत्॥ ४३॥

Having announced to Śrī Rāma all the aforesaid monkeys, who were in a hurry to settle down and take rest, and standing with folded hands before Śrī Rāma, Sugrīva, who was full of alacrity and knew of the

duties of a king, spoke as follows to the monkey chiefs : (43)

यथासुखं पर्वतनिर्झरेषु
वनेषु सर्वेषु च वानरेन्द्राः।
निवेशयित्वा विधिवद् बलानि
बलं बलज्ञः प्रतिपत्तुमीष्टे॥ ४४॥

"Having duly stationed the forces according to their convenience by the side of mountain rills in all the woods, O monkey chiefs, the general who knows their strength should be able to ascertain their exact number." (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Pointing out in pursuance of Śrī Rāma's command to one of his generals, Vinata by name, the regions in the east which could be penetrated into by monkeys, detailing the tracts worthy of note, and entrusting him with the task of conducting a search for Sītā in those regions, Sugrīva enjoins the general to return within a month after the work, adding that anyone returning after a month will be punished

अथ राजा समृद्धार्थः सुग्रीवः प्लवगेश्वरः।
उवाच नरशार्दूलं रामं परबलार्दनम्॥ १॥

King Sugrīva, the ruler of monkeys, whose wealth had considerably grown, submitted as follows to Śrī Rāma, a veritable tiger among men, the exterminator of hostile forces : (1)

आगता विनिविष्टाश्च बलिनः कामरूपिणः।
वानरेन्द्रा महेन्द्राभा ये मद्विषयवासिनः॥ २॥

"The mighty monkey chiefs, living in my dominion and shining like the great Indra, the lord of paradise, nay, capable of changing form at will, have duly arrived and have been lodged with care. (2)

त इमे बहुविक्रान्तैर्बलिभिर्भीमविक्रमैः।
आगता वानरा घोरा दैत्यदानवसंनिभाः॥ ३॥

"These aforesaid monkeys, ferocious as they are and greatly resemble giants and demons, have arrived with their mighty followers, who have exhibited their valour at many places and are of terrific prowess. (3)

ख्यातकर्मापदानाश्च बलवन्तो जितक्लमाः।
पराक्रमेषु विख्याता व्यवसायेषु चोत्तमाः॥ ४॥

"The mighty monkey chiefs are noted for their valour in fighting and have conquered fatigue. They are well-known for their exploits and are pre-eminent in their enterprises. (4)

पृथिव्यम्बुचरा राम नानानगनिवासिनः।
कोट्योघाश्च इमे प्राप्ता वानरास्तव किंकराः॥ ५॥

"These monkeys, that have arrived here, O Rāma, can move both on land and water, have their abode on different mountains, number many crores and are all your servants. (5)

निदेशवर्तिनः सर्वे सर्वे गुरुहिते स्थिताः।
अभिप्रेतमनुष्ठातुं तव शक्ष्यन्त्यरिंदम॥ ६॥

"They all will stand at your beck and

call, are intent on doing good to their master and shall be able to carry out your plans, O tamer of foes ! (6)

त इमे बहुसाहस्त्रैरनीकैर्भीमविक्रमैः।
आगता वानरा घोरा दैत्यदानवसंनिभाः॥ ७॥

"These aforesaid monkeys, who are ferocious and resemble giants and demons to a great extent, have arrived with many thousands of contingents of terrible prowess. (7)

यन्मन्यसे नरव्याघ्र प्राप्तकालं तदुच्यताम्।
त्वत्सैन्यं त्वद्वशे युक्तमाज्ञापयितुमर्हसि॥ ८॥

"Whatever you regard as opportune may kindly be pointed out, O tiger among men ! You ought to give orders to your army, which is alert under your control. (8)

काममेषामिदं कार्यं विदितं मम तत्त्वतः।
तथापि तु यथायुक्तमाज्ञापयितुमर्हसि॥ ९॥

"Even though the work in hand, viz., that of conducting a search for Sītā, is known in truth to these monkeys as well as to me, nevertheless you ought to give proper orders." (9)

तथा ब्रुवाणं सुग्रीवं रामो दशरथात्मजः।
बाहुभ्यां सम्परिष्वज्य इदं वचनमब्रवीत्॥ १०॥

Folding tight in his arms Sugrīva, who was speaking as aforesaid, Śrī Rāma, sprung from Daśaratha's loins, spoke as follows : (10)

ज्ञायतां सौम्य वैदेही यदि जीवति वा न वा।
स च देशो महाप्राज्ञ यस्मिन् वसति रावणः॥ ११॥

"Let it be ascertained, O gentle one, whether Sītā, a princess of the Videha territory, is still living or not and let the land where Rāvaṇa lives be found out, O highly intelligent one ! (11)

अधिगम्य तु वैदेहीं निलयं रावणस्य च।
प्राप्तकालं विधास्यामि तस्मिन् काले सह त्वया॥ १२॥

"Having found out Sītā, a princess of the Videha territory, as well as the abode of Rāvaṇa, I shall do in conjunction with you what is opportune at that moment. (12)

नाहमस्मिन् प्रभुः कार्ये वानरेन्द्र न लक्ष्मणः।
त्वमस्य हेतुः कार्यस्य प्रभुश्च प्लवगेश्वर॥ १३॥

"I am not equal to this task of sending out Vānaras, O ruler of monkeys, nor is Lakṣmaṇa up to it. You alone can prove instrumental in accomplishing this work and are equal to it, O lord of monkeys ! (13)

त्वमेवाज्ञापय विभो मम कार्यविनिश्चयम्।
त्वं हि जानासि मे कार्यं मम वीर न संशयः॥ १४॥

"Fully ascertaining how my work is to be proceeded with, give you definite orders in the matter. Surely you know my work : no doubt is lurking in my mind in this behalf, O powerful hero ! (14)

सुहृद्द्वितीयो विक्रान्तः प्राज्ञः कालविशेषवित्।
भवानस्मद्धिते युक्तः सुहृदाप्तोऽर्थवित्तमः॥ १५॥

"You are my second near and dear one here, Lakṣmaṇa being the foremost, are valiant and wise in all matters; you know the particular time when a thing ought to be done, are intent on doing good to us, benevolent, trustworthy and the foremost of those knowing my purpose." (15)

एवमुक्तस्तु सुग्रीवो विनतं नाम यूथपम्।
अब्रवीद् रामसांनिध्ये लक्ष्मणस्य च धीमतः॥ १६॥
शैलाभं मेघनिर्घोषमूर्जितं प्लवगेश्वरम्।
सोमसूर्यनिभैः सार्धं वानरैर्वानरोत्तम॥ १७॥
देशकालनयैर्युक्तो विज्ञः कार्यविनिश्चये।
वृतः शतसहस्त्रेण वानराणां तरस्विनाम्॥ १८॥
अधिगच्छ दिशं पूर्वां सशैलवनकाननाम्।
तत्र सीतां च वैदेहीं निलयं रावणस्य च॥ १९॥
मार्गध्वं गिरिदुर्गेषु वनेषु च नदीषु च।
नदीं भागीरथीं रम्यां सरयूं कौशिकीं तथा॥ २०॥
कालिन्दीं यमुनां रम्यां यामुनं च महागिरिम्।
सरस्वतीं च सिन्धुं च शोणं मणिनिभोदकम्॥ २१॥
महीं कालमहीं चापि शैलकाननशोभिताम्।
ब्रह्ममालान् विदेहांश्च मालवान् काशिकोसलान्॥ २२॥
मागधांश्च महाग्रामान् पुण्ड्रांस्त्वङ्गांस्तथैव च।
भूमिं च कोशकाराणां भूमिं च रजताकराम्॥ २३॥

सर्वं च तद् विचेतव्यं मार्गयद्भिस्ततस्ततः।
रामस्य दयितां भार्यां सीतां दशरथस्नुषाम्॥ २४॥

Replied to in these words by Śrī Rāma, Sugrīva for his part spoke as follows in the presence of Śrī Rāma as also the wise Lakṣmaṇa to a powerful troop-leader, Vinata by name, who looked like a mountain and thundered like a cloud, nay, who was a ruler of monkeys and had arrived with monkeys which shone like the sun and the moon: "You are endowed with political wisdom suited to a particular place and time and skilled in determining your duty, O jewel among monkeys! Followed by a hundred thousand of energetic monkeys, explore the eastern quarter with its mountains, forests and woods, and make a search there for Sītā, a princess of the Videha territory, and the abode of Rāvaṇa in mountain fastnesses, in forests and on river-banks. Nay, reaching the river Bhāgīrathī, the holy Gaṅgā, the delightful Sarayū and Kauśikī (the modern Kośī), the lovely Yamunā, having its source in the Kalinda mountain, as well as the huge mountain Kalinda (the source of Yamunā) as also the Saraswatī and Sindhu (the modern Indus) and the Sona, whose waters sparkle as a gem, the rivers Mahī and Kālamahī, graced with mountains and forests, the territories of Brahmamālā and Videha, Mālawa, Kāśī and Kosala, the large villages of Magadha as well as the territories of Puṇḍra and Aṅga (roughly corresponding to the modern district of Bhagalpur) as also the land of silkworms and the land abounding in silver mines, this entire zone should be scoured while looking about in all the aforesaid regions for Sītā, the beloved consort of Śrī Rāma and the daughter-in-law of the late Emperor Daśaratha. (16—24)

समुद्रमवगाढांश्च पर्वतान् पत्तनानि च।
मन्दरस्य च ये कोटिं संश्रिताः केचिदालयाः॥ २५॥
कर्णप्रावरणाश्चैव तथा चाप्योष्ठकर्णकाः।
घोरलोहमुखाश्चैव जवनाश्चैकपादकाः॥ २६॥
अक्षया बलवन्तश्च तथैव पुरुषादकाः।
किरातास्तीक्ष्णचूडाश्च हेमाभाः प्रियदर्शनाः॥ २७॥
आममीनाशनाश्चापि किराता द्वीपवासिनः।
अन्तर्जलचरा घोरा नरव्याघ्रा इति स्मृताः॥ २८॥
एतेषामाश्रयाः सर्वे विचेयाः काननौकसः।
गिरिभिर्ये च गम्यन्ते प्लवनेन प्लवेन च॥ २९॥

"Nay, the towns built on sea-girt mountains and whatever villages are situated on the summit of Mount Mandara as well as all the abodes of the following, viz., those whose ears are so long and extensive as to serve as their covering and also those whose ears reach up to their lips, those whose faces are black and hard like iron and, therefore, dreadful as also those who though onefooted are fleet specially, those who are homeless (or whose line never meets with extinction) and are full of extraordinary strength, even so ogres (or cannibals) and golden-hued Kirātas possessed of sharp needle-like tufts and pleasing to look at and also fearful Kirātas subsisting on raw fish, dwelling on islands, moving in water and referred to as tiger-men (possessing as they do the shape of a human being below the waist and that of a tiger above), O denizens of the forest, regions which can be reached by crossing hills and leaping across them as also those which are accessible by means of a boat should be explored. (25—29)

यत्नवन्तो यवद्वीपं सप्तराजोपशोभितम्।
सुवर्णरूप्यकद्वीपं सुवर्णाकरमण्डितम्॥ ३०॥

"Full of endeavour, you should also scour Yavadwīpa (the island of Java), graced with seven kingdoms as also the gold and silver islands adorned with gold mines. (30)

यवद्वीपमतिक्रम्य शिशिरो नाम पर्वतः।
दिवं स्पृशति शृङ्गेण देवदानवसेवितः॥ ३१॥

"Beyond Yavadwīpa lies a mountain, Śiśira by name, inhabited by gods and demons, which kisses the sky with its summit. (31)

एतेषां गिरिदुर्गेषु प्रपातेषु वनेषु च।
मार्गध्वं सहिताः सर्वे रामपत्नीं यशस्विनीम्॥ ३२॥

"In the mountain fastnesses and forests and by the side of waterfalls of the aforesaid islands seek you all in a body for the illustrious consort of Śrī Rāma. (32)

ततो रक्तजलं प्राप्य शोणाख्यं शीघ्रवाहिनम्।
गत्वा पारं समुद्रस्य सिद्धचारणसेवितम्॥ ३३॥
तस्य तीर्थेषु रम्येषु विचित्रेषु वनेषु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ३४॥

"Then, moving to the opposite shore of the sea, 'inhabited by Siddhas (a class of demigods endowed with mystic powers from their very birth) and Cāraṇas (celestial bards) and reaching the swiftly flowing river named Sona, which is so-called because it carries reddish waters, Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for everywhere at the delightful descents into the river as also in the charming forests along its banks. (33-34)

पर्वतप्रभवा नद्यः सुभीमबहुनिष्कुटाः।
मार्गितव्या दरीमन्तः पर्वताश्च वनानि च॥ ३५॥

"Streams having their source in mountains and hemmed in with numerous exceedingly dreadful gardens, as well as cavernous heights and forests should be explored. (35)

ततः समुद्रद्वीपांश्च सुभीमान् द्रष्टुमर्हथ।
ऊर्मिमन्तं महारौद्रं क्रोशन्तमनिलोद्धतम्॥ ३६॥

"Then you ought to scour the most dreadful islands comprising Ikṣudwīpa, surrounded by an ocean known as Ikṣusamudra as also that most frightful ocean tossed by the winds and, therefore, roaring. (36)

तत्रासुरा महाकायाश्छायां गृह्णन्ति नित्यशः।
ब्रह्मणा समनुज्ञाता दीर्घकालं बुभुक्षिताः॥ ३७॥

"Having remained hungry for a long time and, therefore, duly permitted by Brahmā (the creator), demons of huge proportions in that ocean seize birds etc., flying over the ocean through their shadow everyday. (37)

तं कालमेघप्रतिमं महोरगनिषेवितम्।
अभिगम्य महानादं तीर्थेनैव महोदधिम्॥ ३८॥
ततो रक्तजलं भीमं लोहितं नाम सागरम्।
गत्वा प्रेक्ष्यथ तां चैव बृहतीं कूटशाल्मलीम्॥ ३९॥

"Crossing by sheer devices that ocean looking like a dark cloud and making a loud noise and infested with huge serpents, and then reaching the shore of the dreadful sea containing red water and consequently going by the name of Red Sea, you will behold that giant Kūṭaśālmalī tree (which has given the name of Śālmalī to the island containing it). (38-39)

गृहं च वैनतेयस्य नानारत्नविभूषितम्।
तत्र कैलाससंकाशं विहितं विश्वकर्मणा॥ ४०॥

"There you will also see the abode of Garuḍa (son of Vinatā), decorated with various jewels, constructed by Viśwakarmā (the architect of gods) and resembling Mount Kailāsa. (40)

तत्र शैलनिभा भीमा मन्देहा नाम राक्षसाः।
शैलशृङ्गेषु लम्बन्ते नानारूपा भयावहाः॥ ४१॥

"In that island formidable ogres of diverse forms, looking like mountains and going by the class-name of Mandehas, and inspiring fear, remain suspended, head downwards, from the peaks of mountains enclosed by the ocean of wine. (41)

ते पतन्ति जले नित्यं सूर्यस्योदयनं प्रति।
अभितप्ताः स्म सूर्येण लम्बन्ते स्म पुनः पुनः॥ ४२॥
निहता ब्रह्मतेजोभिरहन्यहनि राक्षसाः।
ततः पाण्डुरमेघाभं क्षीरोदं नाम सागरम्॥ ४३॥
गत्वा द्रक्ष्यथ दुर्धर्षा मुक्ताहारमिवोर्मिभिः।
तस्य मध्ये महाञ्श्वेतो ऋषभो नाम पर्वतः॥ ४४॥
दिव्यगन्धैः कुसुमितैराचितैश्च नगैर्वृतः।
सरश्च राजतैः पद्मैर्ज्वलितैर्हेमकेसरैः॥ ४५॥
नाम्ना सुदर्शनं नाम राजहंसैः समाकुलम्।
विबुधाश्चारणा यक्षाः किंनराश्चाप्सरोगणाः॥ ४६॥

हृष्टाः समधिगच्छन्ति नलिनीं तां रिरंसवः।
क्षीरोदं समतिक्रम्य तदा द्रक्ष्यथ वानराः॥ ४७॥
जलोदं सागरं शीघ्रं सर्वभूतभयावहम्।
तत्र तत्कोपजं तेजः कृतं हयमुखं महत्॥ ४८॥

"With their heads turned upwards, at sunrise everyday they contend with the sun-god and, scorched by the sun and slain by the spiritual power released by the holy Gāyatrī text, muttered by those invested with the sacred thread day after day, the aforesaid ogres drop into the water and being brought back to life by the contact of water get suspended (from the mountain-peaks) again and again. Proceeding further, you, who are difficult to overpower, will behold the ocean looking like a white cloud and going by the name of Kṣīroda (the ocean of milk), which, with its white waves, appears adorned with pearl-necklaces, as it were. In the midst of that ocean rises a huge white mountain, Ṛṣabha by name, covered with trees in blossom emitting an ethereal fragrance and growing in clusters. There is on that mountain a lake also known by the name of Sudarśana and adorned with dazzling silver lotuses containing filaments of gold and thronged with swans. Full of delight, gods, Cāraṇas (celestial bards), Yakṣas and Kinnaras (two species of demigods) and bevies of celestial nymphs seek that lotus-pond with intent to disport themselves. Duly crossing the ocean of milk, O monkeys, you will then soon behold the ocean containing fresh water and causing terror to all created beings. In that ocean of fresh water there exists a huge (submarine) fire, known by the name of Vaḍavāmukha (so-called because it is believed to emerge from a cavity having the shape of a mare's mouth under the sea at the South Pole) and sprung from the wrath of Sage Aurva and dropped into it. (42—48)

अस्याहुस्तन्महावेगमोदनं सचराचरम्।
तत्र विक्रोशतां नादो भूतानां सागरौकसाम्।
श्रूयते चासमर्थानां दृष्ट्वाभूद् वडवामुखम्॥ ४९॥

"The wonderful water of that ocean including the mobile as well as the immobile creation supported by it and dashing against the shores with great impetuosity serves as its fuel. In that ocean the wail of created beings dwelling in the ocean, crying loudly, unable as they are to protect themselves against the terrible fire as well as those who are so able, stricken with fear to behold the aforesaid submarine fire, is constantly heard. (49)

स्वादूदस्योत्तरे तीरे योजनानि त्रयोदश।
जातरूपशिलो नाम सुमहान् कनकप्रभः॥ ५०॥

"At a distance of thirteen Yojanas (or one hundred and four miles) from the northern shore of the ocean of fresh water, there stands a very large mountain possessing the brilliance of gold and as such known by the name of Jātarūpaśila (or consisting of golden rocks). (50)

तत्र चन्द्रप्रतीकाशं पन्नगं धरणीधरम्।
पद्मपत्रविशालाक्षं ततो द्रक्ष्यथ वानराः॥ ५१॥
आसीनं पर्वतस्याग्रे सर्वदेवनमस्कृतम्।
सहस्रशिरसं देवमनन्तं नीलवाससम्॥ ५२॥

"There you will find seated, O monkeys, in front of that mountain the thousand-headed serpent-god, Lord Ananta (Śeṣa), the supporter of the earth and the adored of all gods, shining like the moon and clad in blue, with eyes large as the petals of a lotus. (51-52)

त्रिशिराः काञ्चनः केतुस्तालस्तस्य महात्मनः।
स्थापितः पर्वतस्याग्रे विराजति सवेदिकः॥ ५३॥

"Planted in front of the mountain as an ensign of that high-souled being, shines brightly a golden palmyra tree with three main boughs and a platform for its base. (53)

पूर्वस्यां दिशि निर्माणं कृतं तत् त्रिदशेश्वरैः।
ततः परं हेममयः श्रीमानुदयपर्वतः॥ ५४॥

"The tree has been treated by gods as a boundary post, marking the end of the

eastern quarter. Beyond it lies the glorious eastern mountain of gold from which the sun is supposed to rise. (54)

तस्य कोटिर्दिवं स्पृष्ट्वा शतयोजनमायता।
जातरूपमयी दिव्या विराजति सवेदिका॥ ५५॥

"Kissing the heaven, its wonderful summit of gold, a hundred Yojanas (or eight hundred miles) long, shines brightly with the other mountains serving as its base. (55)

सालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः।
जातरूपमयैर्दिव्यैः शोभते सूर्यसंनिभैः॥ ५६॥

"It looks charming with heavenly sal, palmyra, Tamāla and Karṇikāra trees of gold in blossom, shining brightly as the sun. (56)

तत्र योजनविस्तारमुच्छ्रितं दशयोजनम्।
शृङ्गं सौमनसं नाम जातरूपमयं ध्रुवम्॥ ५७॥

"On that summit (a hundred Yojanas long, of the eastern mountain) there stands another everlasting golden peak, Saumanasa by name, a Yojana long and ten Yojanas high. (57)

तत्र पूर्वं पदं कृत्वा पुरा विष्णुस्त्रिविक्रमे।
द्वितीयं शिखरे मेरोश्चकार पुरुषोत्तमः॥ ५८॥

"Placing his first stride on that very peak in the process of covering all the three worlds in three strides in the former days, Lord Viṣṇu, the Supreme Person, placed the second on the peak of Mount Meru in heaven. (58)

उत्तरेण परिक्रम्य जम्बूद्वीपं दिवाकरः।
दृश्यो भवति भूयिष्ठं शिखरं तन्महोच्छ्रयम्॥ ५९॥

"The sun becomes most clearly visible to the inhabitants of Jambūdwīpa when circumambulating Jambūdwīpa from the north it ascends the said peak of great altitude. (59)

तत्र वैखानसा नाम वालखिल्या महर्षयः।
प्रकाशमाना दृश्यन्ते सूर्यवर्णास्तपस्विनः॥ ६०॥

"On that peak eminent sages named Vālakhilyas, who are all anchorites practising asceticism and are bright as the sun, are seen shedding their light. (60)

अयं सुदर्शनो द्वीपः पुरो यस्य प्रकाशते।
तस्मिंस्तेजश्च चक्षुश्च सर्वप्राणभृतामपि॥ ६१॥

"In front of the said eastern mountain shines the island of Sudarśana (so-called because it contains the lake named Sudarśana). Light as well as vision are secured by all living beings only when the sun shines on the aforesaid peak. (61)

शैलस्य तस्य पृष्ठेषु कन्दरेषु वनेषु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ६२॥

"On the peaks as well as in the caves and forests of the aforesaid mountain Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for at every place. (62)

काञ्चनस्य च शैलस्य सूर्यस्य च महात्मनः।
आविष्टा तेजसा संध्या पूर्वा रक्ता प्रकाशते॥ ६३॥

Illumined with the brilliance of Sumeru (the golden mountain) as well as of the magnanimous sun-god, the eastern horizon appears red. (63)

पूर्वमेतत् कृतं द्वारं पृथिव्या भुवनस्य च।
सूर्यस्योदयनं चैव पूर्वा ह्येषा दिगुच्यते॥ ६४॥

"This eastern mountain associated with the rising of the sun was evolved at the beginning of creation by Brahmā as the entrance for those entering the terrestrial region from the higher worlds as well as for those departing from it to the higher worlds. Hence this quarter is called the eastern (lit., the very first) quarter. (64)

तस्य शैलस्य पृष्ठेषु निर्झरेषु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ६५॥

"Rāvaṇa alongwith Sītā, a princess of the Videha territory, should be sought for everywhere on the summits, by the side of cascades and in the caves of the aforesaid mountain. (65)

ततः परमगम्या स्याद् दिक्पूर्वा त्रिदशावृता।
रहिता चन्द्रसूर्याभ्यामदृश्या तमसावृता॥ ६६॥

"Beyond that mountain the eastern quarter is inaccessible, inhabited as it is solely by the deity presiding over it, viz., Indra, is without the moon and the sun and as such remains enveloped in darkness (screened as it is from the sun by the eastern mountain standing between them) and, therefore, invisible. (66)

शैलेषु तेषु सर्वेषु कन्दरेषु नदीषु च।
ये च नोक्ता मयोद्देशा विचेया तेषु जानकी॥ ६७॥

"Sītā, daughter of Janaka, should be sought for on the peaks of all the above-mentioned mountains, at the banks of all the aforesaid rivers and in all the aforementioned caves as also in all other regions which have not been mentioned by me. (67)

एतावद् वानरैः शक्यं गन्तुं वानरपुङ्गवाः।
अभास्करममर्यादं न जानीमस्ततः परम्॥ ६८॥

"Only thus far can the monkeys proceed, O jewels among the monkeys ! We have no knowledge of the region beyond the eastern mountain, which is devoid of the sun and the other luminaries and is without limit. (68)

अभिगम्य तु वैदेहीं निलयं रावणस्य च।
मासे पूर्णे निवर्तध्वमुदयं प्राप्य पर्वतम्॥ ६९॥

"Having reached the eastern mountain and definitely found out Sītā as well as the abode of Rāvaṇa, return before a month is complete. (69)

ऊर्ध्वं मासान्न वस्तव्यं वसन् वध्यो भवेन्मम।
सिद्धार्थाः संनिवर्तध्वमधिगम्य च मैथिलीम्॥ ७०॥

"You should not tarry beyond a month; anyone doing will be punishable with death by me. Having found out Sītā (a princess of Mithilā) and thus achieved your end, return forthwith. (70)

महेन्द्रकान्तां वनषण्डमण्डितां
दिशं चरित्वा निपुणेन वानराः।
अवाप्य सीतां रघुवंशजप्रियां
ततो निवृत्ताः सुखिनो भविष्यथ॥ ७१॥

"Having combed with care the eastern quarter loved by the mighty Indra and graced with a number of forests, O monkeys, and having found Sītā, the beloved of Śrī Rāma (born in the line of Raghu), and having returned from that eastern quarter you will become happy." (71)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Specifying the different regions of the southern quarter and fixing a limit of one month for their return, Sugrīva dispatches Hanumān, Nīla, Aṅgada and others to that quarter for finding out the whereabouts of Sītā

ततः प्रस्थाप्य सुग्रीवस्तन्महद्वानरं बलम्।
दक्षिणां प्रेषयामास वानरानभिलक्षितान्॥ १॥

Having sent away that mighty host of monkeys to the east, Sugrīva then dispatched well-tried monkeys to the south. (1)

नीलमग्निसुतं चैव हनूमन्तं च वानरम्।
पितामहसुतं चैव जाम्बवन्तं महौजसम्॥ २॥
सुहोत्रं च शरारिं च शरगुल्मं तथैव च।
गजं गवाक्षं गवयं सुषेणं वृषभं तथा॥ ३॥
मैन्दं च द्विविदं चैव सुषेणं गन्धमादनम्।
उल्कामुखमनङ्गं च हुताशनसुतावुभौ॥ ४॥
अङ्गदप्रमुखान् वीरान् वीरः कपिगणेश्वरः।
वेगविक्रमसम्पन्नान् संदिदेश विशेषवित्॥ ५॥

The gallant and judicious Sugrīva, the lord of monkey bands, detailed heroes headed by Aṅgada, who were endowed with speed and prowess, viz., Nīla, son of the god of fire as also the monkey chief Hanumān as well as the exceptionally powerful Jāmbavān, the ruler of bears, son of Brahmā (the father of the progenitors of the universe), also Suhotra and Śarāri and even so Śaragulma, Gaja and Gavākṣa, Gavaya and Suṣeṇa (not Tārā's father) as well as Vṛṣabha, Mainda and Dwivida as also Suṣeṇa (also different from Tārā's father) and Gandhamādana, also Ulkāmukha and Anaṅga both sons of Hutāśana. (2—5)

तेषामग्रेसरं चैव बृहद्बलमथाङ्गदम्।
विधाय हरिवीराणामादिशद् दक्षिणां दिशम्॥ ६॥

Nay, appointing Aṅgada, who was possessed of extraordinary strength, as the leader of all the aforesaid monkey heroes, he forthwith assigned to them the southern quarter to be explored by them. (6)

ये केचन समुद्देशास्तस्यां दिशि सुदुर्गमाः।
कपीशः कपिमुख्यानां स तेषां समुदाहरत्॥ ७॥

The said lord of monkeys specifically mentioned to those monkey chiefs whatever regions were exceedingly difficult of access in that quarter. (7)

सहस्रशिरसं विन्ध्यं नानाद्रुमलतायुतम्।
नर्मदां च नदीं रम्यां महोरगनिषेविताम्॥ ८॥
ततो गोदावरीं रम्यां कृष्णवेणीं महानदीम्।
वरदां च महाभागां महोरगनिषेविताम्।
मेखलानुत्कलांश्चैव दशार्णनगराण्यपि॥ ९॥
आब्रवन्तीमवन्तीं च सर्वमेवानुपश्यत।
विदर्भानृष्टिकांश्चैव रम्यान् माहिषकानपि॥ १०॥
तथा वङ्गान् कलिङ्गांश्च कौशिकांश्च समन्ततः।
अन्वीक्ष्य दण्डकारण्यं सपर्वतनदीगुहम्॥ ११॥
नदीं गोदावरीं चैव सर्वमेवानुपश्यत।
तथैवान्ध्रांश्च पुण्ड्रांश्च चोलान् पाण्ड्यांश्च केरलान्॥ १२॥

He said to them : "Explore the Vindhyan range,* consisting of a thousand peaks and covered with trees and creepers of every description, as also the delightful river Narmadā infested with large serpents, then the lovely river Godāvarī and the big river Kṛṣṇaveṇī, as also the highly blessed river Varadā (now known as 'Wardhā'), also infested with huge serpents, as well as the territories of Mekhala and Utkala, also the

* Though situated to the north of the Prasravaṇa hill (in the vicinity of Kiṣkindhā), from where the messengers are being dispatched by Sugrīva, the Vindhyan range has been included in the list of places in the south evidently with reference to Āryāvarta, the region extending from the Arabian Sea to the Bay of Bengal and bounded by the Vindhyan range in the south.

cities of Daśārṇa (a territory to the south-east of Madhyadeśa), the cities of Ābravantī and Avanti (the modern Ujjain in Madhya Pradesh and all. Exploring on all sides the territories of Vidarbha (now forming part of the State of Mahārāṣṭra) and Ṛṣṭika as well as the delightful Māhiṣaka, as also the territories of Vaṅga (the modern Bengal) and Kaliṅga (Utkala) and Kauśika, and scouring the entire forest of Daṇḍaka with its mountains, rivers and caves, ransack the section of the river Godāvarī (washing the Daṇḍaka forest) and even so the territories of Andhra and Puṇḍra, Cola, Pāṇḍya and Kerala. (8—12)

अयोमुखश्च गन्तव्यः पर्वतो धातुमण्डितः।
विचित्रशिखरः श्रीमांश्चित्रपुष्पितकाननः॥ १३॥

"The glorious Ayomukha (Malaya) mountain too—adorned with minerals of various kinds, nay, consisting of wonderful peaks and clothed with lovely forests in blossom, ought to be visited. (13)

सुचन्दनवनोद्देशो मार्गितव्यो महागिरिः।
ततस्तामापगां दिव्यां प्रसन्नसलिलाशयाम्॥ १४॥
तत्र द्रक्ष्यथ कावेरीं विहृतामप्सरोगणैः।
तस्यासीनं नगस्याग्रे मलयस्य महौजसम्॥ १५॥
द्रक्ष्यथादित्यसंकाशमगस्त्यमृषिसत्तमम्।
ततस्तेनाभ्यनुज्ञाताः प्रसन्नेन महात्मना॥ १६॥
ताम्रपर्णीं ग्राहजुष्टां तरिष्यथ महानदीम्।
सा चन्दनवनैश्चित्रैः प्रच्छन्नद्वीपवारिणी॥ १७॥
कान्तेव युवती कान्तं समुद्रमवगाहते।
ततो हेममयं दिव्यं मुक्तामणिविभूषितम्॥ १८॥
युक्तं कवाटं पाण्ड्यानां गता द्रक्ष्यथ वानराः।
ततः समुद्रमासाद्य सम्प्रधार्यार्थनिश्चयम्॥ १९॥

The aforesaid extensive mountain, consisting as it does of parts which are covered with beautiful groves of sandalwood trees, should be combed. Then you will see there that blessed heavenly river, Kaveri, carrying pellucid waters and sported in by bevies of celestial nymphs. "Seated in front of the aforesaid Malaya mountain (referred to in verse 13 above by the name of Ayomukha), you will see Sage Agastya,* the foremost of Ṛṣis, endowed with great splendour and shining brightly like the sun. Duly permitted by that kindly disposed exalted soul, you will cross the great river Tāmraparṇī, infested with alligators. With its islands and water covered with lovely sandalwood trees, the river enters the sea even as a beloved youthful woman would meet her darling. Gone from there, O monkeys, you will see the wonderful golden gate of the city of the Pāṇḍyas (identified with modern Madurai), fitted into the fortification wall and studded with pearls and gems. Then, reaching the sea (the Bay of Bengal) and duly arriving at a decision about the matter in hand (viz., your capacity to cross the sea), you will act accordingly. (14—19)

अगस्त्येनान्तरे तत्र सागरे विनिवेशितः।
चित्रसानुनगः श्रीमान् महेन्द्रः पर्वतोत्तमः॥ २०॥
जातरूपमयः श्रीमानवगाढो महार्णवम्।
नानाविधैर्नगैः फुल्लैर्लताभिश्चोपशोभितम्॥ २१॥
देवर्षियक्षप्रवरैरप्सरोभिश्च शोभितम्।
सिद्धचारणसङ्घैश्च प्रकीर्णं सुमनोरमम्॥ २२॥
तमुपैति सहस्राक्षः सदा पर्वसु पर्वसु।
द्वीपस्तस्यापरे पारे शतयोजनविस्तृतः॥ २३॥
अगम्यो मानुषैर्दीप्तस्तं मार्गध्वं समन्ततः।
तत्र सर्वात्मना सीता मार्गितव्या विशेषतः॥ २४॥

"Between the moat of the city and the sea was set up by Agastya the glorious and splendid Mahendra mountain, the foremost of the mountains, made of gold and crowned

* A reference has already been made to a hermitage of Sage Agastya located in the north of Pancavaṭī. Even as Sage Vālmīki is believed to have had a number of hermitages at different places, it can be easily understood that besides the one located north of Pancavaṭī, he had another hermitage at the spot mentioned. Others are of opinion that the sage Agastya referred to here is different from the well-known Sage Agastya of Puranic fame.

with lovely peaks and trees, which has entered deep into the ocean on one side. Indra, the thousand-eyed god, ever visits on every fifteenth day of a dark fortnight the aforesaid mountain, highly pleasing to the mind, which is adorned with trees in blossom of every description as well as with creepers, graced by the foremost of gods, Ṛṣis and Yakṣas (a species of demigods) and celestial nymphs and thronged with hosts of Siddhas (a class of demigods endowed with mystic powers from their very brith) and Cāraṇas (celestial bards). On the other side of the ocean there is a resplendent island extending to a distance of one hundred Yojanas (or eight hundred miles), which is inaccessible to human beings. Scour it on all sides. There Sītā should be specially sought for with all one's mind. (20—24)

स हि देशस्तु वध्यस्य रावणस्य दुरात्मनः।
राक्षसाधिपतेर्वासः सहस्त्राक्षसमद्युतेः॥ २५॥

"The aforesaid land is without doubt the abode of the evil minded Rāvaṇa, the overlord of all ogres, whose brilliance compares with that of Indra (the thousand-eyed god) and who deserves in every way to be got rid of. (25)

दक्षिणस्य समुद्रस्य मध्ये तस्य तु राक्षसी।
अङ्गारकेति विख्याता छायामाक्षिप्य भोजिनी॥ २६॥

"In the middle of that southern ocean (now known as the Indian Ocean) there actually lives an ogress widely known by the name of Angārakā—who procures her prey by seizing the shadow of those flying in the air. (26)

एवं निःसंशयान् कृत्वा संशयान्नष्टसंशयाः।
मृगयध्वं नरेन्द्रस्य पत्नीममिततेजसः॥ २७॥

"Having removed through a careful search all doubts about the places of which you are doubtful, and thus rid of all doubts about the existence of Sītā, search for the consort of Śrī Rāma, a ruler of men, of limitless energy, elsewhere if she is not to be found there. (27)

तमतिक्रम्य लक्ष्मीवान् समुद्रे शतयोजने।
गिरिः पुष्पितको नाम सिद्धचारणसेवितः॥ २८॥
चन्द्रसूर्यांशुसंकाशः सागराम्बुसमाश्रयः।
भ्राजते विपुलैः शृङ्गैरम्बरं विलिखन्निव॥ २९॥

"In the ocean extending to a distance of one hundred Yojanas (or eight hundred miles) beyond the aforesaid island of Laṅkā (in the Indian Ocean) shines a glorious hill, Puṣpitaka by name, inhabited by Siddhas and Cāraṇas, nay, bright as the rays of the sun and the moon, partly submerged in the ocean on the northern side and scratching the vault of the heavens with its peaks as it were. (28-29)

तस्यैकं काञ्चनं शृङ्गं सेवते यं दिवाकरः।
श्वेतं राजतमेकं च सेवते यन्निशाकरः।
न तं कृतघ्नाः पश्यन्ति न नृशंसा न नास्तिकाः॥ ३०॥

"It has a golden peak, on which the sun lingers, and another white, made of silver, on which the moon rests. Neither the ungrateful nor the hardhearted, nor, again, the unbelieving can behold it. (30)

प्रणम्य शिरसा शैलं तं विमार्गथ वानराः।
तमतिक्रम्य दुर्धर्षं सूर्यवान्नाम पर्वतः॥ ३१॥
अध्वना दुर्विगाहेन योजनानि चतुर्दश।
ततस्तमप्यतिक्रम्य वैद्युतो नाम पर्वतः॥ ३२॥
सर्वकामफलैर्वृक्षैः सर्वकालमनोहरैः।
तत्र भुक्त्वा वरार्हाणि मूलानि च फलानि च॥ ३३॥
मधूनि पीत्वा जुष्टानि परं गच्छत वानराः।
तत्र नेत्रमनःकान्तः कुञ्जरो नाम पर्वतः॥ ३४॥
अगस्त्यभवनं यत्र निर्मितं विश्वकर्मणा।
तत्र योजनविस्तारमुच्छ्रितं दशयोजनम्॥ ३५॥
शरणं काञ्चनं दिव्यं नानारत्नविभूषितम्।
तत्र भोगवती नाम सर्पाणामालयः पुरी॥ ३६॥
विशालरथ्या दुर्धर्षा सर्वतः परिरक्षिता।
रक्षिता पन्नगैर्घोरैस्तीक्ष्णदंष्ट्रैर्महाविषैः॥ ३७॥

"Respectfully saluting that mountain with your head bent low, diligently carry on your search there, O monkeys! Beyond that

peak, which cannot be easily assailed, stands a mountain, Sūryavān by name, at a distance of fourteen Yojanas or one hundred and twelve miles from Puṣpitaka and accessible through a path which is difficult to tread. Then passing beyond it can be reached another mountain, Vaidyuta by name, covered with trees bearing fruits which yield all one's desires, and ever pleasing to the mind. Partaking of roots and fruits which are worthy of the best, and drinking honeys which are worth eating, proceed further, O monkeys ! In that very region rises another mountain, Kunjara by name, delightful to the eyes and the mind and on which there stands a dwelling of Sage Agastya, constructed by Viśwakarmā, the architect of gods. The heavenly edifice standing there extends to a distance of one Yojana or eight miles, is ten Yojanas high and is made of gold and adorned with jewels of various kinds. On that very mountain stands the city of Bhogavatī, a replica of the city of the same name in Rasātala, the sixth subterranean region, the home of serpents, with spacious streets, which is difficult to assail and is strongly fortified on all sides and guarded by highly poisonous and terrible snakes with sharp fangs. (31—37)

सर्पराजो महाघोरो यस्यां वसति वासुकिः।
निर्याय मार्गितव्या च सा च भोगवती पुरी॥ ३८॥

"The most dreadful king of serpents, Vāsuki, lives in this city in another form. Particularly making your way into it the said city of Bhogavatī too should be explored. (38)

तत्र चानन्तरोद्देशा ये केचन समावृताः।
तं च देशमतिक्रम्य महानृषभसंस्थितिः॥ ३९॥
सर्वरत्नमयः श्रीमानृषभो नाम पर्वतः।
गोशीर्षकं पद्मकं च हरिश्यामं च चन्दनम्॥ ४०॥
दिव्यमुत्पद्यते यत्र तच्चैवाग्निसमप्रभम्।
न तु तच्चन्दनं दृष्ट्वा स्प्रष्टव्यं तु कदाचन॥ ४१॥

"Whatever other places adjoining the city and hidden from view exist in that region should also be scoured. Nay, beyond the aforesaid region there rises a glorious and huge mountain, Ṛṣabha by name, which has the shape of a bull and is full of all kinds of jewels, and where Gośīrṣaka (having the colour of Gorocana), Padmaka (resembling a lotus in hue), Hariśyāma (possessing the hue of a Tamāla tree) and also Agnisamaprabha (possessing a brilliance equal to that of fire) species of celestial sandalwood trees grow. Seeing those species of sandalwood, however, you should never touch them on any account. (39—41)

रोहिता नाम गन्धर्वा घोरं रक्षन्ति तद्वनम्।
तत्र गन्धर्वपतयः पञ्च सूर्यसमप्रभाः॥ ४२॥
शैलूषो ग्रामणीः शिक्षः शुको बभ्रुस्तथैव च।
रविसोमाग्निवपुषां निवासः पुण्यकर्मणाम्॥ ४३॥
अन्ते पृथिव्या दुर्धर्षास्ततः स्वर्गजितः स्थिताः।
ततः परं न वः सेव्यः पितृलोकः सुदारुणः॥ ४४॥

"A class of Gandharvas (celestial musicians), Rohitas by name, guard that dreaded forest. Among them there are five Gandharva chiefs, whose brilliance equals that of the sun, viz., Śailūṣa, Grāmaṇī, Śikṣa, Śuka and even so Babhru. At the end of the earth beyond the Ṛṣabha mountain there is the abode of those who have performed meritorious deeds and are possessed of bodies shining like the sun, the moon and fire. Only those who have earned the heavenly regions and are difficult to overcome live there. The most fearful realm of the manes lying beyond that ought not to be visited by you. (42—44)

राजधानी यमस्यैषा कष्टेन तमसाऽऽवृता।
एतावदेव युष्माभिर्वीरा वानरपुंगवाः।
शक्यं विचेतुं गन्तुं वा नातो गतिमतां गतिः॥ ४५॥

"This capital of Yama (the god of retribution) is enveloped in a gloom which causes discomfort. Only thus far, O jewels among heroic monkeys, will it be possible for you to carry on your search or advance. Beyond that there is no access for earthly beings (lit., those possessed of motion). (45)

सर्वमेतत् समालोक्य यच्चान्यदपि दृश्यते।
गतिं विदित्वा वैदेह्याः संनिवर्तितुमर्हथ॥ ४६॥

"Ransacking all this area and whatever else can be seen, and finding out the whereabouts of Sītā (a princess of the Videha territory), you ought duly to retrace your steps. (46)

यश्च मासान्निवृत्तोऽग्रे दृष्टा सीतेति वक्ष्यति।
मत्तुल्यविभवो भोगैः सुखं स विहरिष्यति॥ ४७॥

"He who having returned before a month will say that Sītā has been discovered will pass his time happily in luxuries, enjoying a prosperity equal to mine. (47)

ततः प्रियतरो नास्ति मम प्राणाद् विशेषतः।
कृतापराधो बहुशो मम बन्धुर्भविष्यति॥ ४८॥

"None will be dearer to me than he; nay, he will be dearer to me than life. Even though he may have perpetrated many an offence, he will be my friend. (48)

अमितबलपराक्रमा भवन्तो
विपुलगुणेषु कुलेषु च प्रसूताः।
मनुजपतिसुतां यथा लभध्वं
तदधिगुणं पुरुषार्थमारभध्वम्॥ ४९॥

"Endowed as you are with immeasurable strength and prowess and born in families adorned with ample virtues, initiate your valuable effort in that direction in such a way that you may find out Sītā (daughter of a ruler of men)." (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Fixing a time-limit of one month, Sugrīva dispatches Suṣeṇa and others to conduct a search for Sītā in the western quarter

अथ प्रस्थाप्य स हरीन् सुग्रीवो दक्षिणां दिशम्।
अब्रवीन्मेघसंकाशं सुषेणं नाम वानरम्॥ १॥
तारायाः पितरं राजा श्वशुरं भीमविक्रमम्।
अब्रवीत् प्राञ्जलिर्वाक्यमभिगम्य प्रणम्य च॥ २॥

Having sent away monkeys to the southern quarter, and approaching and respectfully bowing down to a monkey, Suṣeṇa by name, Tārā's father, who looked like a cloud and was possessed of terrific prowess, King Sugrīva spoke to his father-in-law with folded hands as follows : (1-2)

महर्षिपुत्रं मारीचमर्चिष्मन्तं महाकपिम्।
वृतं कपिवरैः शूरैर्महेन्द्रसदृशद्युतिम्॥ ३॥
बुद्धिविक्रमसम्पन्नं वैनतेयसमद्युतिम्।
मरीचिपुत्रान् मारीचानर्चिर्माल्यान् महाबलान्॥ ४॥
ऋषिपुत्रांश्च तान् सर्वान् प्रतीचीमादिशद् दिशम्।
द्वाभ्यां शतसहस्राभ्यां कपीनां कपिसत्तमाः॥ ५॥
सुषेणप्रमुखा यूयं वैदेहीं परिमार्गथ।
सौराष्ट्रान् सहबाह्लीकांश्चन्द्रचित्रांस्तथैव च॥ ६॥
स्फीताञ्जनपदान् रम्यान् विपुलानि पुराणि च।
पुंनागगहनं कुक्षिं बकुलोद्दालकाकुलम्॥ ७॥
तथा केतकषण्डांश्च मार्गध्वं हरिपुङ्गवाः।
प्रत्यक्स्रोतोवहाश्चैव नद्यः शीतजलाः शिवाः॥ ८॥
तापसानामरण्यानि कान्तारगिरयश्च ये।
तत्र स्थलीर्मरुप्राया अत्युच्चशिशिराः शिलाः॥ ९॥

He also spoke to the great monkey Arciṣmān, son of an eminent sage Marīci by name and, therefore, nicknamed Mārīca (son of Marīci)—who was surrounded by gallant monkey chiefs, was possessed of an effulgence resembling that of the mighty Indra, was richly endowed with intelligence and prowess and was clothed with a splendour which equalled that of Garuḍa

(son of Vinatā)—as well as to the class of monkeys known as Arcirmālyas, also sons of Marīci and nicknamed Mārīcas, who were possessed of extraordinary might, and to the sons of other sages, and assigned the western quarter to them all. He said : "Followed by a couple of lakhs of monkeys, O jewels among monkeys, and with Suṣeṇa as your leader, search you carefully for Sītā (a princess of the Videha territory). Explore, O bulls among the monkeys, the territory of Saurāṣṭra and even so Candracitra (comprising the modern district of Mathura), Bāhlīka (the modern Balkh), as also the prosperous and lovely rural districts and big towns, the principality of Kukṣi (comprised in Madhya Pradesh), thick with Punnāga trees and thronged with Bakula and Uddālaka trees, as well as the thickets of Ketaka shrubs. Scour the auspicious streams flowing in a westerly direction and carrying cool waters, the groves of ascetics and whatever mountains covered with forests exist there as also uncultivated lands, consisting mostly of deserts, and very high and cold cliffs. (3—9)

गिरिजालावृतां दुर्गां मार्गित्वा पश्चिमां दिशम्।
ततः पश्चिममागम्य समुद्रं द्रष्टुमर्हथ॥ १०॥
तिमिनक्राकुलजलं गत्वा द्रक्ष्यथ वानराः।
ततः केतकषण्डेषु तमालगहनेषु च॥ ११॥
कपयो विहरिष्यन्ति नारिकेलवनेषु च।
तत्र सीतां च मार्गध्वं निलयं रावणस्य च॥ १२॥
वेलातलनिविष्टेषु पर्वतेषु वनेषु च।
मुरवीपत्तनं चैव रम्यं चैव जटापुरम्॥ १३॥
अवन्तीमङ्गलेपां च तथा चालक्षितं वनम्।
राष्ट्राणि च विशालानि पत्तनानि ततस्ततः॥ १४॥

"Having scoured the western quarter, covered with a network of mountains, which is difficult of access and going further west, you ought to visit the sea, now known as the Arabian Sea, whose water is stirred by Timis (fishes of enormous size) and crocodiles. Reaching there you will surely behold the sea, O monkeys ! On seeing the sea the monkeys will disport themselves in clusters of Ketaka shrubs and thickets of Tamāla trees as well as in groves of coconut trees. Search for Sītā as well as for the abode of Rāvaṇa in all these as well as on the hills and in forests located on the seashore. Also explore the town of Muravī (Morvi) as well as the lovely town of Jaṭāpura, the cities of Avantī and Aṅgalepā, the forest of Alakṣita as also the extensive kingdoms and towns here and there. (10—14)

सिन्धुसागरयोश्चैव संगमे तत्र पर्वतः।
महान् सोमगिरिर्नाम शतशृङ्गो महाद्रुमः॥ १५॥

"Nay, at the well-known meeting-place of the river Sindhu (Indus) and the sea there is a large mountain, Somagiri by name, consisting of a hundred peaks and covered with giant trees. (15)

तत्र प्रस्थेषु रम्येषु सिंहाः पक्षगमाः स्थिताः।
तिमिमत्स्यगजांश्चैव नीडान्यारोपयन्ति ते॥ १६॥

"On the lovely plateaus of that mountain dwell winged lions. They carry Timis, alligators and elephants to their nests. (16)

तानि नीडानि सिंहानां गिरिशृङ्गगताश्च ये।
दृप्तास्तृप्ताश्च मातङ्गास्तोयदस्वननिःस्वनाः॥ १७॥
विचरन्ति विशालेऽस्मिंस्तोयपूर्णे समन्ततः।
तस्य शृङ्गं दिवस्पर्शं काञ्चनं चित्रपादपम्॥ १८॥

"Full of pride on the honour of being carried on the back of these winged lions and gratified with the nourishment they get there, the elephants, who thus reach the mountain-peaks, range about the aforesaid nests on this extensive plateau, full of water on every side, emitting a cry resembling the rumbling of clouds. The said golden peak of Somagiri touches the heavens and is covered with lovely trees. (17-18)

सर्वमाशु विचेतव्यं कपिभिः कामरूपिभिः।
कोटिं तत्र समुद्रस्य काञ्चनीं शतयोजनाम्॥ १९॥
दुर्दर्शां पारियात्रस्य गत्वा द्रक्ष्यथ वानराः।
कोट्यस्तत्र चतुर्विंशद् गन्धर्वाणां तरस्विनाम्॥ २०॥

वसन्त्यग्निनिकाशानां घोराणां कामरूपिणाम्।
पावकार्चिःप्रतीकाशाः समवेताः समन्ततः॥ २१॥
नात्यासादयितव्यास्ते वानरैर्भीमविक्रमैः।
नादेयं च फलं तस्माद् देशात् किंचित् प्लवङ्गमैः॥ २२॥

"The whole of this mountain should be explored by the monkeys, who are capable of changing form at will. Arriving at that sea, O monkeys, you will behold the golden summit, a hundred Yojanas (or eight hundred miles) long and difficult to be seen by others, of the Pāriyātra mountain. On that summit dwell twenty-four crores of terrible Gandharvas (celestial musicians) full of speed, shining brightly as fire and capable of changing form at will. Effulgent as flames of fire and come together from all sides, they should not be given offence to by the monkeys even though they are possessed of terrific prowess nor should any fruit be plucked from that region by the monkeys. (19—22)

दुरासदा हि ते वीराः सत्त्ववन्तो महाबलाः।
फलमूलानि ते तत्र रक्षन्ते भीमविक्रमाः॥ २३॥

"For, the aforesaid heroes are dangerous to approach, are full of courage, possessed of extraordinary might and endowed with terrific prowess. They guard the fruits and roots growing there. (23)

तत्र यत्नश्च कर्तव्यो मार्गितव्या च जानकी।
नहि तेभ्यो भयं किंचित् कपित्वमनुवर्तताम्॥ २४॥

"Sītā, daughter of King Janaka, should be diligently sought for and an effort made to find out her whereabouts. Of course, there is no fear of any kind from them to you so long as you maintain your simian character. (24)

तत्र वैदूर्यवर्णाभो वज्रसंस्थानसंस्थितः।
नानाद्रुमलताकीर्णो वज्रो नाम महागिरिः॥ २५॥
श्रीमान् समुदितस्तत्र योजनानां शतं समम्।
गुहास्तत्र विचेतव्याः प्रयत्नेन प्लवङ्गमाः॥ २६॥

"In the vicinity of the Pāriyātra mountain in that ocean there is a large and glorious mountain, Vajra by name, which is possessed of splendour resembling that of a cat's-eye gem and solid as the composition of a diamond, nay, which is covered with trees and creepers of every description and is a hundred Yojanas (or eight hundred miles) high all round. The caves of that mountain should be explored with effort, O monkeys! (25-26)

चतुर्भागे समुद्रस्य चक्रवान् नाम पर्वतः।
तत्र चक्रं सहस्रारं निर्मितं विश्वकर्मणा॥ २७॥

"Covering a quarter of the Arabian sea rises a mountain Cakravān by name. There a discus with a thousand spokes was forged by Viśwakarmā, the architect of gods. (27)

तत्र पञ्चजनं हत्वा हयग्रीवं च दानवम्।
आजहार ततश्चक्रं शङ्खं च पुरुषोत्तमः॥ २८॥

"Having slain Pañcajana, who had a conch for his body, as well as the demon Hayagrīva (so-called because he had the head of a horse on a human trunk), Lord Viṣṇu, the Supreme Person, took away the discus from the latter and the conch from the dead body of Pañcajana. (28)

तस्य सानुषु रम्येषु विशालासु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ २९॥

"Rāvaṇa alongwith Sītā, a princess of the Videha territory, should be sought for everywhere, on the lovely peaks and the extensive caves of the aforesaid mountain. (29)

योजनानि चतुःषष्टिर्वराहो नाम पर्वतः।
सुवर्णशृङ्गः सुमहानगाधे वरुणालये॥ ३०॥

"In the fathomless sea there is a huge mountain, Varāha by name, which is sixty-four Yojanas (or five hundred and twelve miles) long and has golden peaks. (30)

तत्र प्राग्ज्योतिषं नाम जातरूपमयं पुरम्।
यस्मिन् वसति दुष्टात्मा नरको नाम दानवः॥ ३१॥

"On that mountain is located the golden

city, Prāgjyotiṣapura by name; in it dwells the vile-minded demon named Naraka. (31)

तत्र सानुषु रम्येषु विशालासु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ३२॥

"Rāvaṇa with Sītā, a princess of the Videha territory, should be sought for everywhere, on the lovely peaks as well as in the extensive caves of that mountain. (32)

तमतिक्रम्य शैलेन्द्रं काञ्चनान्तरदर्शनम्।
पर्वतः सर्वसौवर्णो धाराप्रस्रवणायुतः॥ ३३॥

"Beyond the aforesaid Varāha, a ruler of mountains, in the depths of which gold can be perceived, rises a mountain, which is entirely of gold and contains as many as ten thousand cascades. (33)

तं गजाश्च वराहाश्च सिंहा व्याघ्राश्च सर्वतः।
अभिगर्जन्ति सततं तेन शब्देन दर्पिताः॥ ३४॥

"Reaching the aforesaid mountain, elephants and boars as well as lions and tigers incessantly emit a deep cry in all directions, made defiant by their own cry, coming back, as it were, in the form of an echo. (34)

यस्मिन् हरिहयः श्रीमान् महेन्द्रः पाकशासनः।
अभिषिक्तः सुरै राजा मेघो नाम स पर्वतः॥ ३५॥

"The said mountain, on which the glorious and mighty Indra (the ruler of gods), the tamer of the demon Pāka, who is distinguished by his green horse, was crowned king by the gods, is called by the name of Megha. (35)

तमतिक्रम्य शैलेन्द्रं महेन्द्रपरिपालितम्।
षष्टिं गिरिसहस्राणि काञ्चनानि गमिष्यथ॥ ३६॥
तरुणादित्यवर्णानि भ्राजमानानि सर्वतः।
जातरूपमयैर्वृक्षैः शोभितानि सुपुष्पितैः॥ ३७॥

"Passing beyond that king of mountains, protected on all sides by the mighty Indra, you will reach a range of sixty thousand golden hills, possessing the hue of the rising sun and embellished with golden trees in full blossom and as such shedding their light on all sides. (36-37)

तेषां मध्ये स्थितो राजा मेरुरुत्तमपर्वतः।
आदित्येन प्रसन्नेन शैलो दत्तवरः पुरा॥ ३८॥

"In their middle stands Mount Meru (Sāvarṇi), the foremost mountain, a veritable king among mountains, who was granted a boon in former days by the sun-god when the latter got pleased with the former. (38)

तेनैवमुक्तः शैलेन्द्रः सर्व एव त्वदाश्रयाः।
मत्प्रसादाद् भविष्यन्ति दिवा रात्रौ च काञ्चनाः॥ ३९॥

"The king of mountains was spoken to as follows by the sun-god: 'By my grace all those who seek your protection by day and by night will come to be of gold. (39)

त्वयि ये चापि वत्स्यन्ति देवगन्धर्वदानवाः।
ते भविष्यन्ति भक्ताश्च प्रभया काञ्चनप्रभाः॥ ४०॥

" 'Nay, gods, Gandharvas (celestial musicians) and demons, whosoever will dwell on you shall become my devotee and will shine like gold in point of brilliance.' (40)

विश्वेदेवाश्च वसवो मरुतश्च दिवौकसः।
आगत्य पश्चिमां संध्यां मेरुमुत्तमपर्वतम्॥ ४१॥
आदित्यमुपतिष्ठन्ति तैश्च सूर्योऽभिपूजितः।
अदृश्यः सर्वभूतानामस्तं गच्छति पर्वतम्॥ ४२॥

"Seeking Meru, the foremost mountain, at the time of the evening twilight as seen in the west, the gods Viśwedevas, Vasus and Maruts (the wind-gods) wait upon the sun-god and, duly worshipped by them, the sun-god seeks the western mountain behind which the sun is supposed to disappear and becomes invisible to all living beings. (41-42)

योजनानां सहस्राणि दश तानि दिवाकरः।
मुहूर्तार्धेन तं शीघ्रमभियाति शिलोच्चयम्॥ ४३॥

"In less than half an hour the sun rapidly reaches the said western mountain lying at a distance of ten thousand Yojanas (or eighty thousand miles). (43)

शृङ्गे तस्य महद्दिव्यं भवनं सूर्यसंनिभम्।
प्रासादगणसम्बाधं विहितं विश्वकर्मणा॥ ४४॥
शोभितं तरुभिश्चित्रैर्नानापक्षिसमाकुलैः।
निकेतं पाशहस्तस्य वरुणस्य महात्मनः॥ ४५॥

"On the summit of that mountain (Merusāvarṇi) there is a huge ethereal edifice, glorious as the sun and constructed by Viśwakarmā, the architect of gods, which is thick with a multitude of palaces, is graced by various trees thronged with birds of various species and is the abode of the high-souled Varuṇa (the god of water), who bears a noose in his hand. (44-45)

अन्तरा मेरुमस्तं च तालो दशशिरा महान्।
जातरूपमयः श्रीमान् भ्राजते चित्रवेदिकः॥ ४६॥

"Between Mount Merusāvarṇi and the western mountain shines a giant glorious palmyra tree of gold, consisting of ten principal boughs and supported by a wonderful base. (46)

तेषु सर्वेषु दुर्गेषु सरस्सु च सरित्सु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ४७॥

"Rāvaṇa, alongwith Sītā, a princess of the Videha territory, should be sought for everywhere in all the well-known lakes, which are difficult of access, and rivers in this region. (47)

यत्र तिष्ठति धर्मज्ञस्तपसा स्वेन भावितः।
मेरुसावर्णिरित्येष ख्यातो वै ब्रह्मणा समः॥ ४८॥
प्रष्टव्यो मेरुसावर्णिर्महर्षिः सूर्यसंनिभः।
प्रणम्य शिरसा भूमौ प्रवृत्तिं मैथिलीं प्रति॥ ४९॥

"On the said mountain (Merusāvarṇi) dwells the eminent sage known by the name of Merusāvarṇi, who knows what is right, is illumined by his own asceticism and vies with Brahmā, the creator. Respectfully bowing down to him with your head placed on the ground, the said Merusāvarṇi, who shines brightly as the sun, should be approached with an inquiry concerning the news of Sītā (a princess of Mithilā). (48-49)

एतावज्जीवलोकस्य भास्करो रजनीक्षये।
कृत्वा वितिमिरं सर्वमस्तं गच्छति पर्वतम्॥ ५०॥

"Ridding this whole extent of the mortal world from the eastern to the western mountain of darkness at the close of night, the sun retires to the western mountain. (50)

एतावद् वानरैः शक्यं गन्तुं वानरपुङ्गवाः।
अभास्करममर्यादं न जानीमस्ततः परम्॥ ५१॥

"Only thus far is it possible for monkeys to proceed, O bulls among the monkeys! We have no knowledge of the region lying beyond the aforesaid extent, which is devoid of the sun and without limits. (51)

अवगम्य तु वैदेहीं निलयं रावणस्य च।
अस्तं पर्वतमासाद्य पूर्णे मासे निवर्तत॥ ५२॥

"Reaching the western mountain and finding out Sītā as well as the abode of Rāvaṇa retrace your steps as soon as a month is complete. (52)

ऊर्ध्वं मासान्न वस्तव्यं वसन् वध्यो भवेन्मम।
सहैव शूरो युष्माभिः श्वशुरो मे गमिष्यति॥ ५३॥

"You should not tarry beyond a month; anyone so tarrying will be liable to be killed by me. My valiant father-in-law too will go with you. (53)

श्रोतव्यं सर्वमेतस्य भवद्भिर्दिष्टकारिभिः।
गुरुरेष महाबाहुः श्वशुरो मे महाबलः॥ ५४॥

"All his words should be listened to by you, obeying his commands. This mighty-armed father-in-law of mine is possessed of extraordinary might and is worthy of my adoration and, therefore, worthy of respect for you too. (54)

भवन्तश्चापि विक्रान्ताः प्रमाणं सर्व एव हि।
प्रमाणमेनं संस्थाप्य पश्यध्वं पश्चिमां दिशम्॥ ५५॥

"You too are powerful and indeed you have the initiative, all and sundry. Yet explore the western quarter establishing him as the sole authority in all matters. (55)

दृष्टायां तु नरेन्द्रस्य पत्न्याममिततेजसः।
कृतकृत्या भविष्यामः कृतस्य प्रतिकर्मणा॥ ५६॥

We shall have accomplished our purpose through requital of the service rendered (to us by Śrī Rāma) only when the consort of Śrī Rāma (a ruler of men), who is endowed with immeasurable energy, has been seen. (56)

अतोऽन्यदपि यत्कार्यं कार्यस्यास्य प्रियं भवेत्।
सम्प्रधार्य भवद्भिश्च देशकालार्थसंहितम्॥ ५७॥

Duly ascertaining whatever work other than the business in hand (viz., the discovery of Sītā) is contributory to this should be accomplished by you conformably with the place, time and purpose." (57)

ततः सुषेणप्रमुखाः प्लवङ्गाः
सुग्रीववाक्यं निपुणं निशम्य।
आमन्त्र्य सर्वे प्लवगाधिपं ते
जग्मुर्दिशं तां वरुणाभिगुप्ताम्॥ ५८॥

Having carefully listened to the command of Sugrīva and taking leave of the suzerain lord of monkeys, all the aforesaid monkeys headed by Suṣeṇa then proceeded to the wellknown western quarter guarded by Varuṇa, the god of waters. (58)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Sugrīva dispatches a contingent of monkeys under the leadership of Śatabali in order to seek for Sītā in the northern quarter

ततः संदिश्य सुग्रीवः श्वशुरं पश्चिमां दिशम्।
वीरं शतबलिं नाम वानरं वानरेश्वरः॥ १॥
उवाच राजा सर्वज्ञः सर्ववानरसत्तमः।
वाक्यमात्महितं चैव रामस्य च हितं तदा॥ २॥

Having duly directed his father-in-law, Suṣeṇa, to the western quarter, King Sugrīva, the lord of monkeys and the foremost of all monkeys, who knew everything connected with his work, then delivered to the valiant monkey, Śatabali by name, the following message, which was conducive to his own good as well as to the good of Śrī Rāma at that time : (1-2)

वृतः शतसहस्रेण त्वद्विधानां वनौकसाम्।
वैवस्वतसुतैः सार्धं प्रविष्टः सर्वमन्त्रिभिः॥ ३॥
दिशं ह्युदीचीं विक्रान्त हिमशैलावतंसिकाम्।
सर्वतः परिमार्गध्वं रामपत्नीं यशस्विनीम्॥ ४॥

"Indeed, having penetrated into the northern quarter, adorned by the Himālaya mountain, with all your counsellors, sons of God Yama (son of the sun-god), and accompanied by a lakh of monkeys like you, search all round for the illustrious Sītā, the spouse of Śrī Rāma, O powerful monkey ! (3-4)

अस्मिन् कार्ये विनिर्वृत्ते कृते दाशरथेः प्रिये।
ऋणान्मुक्ता भविष्यामः कृतार्थार्थविदां वराः॥ ५॥

"When this task of conducting a search for Sītā has been fully accomplished and what is pleasing to Śrī Rāma (son of Emperor Daśaratha) done, we shall have been released from a debt and shall have accomplished our purpose, O jewel among those knowing their purpose ! (5)

कृतं हि प्रियमस्माकं राघवेण महात्मना।
तस्य चेत्प्रतिकारोऽस्ति सफलं जीवितं भवेत्॥ ६॥

"Indeed a kindly act was done to us by the high-souled Śrī Rāma. Our life will have borne fruit if that service is requited by us. (6)

अर्थिनः कार्यनिर्वृत्तिमकर्तुरपि यश्चरेत्।
तस्य स्यात् सफलं जन्म किं पुनः पूर्वकारिणः॥ ७॥

"The birth of that individual is fruitful, who accomplishes the work of a suppliant even though the latter has done nothing for that individual before; how much more fruitful is the birth of the individual who accomplishes the work of one who has rendered good offices to him in the past? (7)

एतां बुद्धिं समास्थाय दृश्यते जानकी यथा।
तथा भवद्भिः कर्तव्यमस्मत्प्रियहितैषिभिः॥ ८॥

"Arriving at this conclusion, an endeavour should be made by you, who seek to do a kindly act to us and wish well of us, so as to ensure that Sītā (daughter of King Janaka) is found out. (8)

अयं हि सर्वभूतानां मान्यस्तु नरसत्तमः।
अस्मासु च गतः प्रीतिं रामः परपुरंजयः॥ ९॥

"Indeed Śrī Rāma standing before you, the conqueror of enemies' cities, is worthy of respect to all created beings, is the foremost of men and has cultivated friendship with us. (9)

इमानि बहुदुर्गाणि नद्यः शैलान्तराणि च।
भवन्तः परिमार्गन्तु बुद्धिविक्रमसम्पदा॥ १०॥

"With the wealth of your acumen and prowess explore you the following many places difficult of access, streams and defiles. (10)

तत्र म्लेच्छान् पुलिन्दांश्च शूरसेनांस्तथैव च।
प्रस्थलान् भरतांश्चैव कुरूंश्च सह मद्रकैः॥ ११॥
काम्बोजयवनांश्चैव शकानां पत्तनानि च।
अन्वीक्ष्य दरदांश्चैव हिमवन्तं विचिन्वथ॥ १२॥

"Scouring the lands of the Mlecchas (beef-eaters) and Pulindas and, even so, that of the Śūrasenas (the area round about Mathurā), nay, those of the Prasthalas and Bharatas, as also the lands of the Kurus (about the site of the modern Delhi) and the Madra, the Kāmbojas and Yavanas, also the towns of Śakas and the lands of the Daradas (living beyond Peshawar) there, explore the Himalayan range. (11-12)

लोध्रपद्मकषण्डेषु देवदारुवनेषु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ १३॥

"Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of Lodhra and Padmaka trees (a species of sandalwood) as well as in the groves of deodar in the Himālayan region. (13)

ततः सोमाश्रमं गत्वा देवगन्धर्वसेवितम्।
कालं नाम महासानुं पर्वतं तं गमिष्यथ॥ १४॥

"Visiting the hermitage of the sage Soma, which is inhabited by gods and the Gandharvas (celestial musicians), you will then reach the celebrated Kāla mountain, which is crowned with a high peak. (14)

महत्सु तस्य शैलेषु पर्वतेषु गुहासु च।
विचिन्वत महाभागां रामपत्नीमनिन्दिताम्॥ १५॥

"Search for the highly blessed Sītā (the spouse of Śrī Rāma), who is beyond reproach, on the extensive offshoots, both small and big, as well as in the caves of the aforesaid mountain. (15)

तमतिक्रम्य शैलेन्द्रं हेमगर्भं महागिरिम्।
ततः सुदर्शनं नाम पर्वतं गन्तुमर्हथ॥ १६॥

"Passing beyond the huge Kāla mountain (a ruler of mountains), containing gold mines, you should then seek the mountain named Sudarśana. (16)

ततो देवसखो नाम पर्वतः पतगालयः।
नानापक्षिसमाकीर्णो विविधद्रुमभूषितः॥ १७॥

"Beyond that rises a mountain, Devasakha by name, the refuge of birds, which is thickly crowded with every variety

of winged creatures and is graced by trees of every species. (17)

तस्य काननषण्डेषु निर्झरेषु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ १८॥

"Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of the woods, near the cascades as well as in the caves of that mountain. (18)

तमतिक्रम्य चाकाशं सर्वतः शतयोजनम्।
अपर्वतनदीवृक्षं सर्वसत्त्वविवर्जितम्॥ १९॥

"Beyond that stretches a desolate expanse, a hundred Yojanas (or eight hundred miles) in extent on each side, which is devoid of mountains, rivers and trees and is entirely without any living being. (19)

तत्तु शीघ्रमतिक्रम्य कान्तारं रोमहर्षणम्।
कैलासं पाण्डुरं प्राप्य हृष्टा यूयं भविष्यथ॥ २०॥

"Speedily crossing the said wilderness, which makes one's hair stand on end, you will be delighted to reach the white Kailāsa mountain. (20)

तत्र पाण्डुरमेघाभं जाम्बूनदपरिष्कृतम्।
कुबेरभवनं रम्यं निर्मितं विश्वकर्मणा॥ २१॥
विशाला नलिनी यत्र प्रभूतकमलोत्पला।
हंसकारण्डवाकीर्णा अप्सरोगणसेविता॥ २२॥

"On the aforesaid mountain stands the lovely palace of Kubera (the god of riches and the deity presiding over the northern quarter), resembling a white cloud and embellished with gold, which was constructed by Viśwakarmā (the architect of gods), and where exists an extensive lotus-pond, abounding in lotuses and water-lilies, crowded with swans and Kāraṇḍavas (a species of ducks) and frequented by bevies of celestial nymphs. (21-22)

तत्र वैश्रवणो राजा सर्वलोकनमस्कृतः।
धनदो रमते श्रीमान् गुह्यकैः सह यक्षराट्॥ २३॥

"The glorious King Kubera (the bestower of riches), son of Sage Viśravā and the ruler of Yakṣas (a class of demigods), who is greeted by the whole world, disports himself on that mountain with Guhyakas (Yakṣas). (23)

तस्य चन्द्रनिकाशेषु पर्वतेषु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ २४॥

"On the offshoots, shining brightly as the moon, as well as in the caves of that mountain should Rāvaṇa alongwith Sītā (a princess of the Videha territory) be sought for everywhere. (24)

क्रौञ्चं तु गिरिमासाद्य बिलं तस्य सुदुर्गमम्।
अप्रमत्तैः प्रवेष्टव्यं दुष्प्रवेशं हि तत् स्मृतम्॥ २५॥

"Reaching the Krauñca mountain, its cave, which is, however, most difficult of access, should be penetrated into by you, remaining vigilant all the time, as the cave is said to be difficult to enter into. (25)

वसन्ति हि महात्मानस्तत्र सूर्यसमप्रभाः।
देवैरभ्यर्थिताः सम्यग् देवरूपा महर्षयः॥ २६॥

"Invited by the gods, high-souled eminent sages, who are effulgent as the sun and are truly god-like, actually dwell in that cave. (26)

क्रौञ्चस्य तु गुहाश्चान्याः सानूनि शिखराणि च।
निर्दराश्च नितम्बाश्च विचेतव्यास्ततस्ततः॥ २७॥

"Other caves too, plateaus and peaks as also caverns and slopes too of the Krauñca mountain should be explored here and there. (27)

अवृक्षं कामशैलं च मानसं विहगालयम्।
न गतिस्तत्र भूतानां देवानां न च रक्षसाम्॥ २८॥

"The treeless peak (of the same mountain), Mānasa, which grants the desires of all by its very sight and which is beyond the reach of birds, should also be ransacked. There is no attraction there for genii and gods nor for ogres. (28)

स च सर्वैर्विचेतव्यः ससानुप्रस्थभूधरः।
क्रौञ्चं गिरिमतिक्रम्य मैनाको नाम पर्वतः॥ २९॥

"The said Krauñca mountain should be scoured with its peaks, plateaus and offshoots

by all of you. Beyond the Krauñca mountain rises a mountain, Maināka by name. (29)

मयस्य भवनं तत्र दानवस्य स्वयंकृतम्।
मैनाकस्तु विचेतव्यः ससानुप्रस्थकन्दरः॥ ३०॥

"The abode of the demon Maya, constructed by himself, stands on it. The said Maināka too should be explored by you alongwith its summits, tablelands and caves. (30)

स्त्रीणामश्वमुखीनां तु निकेतस्तत्र तत्र तु।
तं देशं समतिक्रम्य आश्रमं सिद्धसेवितम्॥ ३१॥

"The abodes of Kinnara women (whose heads resemble the heads of horses) are seen here and there. Passing clearly beyond that region you will see a hermitage occupied by perfect beings. (31)

सिद्धा वैखानसा यत्र वालखिल्याश्च तापसाः।
वन्दितव्यास्ततः सिद्धास्तपसा वीतकल्मषाः॥ ३२॥
प्रष्टव्या चापि सीतायाः प्रवृत्तिर्विनयान्वितैः।
हेमपुष्करसंछन्नं तत्र वैखानसं सरः॥ ३३॥
तरुणादित्यसंकाशैर्हंसैर्विचरितं शुभैः।
औपवाह्यः कुबेरस्य सार्वभौम इति स्मृतः॥ ३४॥
गजः पर्येति तं देशं सदा सह करेणुभिः।
तत् सरः समतिक्रम्य नष्टचन्द्रदिवाकरम्।
अनक्षत्रगणं व्योम निष्पयोदमनादितम्॥ ३५॥

"In that hermitage dwell ascetics of the orders of Vaikhānasas and Vālakhilyas, who have reached perfection. The said realized souls, who have been completely rid of sin through askesis, should then be saluted and information concerning Sītā should be sought from them by you in all humility. Close to that hermitage there is a lake called Vaikhānasa (after those ascetics), covered with golden lotuses and frequented by beautiful swans shining brightly as the rising sun. The elephant, carrying Kubera on its back and known by the name of Sārvabhauma, always roams about the aforesaid region with she-elephants. Clearly beyond the aforesaid lake stretches the vast expanse of the sky devoid of the moon and the sun as well as of the hosts of stars and without clouds and their rumbling. (32—35)

गभस्तिभिरिवार्कस्य स तु देशः प्रकाश्यते।
विश्राम्यद्भिस्तपः सिद्धैर्देवकल्पैः स्वयंप्रभैः॥ ३६॥

"That region is, however, illumined, as if by (so many) rays of the sun, by self-effulgent god-like sages, who have attained God-Realization through askesis and repose there. (36)

तं तु देशमतिक्रम्य शैलोदा नाम निम्नगा।
उभयोस्तीरयोस्तस्याः कीचका नाम वेणवः॥ ३७॥

"Beyond that region, again, flows a river named Śailodā. On both its banks there are bamboos of the Kīcaka species (which are hollow within and as such make a rattling or whistling sound when the wind passes through them). (37)

ते नयन्ति परं तीरं सिद्धान् प्रत्यानयन्ति च।
उत्तराः कुरवस्तत्र कृतपुण्यप्रतिश्रयाः॥ ३८॥

"Getting interlaced the bamboos growing on both the banks enable the aforesaid God-realized souls to reach the opposite bank and return. "The land of the Uttara (northern) Kurus, the abode of those who have done meritorious deeds, stretches on the bank of the aforesaid Śailodā river. (38)

ततः काञ्चनपद्माभिः पद्मिनीभिः कृतोदकाः।
नीलवैदूर्यपत्राढ्या नद्यस्तत्र सहस्रशः॥ ३९॥

"Further on, in that land there are thousands of streams rich in lotus leaves, dark-green as a cat's-eye jewel, whose waters are joined with lotus-ponds containing golden lotuses. (39)

रक्तोत्पलवनैश्चात्र मण्डिताश्च हिरण्मयैः।
तरुणादित्यसंकाशा भान्ति तत्र जलाशयाः॥ ४०॥
महार्हमणिपत्रैश्च काञ्चनप्रभकेसरैः।
नीलोत्पलवनैश्चित्रैः स देशः सर्वतो वृतः॥ ४१॥
निस्तुलाभिश्च मुक्ताभिर्मणिभिश्च महाधनैः।
उद्धूतपुलिनास्तत्र जातरूपैश्च निम्नगाः॥ ४२॥

सर्वरत्नमयैश्चित्रैरवगाढा नगोत्तमैः।
जातरूपमयैश्चापि हुताशनसमप्रभैः॥ ४३॥
नित्यपुष्पफलास्तत्र नगाः पत्ररथाकुलाः।
दिव्यगन्धरसस्पर्शाः सर्वकामान् स्रवन्ति च॥ ४४॥
नानाकाराणि वासांसि फलन्त्यन्ये नगोत्तमाः।
मुक्तावैदूर्यचित्राणि भूषणानि तथैव च।
स्त्रीणां यान्यनुरूपाणि पुरुषाणां तथैव च॥ ४५॥

"Lakes possessing the hue of the rising sun and adorned with clumps of red golden lotuses spread their charm in this land. The said land (of the Uttara Kurus) is covered on all sides with wonderful clumps of blue lotuses with petals of precious gems and filaments shining as gold. Nay, the rivers there have their sandy banks strewn with round pearls and gems of great value as also with pieces of gold, and are hemmed in with marvellous and excellent mountains of all kinds of jewels as well as of gold effulgent as fire. The trees there are thronged with birds and are ever full of flowers and fruits, possess an ethereal fragrance, taste and touch and yield all one's desires. Other excellent trees yield costumes of every shape and size and even so ornaments set with pearls and cat's-eye jewels—costumes and ornaments which are fit for women and, even so, for men. (40—45)

सर्वर्तुसुखसेव्यानि फलन्त्यन्ये नगोत्तमाः।
महार्हमणिचित्राणि फलन्त्यन्ये नगोत्तमाः॥ ४६॥

"Other excellent trees bear fruit which can be gladly partaken of in all seasons; while still other excellent trees bring forth wonderful fruits looking like precious gems. (46)

शयनानि प्रसूयन्ते चित्रास्तरणवन्ति च।
मनःकान्तानि माल्यानि फलन्त्यत्रापरे द्रुमाः॥ ४७॥
पानानि च महार्हाणि भक्ष्याणि विविधानि च।
स्त्रियश्च गुणसम्पन्ना रूपयौवनलक्षिताः॥ ४८॥

"Other trees in this land yield beds provided with variegated coverlets and garlands which are pleasing to the mind, costly drinks and viands of various kinds as well as women possessed of every accomplishment and distinguished for their comeliness and youth. (47-48)

गन्धर्वाः किन्नराः सिद्धा नागा विद्याधरास्तथा।
रमन्ते सततं तत्र नारीभिर्भास्वरप्रभाः॥ ४९॥

"Gandharvas (celestial musicians), Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man), Siddhas, Nāgas (serpent-demons with a human face and serpent-like body) and Vidyādharas (celestial artists) of dazzling splendour revel with their women. (49)

सर्वे सुकृतकर्माणः सर्वे रतिपरायणाः।
सर्वे कामार्थसहिता वसन्ति सह योषितः॥ ५०॥

"All beings living there have performed meritorious deeds in their past lives, all are given over to amorous enjoyment, all are endowed with wealth and luxuries and all live with young women. (50)

गीतवादित्रनिर्घोषः सोत्कृष्टहसितस्वनः।
श्रूयते सततं तत्र सर्वभूतमनोरमः॥ ५१॥

"The sound of singing and musical instruments, blended with peals of sweet laughter and pleasing to the mind of all created beings is constantly heard there. (51)

तत्र नामुदितः कश्चिन्नात्र कश्चिदसत्प्रियः।
अहन्यहनि वर्धन्ते गुणास्तत्र मनोरमाः॥ ५२॥

"None is unhappy there nor is anyone fond of evil deeds. Virtues which are delightful to the mind develop there from day to day. (52)

समतिक्रम्य तं देशमुत्तरः पयसां निधिः।
तत्र सोमगिरिर्नाम मध्ये हेममयो महान्॥ ५३॥

"Beyond the aforesaid region (viz., the land of the Uttara Kurus) stretches the Northern Sea. There in the middle rises a huge mountain of gold, Somagiri by name. (53)

इन्द्रलोकगता ये च ब्रह्मलोकगताश्च ये।
देवास्तं समवेक्षन्ते गिरिराजं दिवं गताः॥ ५४॥

"Those who have ascended to heaven as well as the gods who dwell in Indra's heaven and those who reside in the realm of Brahmā (the creator) vividly perceive that lordly mountain. (54)

स तु देशो विसूर्योऽपि तस्य भासा प्रकाशते।
सूर्यलक्ष्म्याभिविज्ञेयस्तपतेव विवस्वता॥ ५५॥

"Though without the sun, that region remains actually lighted by the brilliance of the mountain as though by the scorching sun, and should be recognized as blessed with the brilliance of the sun. (55)

भगवांस्तत्र विश्वात्मा शम्भुरेकादशात्मकः।
ब्रह्मा वसति देवेशो ब्रह्मर्षिपरिवारितः॥ ५६॥

"There dwells Lord Viṣṇu (the Soul of the universe), as well as Lord Śiva (the Source of all blessings), manifested in the form of the eleven Rudras, and, even so, Brahmā (the creator), the sovereign of gods, surrounded by Brāhmaṇa sages (Mārīca and others, his mind-born sons). (56)

न कथंचन गन्तव्यं कुरूणामुत्तरेण वः।
अन्येषामपि भूतानां नानुक्रामति वै गतिः॥ ५७॥

"You should on no account venture to the north of the Uttara Kurus. No way lies beyond for other created beings either. (57)

स हि सोमगिरिर्नाम देवानामपि दुर्गमः।
तमालोक्य ततः क्षिप्रमुपावर्तितुमर्हथ॥ ५८॥

"The aforesaid Mount Somagiri, they say, is really speaking difficult of access even for gods. Having sighted it, you ought speedily to return from that place from where you catch sight of it. (58)

एतावद् वानरैः शक्यं गन्तुं वानरपुंगवाः।
अभास्करममर्यादं न जानीमस्ततः परम्॥ ५९॥

"Thus far only it is possible for monkeys to proceed, O jewels among the monkeys! We have no knowledge whatsoever of the region beyond it, which is devoid of the sun and without limit. (59)

सर्वमेतद् विचेतव्यं यन्मया परिकीर्तितम्।
यदन्यदपि नोक्तं च तत्रापि क्रियतां मतिः॥ ६०॥

"All this area, described by me, should be scoured by you. And a resolve should be made by you even for exploring what other places have not been mentioned. (60)

ततः कृतं दाशरथेर्महत्प्रियं
महत्प्रियं चापि ततो मम प्रियम्।
कृतं भविष्यत्यनिलानलोपमा
विदेहजादर्शनजेन कर्मणा॥ ६१॥

"Through the endeavour that will be made by you in the course of your search, leading eventually to a sight of Sītā (daughter of King Videha), something which is highly pleasing to Śrī Rāma (son of Emperor Daśaratha) will have been done by you; nay, through the same act what is even much more pleasing to me will have been accomplished, O monkeys vying with the god of fire and the wind-god! (61)

ततः कृतार्थाः सहिताः सबान्धवा
मयार्चिताः सर्वगुणैर्मनोरमैः।
चरिष्यथोर्वीं प्रति शान्तशत्रवः
सहप्रिया भूतधराः प्लवंगमाः॥ ६२॥

"Propitiated by me as a sequel to your invaluable services through presents endowed with all excellences and delightful to the mind; nay, rid of all enmity, accomplished of purpose, and capable of sustaining other created beings, you will range the earth with your friends and relatives as well as with your beloved mates, O monkeys!" (62)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

With a view to inspiring confidence in Sītā, when found, Śrī Rāma hands over to Hanumān his signet ring as a token of recognition while sending him away to the south. Bowing down at Śrī Rāma's feet, Hanumān leaves his presence alongwith a contingent of the Vānara forces

विशेषेण तु सुग्रीवो हनूमत्यर्थमुक्तवान्।
स हि तस्मिन् हरिश्रेष्ठे निश्चितार्थोऽर्थसाधने॥ १॥

Sugrīva for his part broached the subject (of conducting a search for Sītā) in particular before Hanūmān, for, so far as the question of achieving that purpose was concerned, he was sure about that jewel among monkeys being able to accomplish the task. (1)

अब्रवीच्च हनूमन्तं विक्रान्तमनिलात्मजम्।
सुग्रीवः परमप्रीतः प्रभुः सर्ववनौकसाम्॥ २॥

Nay, supremely pleased with Hanūmān, Sugrīva, the lord of all the denizens of the forest, spoke as follows to Hanumān, the valiant son of the wind-god : (2)

न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये।
नाप्सु वा गतिसङ्गं ते पश्यामि हरिपुंगव॥ ३॥

"Neither on earth nor in the air nor again in the sky nor in heaven (the abode of immortals) nor in waters for that matter do I find any obstruction to your movement, O bull among the monkeys ! (3)

सासुराः सहगन्धर्वाः सनागनरदेवताः।
विदिताः सर्वलोकास्ते ससागरधराधराः॥ ४॥

"All the worlds inhabited by demons, by Gandharvas, by Nāgas (semi-divine beings having the face of a man and the body of a serpent and said to inhabit Pātāla), by human beings and by gods and including oceans and mountains are known to you. (4)

गतिर्वेगश्च तेजश्च लाघवं च महाकपे।
पितुस्ते सदृशं वीर मारुतस्य महौजसः॥ ५॥

"Your unhampered movement and speed, energy and adroitness too are similar to those found in your father, the wind-god, who is possessed of extraordinary strength, O heroic and great monkey ! (5)

तेजसा वापि ते भूतं न समं भुवि विद्यते।
तद् यथा लभ्यते सीता तत्त्वमेवानुचिन्तय॥ ६॥

"There is no created being on earth equal to you in vigour either. Therefore, you alone should ponder on the way in which Sītā may be found. (6)

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः।
देशकालानुवृत्तिश्च नयश्च नयपण्डित॥ ७॥

"Nay, in you alone, O Hanumān, repose strength, wisdom, prowess, conformability to place and time, and prudence too, O past master in statecraft !" (7)

ततः कार्यसमासङ्गमवगम्य हनूमति।
विदित्वा हनुमन्तं च चिन्तयामास राघवः॥ ८॥

Concluding from the aforesaid words of Sugrīva that the success of the venture depended on Hanūmān, and also knowing Hanūmān to be capable of accomplishing the work, Śrī Rāma (a scion of Raghu) reflected as follows : (8)

सर्वथा निश्चितार्थोऽयं हनूमति हरीश्वरः।
निश्चितार्थतरश्चापि हनूमान् कार्यसाधने॥ ९॥

"This lord of monkeys is cock-sure about Hanūmān being capable of accomplishing the work entrusted to him, while Hanūmān too is even more confident about his being able to accomplish the task. (9)

तदेवं प्रस्थितस्यास्य परिज्ञातस्य कर्मभिः।
भर्त्रा परिगृहीतस्य ध्रुवः कार्यफलोदयः॥ १०॥

"Therefore, the success of the endeavour of Hanumān, who has been tested by his deeds and chosen for this work by his master, and who is now moving out (in obedience to his master's call) is certain." (10)

तं समीक्ष्य महातेजा व्यवसायोत्तरं हरिम्।
कृतार्थ इव संहृष्टः प्रहृष्टेन्द्रियमानसः॥ ११॥

Perceiving the aforesaid monkey, Hanumān, who was pre-eminent in accomplishing the work entrusted to him, Śrī Rāma, who was endowed with extraordinary energy, felt overjoyed as though he had gained his end, his senses and mind thrilled with delight. (11)

ददौ तस्य ततः प्रीतः स्वनामाङ्कोपशोभितम्।
अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः॥ १२॥

Full of joy, Śrī Rāma (the scourge of his foes) gave to Hanumān a ring inscribed with his name as a token of identification to Sītā (the daughter of a king). (12)

अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा।
मत्सकाशादनुप्राप्तमनुद्विग्नानुपश्यति॥ १३॥

He said to him, "Through this token, O jewel among the monkeys, Sītā (the daughter of Janaka) will unperturbedly recognize you to have arrived from my presence. (13)

व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः।
सुग्रीवस्य च संदेशः सिद्धिं कथयतीव मे॥ १४॥

"Nay, your resolution as well as your prowess coupled with courage as also the words of Sugrīva addressed to you predict success, as it were, to my mind." (14)

स तद् गृह्य हरिश्रेष्ठः कृत्वा मूर्ध्नि कृताञ्जलिः।
वन्दित्वा चरणौ चैव प्रस्थितः प्लवगर्षभः॥ १५॥

Taking the ring and placing it on his head and bowing down at Śrī Rāma's feet, Hanumān, a jewel among the monkeys, set forth with joined palms. (15)

स तत् प्रकर्षन् हरिणां महद् बलं
बभूव वीरः पवनात्मजः कपिः।
गताम्बुदे व्योम्नि विशुद्धमण्डलः
शशीव नक्षत्रगणोपशोभितः॥ १६॥

Leading that mighty band of monkeys, the aforesaid monkey, the gallant Hanumān (son of the wind-god) shone like the moon with a stainless orb graced by a galaxy of stars in a cloudless sky. (16)

अतिबल बलमाश्रितस्तवाहं
हरिवर विक्रम विक्रमैरनल्पैः।
पवनसुत यथाधिगम्यते सा
जनकसुता हनुमंस्तथा कुरुष्व॥ १७॥

"Śrī Rāma sent him away with the following words : "I depend on your might, O Hanumān, endowed as you are with surpassing strength. Exert yourself in such a way by dint of your great valour, O son of the wind-god, possessing as you do the might of the foremost of lions, that Sītā, daughter of Janaka, may be found." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Bowing to the command of Sugrīva and leading their respective bands, Vinata and other monkey chiefs set forth towards the quarter assigned to them by Sugrīva

सर्वांश्चाहूय सुग्रीवः प्लवगान् प्लवगर्षभः।
समस्तांश्चाब्रवीद् राजा रामकार्यार्थसिद्धये॥ १॥

Summoning all the monkeys in a body, King Sugrīva, the foremost of monkeys, spoke to them as follows with a view to accomplishing the end sought to be achieved by Śrī Rāma : (1)

एवमेतद् विचेतव्यं भवद्भिर्वानरोत्तमैः।
तदुग्रशासनं भर्तुर्विज्ञाय हरिपुंगवाः॥ २॥
शलभा इव संछाद्य मेदिनीं सम्प्रतस्थिरे।
रामः प्रस्त्रवणे तस्मिन् न्यवसत् सहलक्ष्मणः॥ ३॥
प्रतीक्षमाणस्तं मासं सीताधिगमने कृतः।
उत्तरां तु दिशं रम्यां गिरिराजसमावृताम्॥ ४॥
प्रतस्थे सहसा वीरो हरिः शतबलिस्तदा।
पूर्वां दिशं प्रतिययौ विनतो हरियूथपः॥ ५॥
ताराङ्गदादिसहितः प्लवगः पवनात्मजः।
अगस्त्याचरितामाशां दक्षिणां हरियूथपः॥ ६॥

"All this area specified by me ought to be scoured by you, the foremost of monkeys, in the way pointed out by me." Fully comprehending that formidable command of their master and overruning the earth like locusts, the leaders of monkeys duly sallied forth. Waiting for the period of one month, which had been fixed as a limit for finding out the whereabouts of Sītā, Śrī Rāma continued to live on the celebrated Mount Prasravaṇa with Lakṣmaṇa. The valiant monkey Śatabali for his part then set out with a dash towards the delightful northern quarter blocked by the Himālaya mountain, the king of mountains. The monkey chief, Vinata, marched towards the eastern quarter; while accompanied by Tāra, Aṅgada and others, the monkey Hanumān (son of the wind-god), another monkey chief, proceeded towards the southern quarter, resorted to by Sage Agastya. (2—6)

पश्चिमां च दिशं घोरां सुषेणः प्लवगेश्वरः।
प्रतस्थे हरिशार्दूलो दिशं वरुणपालिताम्॥ ७॥

Again, the monkey chief, Suṣeṇa, a tiger among monkeys, set forth towards the fearful western quarter, the quarter protected by Varuṇa (the god of water). (7)

ततः सर्वा दिशो राजा चोदयित्वा यथातथम्।
कपिसेनापतिर्वीरो मुमोद सुखितः सुखम्॥ ८॥

Having dispatched the monkeys to all the quarters according to their worth, the valiant Sugrīva, the lord of the monkey forces, felt gratified and happy in his heart. (8)

एवं संचोदिताः सर्वे राज्ञा वानरयूथपाः।
स्वां स्वां दिशमभिप्रेत्य त्वरिताः सम्प्रतस्थिरे॥ ९॥
नदन्तश्चोन्नदन्तश्च गर्जन्तश्च प्लवंगमाः।
क्ष्वेडन्तो धावमानाश्च विनदन्तो महाबलाः॥ १०॥

Shouting and howling, thundering and roaring growling and running, when enjoined by the king as aforesaid, all the generals of the monkey army, who were endowed with extraordinary might, hastily marched each towards the quarter assigned to him. (9-10)

एवं संचोदिताः सर्वे राज्ञा वानरयूथपाः।
आनयिष्यामहे सीतां हनिष्यामश्च रावणम्॥ ११॥

Directed thus by the king, all the commanders of the monkey army said, "We shall dispose of Rāvaṇa and bring Sītā back." (11)

अहमेको वधिष्यामि प्राप्तं रावणमाहवे।
ततश्चोन्मथ्य सहसा हरिष्ये जनकात्मजाम्॥ १२॥

वेपमानां श्रमेणाद्य भवद्भिः स्थीयतामिति।
एक एवाहरिष्यामि पातालादपि जानकीम्॥ १३॥

"Single-handed I shall kill Rāvaṇa arrived on the field of battle and then, destroying his associates too, I shall forcibly bear away today Janaka's daughter, trembling through affliction and fear. You should all stay here." "Single-handed I shall bring Janaka's daughter even from Pātāla (the lowermost subterranean region). (12-13)

विधमिष्याम्यहं वृक्षान् दारयिष्याम्यहं गिरीन्।
धरणीं दारयिष्यामि क्षोभयिष्यामि सागरान्॥ १४॥

"I shall smash down trees. I shall cleave the mountains, shall rend the earth and shall churn up the oceans." (14)

अहं योजनसंख्यायाः प्लवेयं नात्र संशयः।
शतयोजनसंख्यायाः शतं समधिकं ह्यहम्॥ १५॥

"I can leap across the waters to the extent of a hundred Yojanas (or eight hundred miles)." "I can surely leap to a distance of more than a hundred Yojanas (or eight hundred miles)." (15)

भूतले सागरे वापि शैलेषु च वनेषु च।
पातालस्यापि वा मध्ये न ममाच्छिद्यते गतिः॥ १६॥

"My progress cannot be intercepted on the earth's surface or even in the ocean, on the mountains or in the woods or even in the heart of Pātāla (the nethermost subterranean region)." (16)

इत्येकैकस्तदा तत्र वानरा बलदर्पिताः।
ऊचुश्च वचनं तस्य हरिराजस्य संनिधौ॥ १७॥

Such words did the monkeys, proud of their might, utter one by one, in the presence of the celebrated Sugrīva (the king of monkeys) at that time on that spot. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

While Sugrīva gave instructions to his various generals mentioning in detail the places they were to visit in the course of their expedition in search of Sītā, Śrī Rāma was struck by the knowledge of world geography revealed by Sugrīva and inquired of the latter how he had come to acquire such wonderful and accurate knowledge of geography. In reply to this Sugrīva tells him of the encounter of Vālī with Dundubhi, which led the former to conceive an inveterate hatred towards him (Sugrīva) who when pursued by Vālī had to range from one end of the world to another and this enabled him (Sugrīva) to gather a first-hand knowledge of all parts of the globe

गतेषु वानरेन्द्रेषु रामः सुग्रीवमब्रवीत्।
कथं भवान् विजानीते सर्वं वै मण्डलं भुवः॥ १॥

The leaders of monkeys having left, Śrī Rāma said to Sugrīva, "How do you directly know the entire terrestrial globe?" (1)

सुग्रीवश्च ततो राममुवाच प्रणतात्मवान्।
श्रूयतां सर्वमाख्यास्ये विस्तरेण वचो मम॥ २॥

And Sugrīva then with his body bent low through humility replied as follows to Śrī Rāma: "Pray, let my submission

be heard. I shall narrate everything in extenso. (2)

यदा तु दुन्दुभिं नाम दानवं महिषाकृतिम्।
प्रतिकालयते वाली मलयं प्रति पर्वतम्॥ ३॥
तदा विवेश महिषो मलयस्य गुहां प्रति।
विवेश वाली तत्रापि मलयं तज्जिघांसया॥ ४॥

"When Vālī for his part was driving back the demon, Māyāvī* (son of Dundubhi) by name, living in the form of a buffalo, towards the Malaya mountain, the buffalo forthwith entered into a cave of the Malaya mountain. Vālī too entered the cave of the Malaya mountain on that occasion with intent to kill the demon. (3-4)

ततोऽहं तत्र निक्षिप्तो गुहाद्वारि विनीतवत्।
न च निष्क्रामते वाली तदा संवत्सरे गते॥ ५॥

"Having been placed there (by Vālī), I thereupon obediently stood at the entrance of the cave. Vālī, however, did not come out at that juncture even though a year had elapsed. (5)

ततः क्षतजवेगेन आपुपूरे तदा बिलम्।
तदहं विस्मितो दृष्ट्वा भ्रातुः शोकविषार्दितः॥ ६॥

"Then the cave was forthwith filled with a gushing stream of blood. I was amazed to see it and felt oppressed with the sting of grief on the score of my elder brother, Vālī. (6)

अथाहं गतबुद्धिस्तु सुव्यक्तं निहतो गुरुः।
शिला पर्वतसंकाशा बिलद्वारि मया कृता॥ ७॥
अशक्नुवन्निष्क्रमितुं महिषो विनशिष्यति।
ततोऽहमागां किष्किन्धां निराशस्तस्य जीविते॥ ८॥

"I was, however, immediately seized with the idea that my elder brother, Vālī, had most evidently been killed. A rock as big as a hill was placed by me at the entrance of the cave in the hope that, unable to come out, the buffalo would perish without nourishment. Hopeless about Vālī's life, I thereupon came away to Kiṣkindhā. (7-8)

राज्यं च सुमहत् प्राप्य तारां च रुमया सह।
मित्रैश्च सहितस्तत्र वसामि विगतज्वरः॥ ९॥

"Having attained a vast dominion and secured Tārā (Vālī's wedded wife) with (my own wedded wife) Rumā, I began to live in Kiṣkindhā with my friends, free from anxiety. (9)

आजगाम ततो वाली हत्वा तं वानरर्षभः।
ततोऽहमददां राज्यं गौरवाद् भययन्त्रितः॥ १०॥

"Having killed the demon, Vālī, the foremost of monkeys, returned in the meantime. Thereupon I restored the kingdom to him out of respect, seized as I was also with fear. (10)

स मां जिघांसुर्दुष्टात्मा वाली प्रव्यथितेन्द्रियः।
परिकालयते वाली धावन्तं सचिवैः सह॥ ११॥

"Wishing to kill me, the said malevolent Vālī, who had a thick coat of hair on his body and whose mind was extremely agonized, angrily pursued me, who was running for life with my ministers. (11)

ततोऽहं वालिना तेन सोऽनुबद्धः प्रधावितः।
नदीश्च विविधाः पश्यन् वनानि नगराणि च॥ १२॥

"Pursued by the aforesaid Vālī, I as such then ran fast beholding various streams, forests and cities too. (12)

आदर्शतलसंकाशा ततो वै पृथिवी मया।
अलातचक्रप्रतिमा दृष्टा गोष्पदवत् कृता॥ १३॥

"At that time the earth, which was turned into the imprint of a cow's hoof, as it were, (and entailed no exertion in going round it), was seen by me much like a mirror (clearly revealing, as it did, everything on its surface) and a whirling firebrand due to the swiftness of my movement. (13)

पूर्वां दिशं ततो गत्वा पश्यामि विविधान् द्रुमान्।
पर्वतान् सदरीन् रम्यान् सरांसि विविधानि च॥ १४॥

* According to the popular maxim 'आत्मा वै जायते पुत्रः' (One's ownself is reborn as one's son) Māyāvī (son of Dundubhi) has been spoken of here as Dundubhi; for the story evidently relates to Māyāvī as will be clear from a reference to Canto Nine, where it stands already narrated.

"Reaching the eastern quarter then, I beheld trees of all kinds, delightful mountains with caves, as well as lakes of every kind. (14)

उदयं तत्र पश्यामि पर्वतं धातुमण्डितम्।
क्षीरोदं सागरं चैव नित्यमप्सरसालयम्॥ १५॥

"I saw there the eastern mountain adorned with minerals and also the ocean of milk, the constant abode of celestial nymphs. (15)

परिकाल्यमानस्तदा वालिनाभिद्रुतो ह्यहम्।
पुनरावृत्य सहसा प्रस्थितोऽहं तदा विभो॥ १६॥

"Flying on and on when pursued by Vālī, and then returning, I forthwith departed all of a sudden, O powerful prince. (16)

दिशस्तस्यास्ततो भूयः प्रस्थितो दक्षिणां दिशम्।
विन्ध्यपादपसंकीर्णां चन्दनद्रुमशोभिताम्॥ १७॥

"Turning from the eastern quarter, I then made for the southern quarter, crowded with trees growing on the Vindhyan range and graced by sandalwood trees. (17)

द्रुमशैलान्तरे पश्यन् भूयो दक्षिणतोऽपराम्।
अपरां च दिशं प्राप्तो वालिना समभिद्रुतः॥ १८॥

"Seeing Vālī from behind the trees and hills again and again, and still steadily pursued by Vālī, I reached a quarter different from the south, viz., the western quarter. (18)

स पश्यन् विविधान् देशानस्तं च गिरिसत्तमम्।
प्राप्य चास्तं गिरिश्रेष्ठमुत्तरं सम्प्रधावितः॥ १९॥

"Observing various lands as also the western mountain, the foremost of mountains, and finally reaching the western mountain, the crown of all mountains, I ran with all speed towards the north. (19)

हिमवन्तं च मेरुं च समुद्रं च तथोत्तरम्।
यदा न विन्दे शरणं वालिना समभिद्रुतः॥ २०॥
ततो मां बुद्धिसम्पन्नो हनुमान् वाक्यमब्रवीत्।
इदानीं मे स्मृतं राजन् यथा वाली हरीश्वरः॥ २१॥
मतङ्गेन तदा शप्तो ह्यस्मिन्नाश्रममण्डले।
प्रविशेद् यदि वै वाली मूर्धास्य शतधा भवेत्॥ २२॥

"When, constantly and steadily pursued by Vālī, I did not find shelter even on seeking the Himālayan range and Mount Meru and, even so, the Northern Sea, Hanumān, who was richly endowed with wisdom (and who was all along with me), thereupon submitted to me as follows : 'It is now recollected by me, O king, how Vālī, the lord of monkeys, was at one time actually cursed by Sage Mataṅga that if he should ever venture into the limits of his hermitage, his head would surely get split into a hundred pieces. (20—22)

तत्र वासः सुखोऽस्माकं निरुद्विग्नो भविष्यति।
ततः पर्वतमासाद्य ऋष्यमूकं नृपात्मज॥ २३॥
न विवेश तदा वाली मतङ्गस्य भयात् तदा।
एवं मया तदा राजन् प्रत्यक्षमुपलक्षितम्।
पृथिवीमण्डलं सर्वं गुहामस्यागतस्ततः॥ २४॥

" 'Our residence there would be happy and free from fear.' Then, reaching the Ṛṣyamūka mountain, O prince, I took up my abode there. During those days Vālī dared not enter that region for fear of the imprecation pronounced by Ṛṣi Mataṅga. In this way, O king, the entire terrestrial globe was directly perceived by me at that time and then I withdrew to the cave on Mount Ṛṣyamūka." (23-24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Even after scouring more than once the regions comprised in the quarter assigned to them, Vinata and others fail to get any clue to the whereabouts of Sītā. Returning despondent even before a month, they bow down to Śrī Rāma and Sugrīva and report their inability to find out Sītā. They feel convinced for many reasons that Hanumān alone will be able to discover Sītā

दर्शनार्थं तु वैदेह्याः सर्वतः कपिकुञ्जराः।
व्यादिष्टाः कपिराजेन यथोक्तं जग्मुरञ्जसा॥ १॥

Dispatched all round by Sugrīva (the lord of monkeys) to find out Sītā (a princess of the Videha territory), the foremost of the monkeys for their part instantly departed to the quarter severally assigned to them. (1)

ते सरांसि सरित्कक्षानाकाशं नगराणि च।
नदीदुर्गांस्तथा देशान् विचिन्वन्ति समन्ततः॥ २॥

They scanned on all sides lakes, shrubs on the banks of rivers, open stretches of land and cities as also tracts rendered impassable by streams. (2)

सुग्रीवेण समाख्याताः सर्वे वानरयूथपाः।
तत्र देशान् विचिन्वन्ति सशैलवनकाननान्॥ ३॥

Thoroughly instructed by Sugrīva, all the leaders of monkey bands explored the regions comprised in the quarter assigned to them with their mountains, forests and woodlands. (3)

विचित्य दिवसं सर्वे सीताधिगमने धृताः।
समायान्ति स्म मेदिन्यां निशाकालेषु वानराः॥ ४॥

Having carried on their search for Sītā during the daytime, all the monkeys, who were bent on finding out Sītā, came together for repose at a rendezvous during the nights.(4)

सर्वर्तुकांश्च देशेषु वानराः सफलद्रुमान्।
आसाद्य रजनीं शय्यां चक्रुः सर्वेष्वहःसु ते॥ ५॥

Reaching during the days (in the course of their search) in all the regions trees which manifested all the seasons (in the course of a day) and ever bore fruits, the aforesaid monkeys slept during the night. (5)

तदहः प्रथमं कृत्वा मासे प्रस्रवणं गताः।
कपिराजेन संगम्य निराशाः कपिकुञ्जराः॥ ६॥

Reckoning the day of their departure as the first, the monkey chiefs returned disappointed in a month to Mount Prasravaṇa (where Sugrīva had been camping till then with Śrī Rāma) and meeting Sugrīva, continued there. (6)

विचित्य तु दिशं पूर्वां यथोक्तां सचिवैः सह।
अदृष्ट्वा विनतः सीतामाजगाम महाबलः॥ ७॥

Having explored the eastern quarter assigned to him, but not finding Sītā, Vinata for his part, who was possessed of extraordinary might, withdrew with his ministers. (7)

दिशमप्युत्तरां सर्वां विविच्य स महाकपिः।
आगतः सह सैन्येन भीतः शतबलिस्तदा॥ ८॥

Having combed the whole of the northern quarter, that great monkey, Śatabali, too presently returned with his band, full of fear.(8)

सुषेणः पश्चिमामाशां विविच्य सह वानरैः।
समेत्य मासे पूर्णे तु सुग्रीवमुपचक्रमे॥ ९॥

Having scoured the western quarter with the other monkeys and returning when a month had been completed, Suṣeṇa too for his part sought the presence of Surgrīva. (9)

तं प्रस्रवणपृष्ठस्थं समासाद्याभिवाद्य च।
आसीनं सह रामेण सुग्रीवमिदमब्रुवन्॥ १०॥

Approaching and greeting Sugrīva,

seated with Śrī Rāma on a plateau of Mount Prasravaṇa, all the three troop-leaders submitted to him as follows : (10)

विचिताः पर्वताः सर्वे वनानि गहनानि च।
निम्नगाः सागरान्ताश्च सर्वे जनपदाश्च ये॥ ११॥

"All the mountains and dense forests, also rivers falling into the sea and all the countrysides which were met with by us have been explored. (11)

गुहाश्च विचिताः सर्वा याश्च ते परिकीर्तिताः।
विचिताश्च महागुल्मा लताविततसंतताः॥ १२॥

"Nay, all the caves which were specified by you have also been ransacked. Also large bowers roofed with canopies of climbers have been scoured. (12)

गहनेषु च देशेषु दुर्गेषु विषमेषु च।
सत्त्वान्यतिप्रमाणानि विचितानि हतानि च।
ये चैव गहना देशा विचितास्ते पुनः पुनः॥ १३॥

"Animals of huge proportions have been sought for (under the suspicion that they may be Rāvaṇa) in regions which were difficult to penetrate into, in places difficult of access and in uneven stretches of land, and killed. Nay, those areas which were difficult to penetrate into were explored again and again. (13)

उदारसत्त्वाभिजनो हनूमान्
स मैथिलीं ज्ञास्यति वानरेन्द्र।
दिशं तु यामेव गता तु सीता
तामास्थितो वायुसुतो हनूमान्॥ १४॥

"The celebrated Hanumān (alone), who is endowed with a noble character and is nobly born, will be able to find Sītā (a princess of Mithilā), O lord of monkeys ! Hanumān, son of the wind-god, has luckily enough resorted to the same quarter to which Sītā has been taken away." (14)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Accompanied by Aṅgada and others, Hanumān seeks for Sītā in the dense forests and caves of the Vindhyan range. Making their way into a forest whose trees had ceased to flower and bear fruits because of a curse pronounced by Sage Kaṇḍu, overwhelmed with grief occasioned by the loss of his son, the monkeys, who felt exhausted due to exertion, behold a demon. As the latter swoops upon the monkeys with a raised fist, Aṅgada makes short work of him thinking him to be Rāvaṇa. Feeling exhausted through peregrination in the forest, the monkeys seek the foot of a tree

सह ताराङ्गदाभ्यां तु सहसा हनुमान् कपिः।
सुग्रीवेण यथोद्दिष्टं गन्तुं देशं प्रचक्रमे॥ १॥

Alongwith Tāra and Aṅgada the monkey, Hanumān, for his part, proceeded all at once to march towards the region duly assigned to him by Surgīva. (1)

स तु दूरमुपागम्य सर्वैस्तैः कपिसत्तमैः।
ततो विचित्य विन्ध्यस्य गुहाश्च गहनानि च॥ २॥

Travelling a long distance in the company of all those monkey chiefs and

then exploring the caves and the dense forests of the Vindhyan range, Hanumān for his part halted. (2)

पर्वताग्रनदीदुर्गान् सरांसि विपुलद्रुमान्।
वृक्षषण्डांश्च विविधान् पर्वतान् वनपादपान्॥ ३॥
अन्वेषमाणास्ते सर्वे वानराः सर्वतोदिशम्।
न सीतां ददृशुर्वीरा मैथिलीं जनकात्मजाम्॥ ४॥

Even though scouring the mountain peaks, rivers and places difficult of access, lakes, huge trees as well as groves of various kinds of trees, mountains and forest trees on all sides, all those heroic monkeys failed to perceive Sītā, daughter of Janaka and a princess of Mithilā. (3-4)

ते भक्षयन्तो मूलानि फलानि विविधान्यपि।
अन्वेषमाणा दुर्धर्षा न्यवसंस्तत्र तत्र ह॥ ५॥

Subsisting on roots as well as on fruits of various kinds, they say, while conducting their search, the monkeys, who were difficult to overpower, stayed wherever they could. (5)

स तु देशो दुरन्वेषो गुहागहनवान् महान्।
निर्जलं निर्जनं शून्यं गहनं घोरदर्शनम्॥ ६॥

That vast region round about the Vindhyan range, however, was difficult to explore, full of caves and dense forests as it was, and consisting of a wilderness which was waterless, uninhabited, desolate and frightful to look at. (6)

तादृशान्यप्यरण्यानि विचित्य भृशपीडिताः।
स देशश्च दुरन्वेष्यो गुहागहनवान् महान्॥ ७॥
त्यक्त्वा तु तं ततो देशं सर्वे वै हरियूथपाः।
देशमन्यं दुराधर्षं विविशुश्चाकुतोभयाः॥ ८॥
यत्र वन्ध्यफला वृक्षा विपुष्पाः पर्णवर्जिताः।
निस्तोयाः सरितो यत्र मूलं यत्र सुदुर्लभम्॥ ९॥
न सन्ति महिषा यत्र न मृगा न च हस्तिनः।
शार्दूलाः पक्षिणो वापि ये चान्ये वनगोचराः॥ १०॥

Having scoured even such forests, although that vast region was difficult to comb, full of caves and thick forests as it was, and presently leaving that region, severly tormented as they were with hunger and thirst as a result of roaming in a waterless tract, all the monkey chiefs for their part, who had no fear from any quarter, penetrated in a body into another region, which was difficult to assail, and where the trees were unfruitful, flowerless and even without leaves, nay, where the streams were devoid of water and where even roots were most difficult to get, where there were no buffaloes nor deer nor elephants nor tigers nor even birds nor any other animals found in a forest. (7—10)

न चात्र वृक्षा नौषध्यो न वल्ल्यो नापि वीरुधः।
स्निग्धपत्राः स्थले यत्र पद्मिन्यः फुल्लपङ्कजाः॥ ११॥
प्रेक्षणीयाः सुगन्धाश्च भ्रमरैश्च विवर्जिताः।
कण्डुर्नाम महाभागः सत्यवादी तपोधनः॥ १२॥
महर्षिः परमामर्षी नियमैर्दुष्प्रधर्षणः।
तस्य तस्मिन् वने पुत्रो बालको दशवार्षिकः॥ १३॥
प्रणष्टो जीवितान्ताय क्रुद्धस्तेन महामुनिः।
तेन धर्मात्मना शप्तं कृत्स्नं तत्र महद्वनम्॥ १४॥
अशरण्यं दुराधर्षं मृगपक्षिविवर्जितम्।
तस्य ते काननान्तांस्तु गिरीणां कन्दराणि च॥ १५॥
प्रभवाणि नदीनां च विचिन्वन्ति समाहिताः।
तत्र चापि महात्मानो नापश्यञ्जनकात्मजाम्॥ १६॥
हर्तारं रावणं वापि सुग्रीवप्रियकारिणः।
ते प्रविश्य तु तं भीमं लतागुल्मसमावृतम्॥ १७॥
ददृशुर्भीमकर्माणमसुरं सुरनिर्भयम्।
तं दृष्ट्वा वानरा घोरं स्थितं शैलमिवासुरम्॥ १८॥

Here there were neither trees nor annual plants nor climbers nor creepers nor were there in that area lotus plants with smooth leaves nor open lotuses charming to look at and fragrant and frequented by bees. There was an eminent sage, Kaṇḍu by name, who was highly blessed and truthful of speech, whose only wealth was his asceticism, who was supremely irascible and was difficult to overcome by virtue of his austerities. In that forest there lived in the past his son, a ten-year-old boy, who died in that he had reached the end of his life. The great sage felt enraged because of this mishap.

Subjected at that juncture to a curse by that pious-minded soul, the whole of the vast forest became unfit to harbour any creature, difficult to assail and devoid of beasts and birds. The monkeys, for their part, who were inclined to do what was pleasing to Sugrīva, carefully explored the forest regions of that area as well as the mountain caves as also the sources of rivers. Yet even there the high-souled ones did not find Sītā (the daughter of King Janaka), nor even her abductor, Rāvaṇa. Having penetrated into that dreadful forest, which was overgrown with creepers and briars, the monkeys for their part beheld a fearful demon of terrible deeds,who had no fear from gods (by virtue of a boon granted by them). The monkeys felt disquieted to see that frightful demon standing like a hill. (11—18)

गाढं परिहिताः सर्वे दृष्ट्वा तं पर्वतोपमम्।
सोऽपि तान् वानरान् सर्वान् नष्टाः स्थेत्यब्रवीद् बली॥ १९॥

Seeing the demon, who looked like a mountain, all the monkeys stood with their loins tightly girded. The mighty demon too threatened all those monkeys, saying : "You are gone !" (19)

अभ्यधावत संक्रुद्धो मुष्टिमुद्यम्य संगतम्।
तमापतन्तं सहसा वालिपुत्रोऽङ्गदस्तदा॥ २०॥
रावणोऽयमिति ज्ञात्वा तलेनाभिजघान ह।
स वालिपुत्राभिहतो वक्त्राच्छोणितमुद्वमन्॥ २१॥
असुरो न्यपतद् भूमौ पर्यस्त इव पर्वतः।
ते तु तस्मिन् निरुच्छ्वासे वानरा जितकाशिनः॥ २२॥
व्यचिन्वन् प्रायशस्तत्र सर्वं ते गिरिगह्वरम्।
विचितं तु ततः सर्वं सर्वे ते काननौकसः॥ २३॥
अन्यदेवापरं घोरं विविशुर्गिरिगह्वरम्।
ते विचित्य पुनः खिन्ना विनिष्पत्य समागताः।
एकान्ते वृक्षमूले तु निषेदुर्दीनमानसाः॥ २४॥

Highly enraged, Aṅgada, son of Vālī, forthwith rushed to meet the demon, who was swooping upon him raising his clenched fist (to strike Aṅgada), and struck him with his palm, thinking him to be Rāvaṇa : so the tradition goes. Vomiting blood from his mouth when struck by Aṅgada (son of Vālī), the said demon fell flat on the ground like a mountain thrown off its base. The said wicked fellow being dead, the monkeys, who shone with a triumphant air, ransacked once more almost all the mountain-caves in that region (mistaking the demon to be Rāvaṇa). When the entire region had been explored without any result, all the aforesaid monkeys for their part then penetrated into another fearful mountain-cave, which was not distant. Coming out exhausted after the search, the monkeys assembled once more at the foot of a tree in a lonely place and sat down distressed in mind due to frustration. (20—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Asking the monkeys who accompanied him to the south and who had begun to feel diffident about their success to take note of the delay that was taking place in carrying out the command of Sugrīva and to beware of Sugrīva's wrath, which was sure to follow in consequence of the delay, Aṅgada advises them to take heart and encourages them to pursue their search vigorously. Encouraged by his enlivening words, they sally forth once more to renew their search in the cave of the Silver Mountain and, getting exhausted after a strenuous search, repose awhile in a grove and get ready to resume their efforts

अथाङ्गदस्तदा सर्वान् वानरानिदमब्रवीत्।
परिश्रान्तो महाप्राज्ञः समाश्वास्य शनैर्वचः॥ १॥

Reassuring all the monkeys (which had accompanied him), the highly intelligent Aṅgada, who was thoroughly exhausted as a result of the strenuous search, now slowly addressed the following exhortation to them on that occasion : (1)

वनानि गिरयो नद्यो दुर्गाणि गहनानि च।
दरी गिरिगुहाश्चैव विचिताः सर्वमन्ततः॥ २॥
तत्र तत्र सहास्माभिर्जानकी न च दृश्यते।
तथा रक्षोऽपहर्ता च सीतायाश्चैव दुष्कृती॥ ३॥

"Woods, mountains, rivers, places difficult of access and impenetrable forests, holes in the ground as well as mountain-caves have all been finally ransacked by us together everywhere. Sītā (the daughter of King Janaka) is, however, not to be seen, nor even the ogre, Rāvaṇa, of sinful deeds, the abductor of Sītā. (2-3)

कालश्च नो महान् यातः सुग्रीवश्चोग्रशासनः।
तस्माद् भवन्तः सहिता विचिन्वन्तु समन्ततः॥ ४॥

"A considerable time has moreover slipped past us and Sugrīva rules with an iron hand. Therefore, you should carry on the search all round together. (4)

विहाय तन्द्रीं शोकं च निद्रां चैव समुत्थिताम्।
विचिनुध्वं तथा सीतां पश्यामो जनकात्मजाम्॥ ५॥

"Giving up languor, grief and sleep that has fully come over you, search for Sītā in such a way that we may discover the daughter of Janaka. (5)

अनिर्वेदं च दाक्ष्यं च मनसश्चापराजयम्।
कार्यसिद्धिकराण्याहुस्तस्मादेतद् ब्रवीम्यहम्॥ ६॥

"They speak of untiring zeal and capability and indefatigability of spirit as conducive to success; hence do I speak to you as follows: (6)

अद्यापीदं वनं दुर्गं विचिन्वन्तु वनौकसः।
खेदं त्यक्त्वा पुनः सर्वं वनमेव विचिन्वताम्॥ ७॥

"Let all the monkeys comb this forest, which is difficult of access, even today. Shaking off lassitude, let them scour the entire forest once more. (7)

अवश्यं कुर्वतां तस्य दृश्यते कर्मणः फलम्।
परं निर्वेदमागम्य नहि नोन्मीलनं क्षमम्॥ ८॥

"To those who are engaged in action the fruit of that action invariably becomes manifest; it is, therefore, not at all advisable to become inert, giving way to utter despondency. (8)

सुग्रीवः क्रोधनो राजा तीक्ष्णदण्डश्च वानराः।
भेतव्यं तस्य सततं रामस्य च महात्मनः॥ ९॥

"King Sugrīva, O monkeys, is irascible and metes out severe punishment. We

should remain in constant dread of him as well as of the high-souled Śrī Rāma. (9)

हितार्थमेतदुक्तं वः क्रियतां यदि रोचते।
उच्यतां हि क्षमं यत् तत् सर्वेषामेव वानराः॥ १०॥

"This advice of mine, intended as it is for your good, may be followed if it pleases you. And if it does not appeal to you, that which is really advisable for one and all may kindly be pointed out to me, O monkeys !" (10)

अङ्गदस्य वचः श्रुत्वा वचनं गन्धमादनः।
उवाच व्यक्तया वाचा पिपासाश्रमखिन्नया॥ ११॥

Hearing the advice of Aṅgada, Gandhamādana (another leader of monkeys) replied as follows in a clear voice faint from thirst and exhaustion : (11)

सदृशं खलु वो वाक्यमङ्गदो यदुवाच ह।
हितं चैवानुकूलं च क्रियतामस्य भाषितम्॥ १२॥

"The advice which Aṅgada has tendered to you is indeed worthy of him, and conducive to your interests and agreeable to you; his advice may, therefore, be followed. (12)

पुनर्मार्गामहे शैलान् कन्दरांश्च शिलांस्तथा।
काननानि च शून्यानि गिरिप्रस्त्रवणानि च॥ १३॥
यथोद्दिष्टानि सर्वाणि सुग्रीवेण महात्मना।
विचिन्वन्तु वनं सर्वे गिरिदुर्गाणि संगताः॥ १४॥

"Let us ransack once more the mountains and caves as also the rocks and all the desolate forests and mountain cascades specified by the high-souled Sugrīva. Let all the monkeys scour in a body the forest as well as the mountain defiles." (13-14)

ततः समुत्थाय पुनर्वानरास्ते महाबलाः।
विन्ध्यकाननसंकीर्णां विचेरुर्दक्षिणां दिशम्॥ १५॥

Rising up together, the aforesaid monkeys, who were all possessed of extraordinary strength, thereupon ranged once more the southern quarter dense with the Vindhyan forest. (15)

ते शारदाभ्रप्रतिमं श्रीमद्रजतपर्वतम्।
शृङ्गवन्तं दरीवन्तमधिरुह्य च वानराः॥ १६॥
तत्र लोध्रवनं रम्यं सप्तपर्णवनानि च।
विचिन्वन्तो हरिवराः सीतादर्शनकांक्षिणः॥ १७॥

Scaling the glorious Silver Mountain, which resembled an autumnal cloud and abounded in peaks and caverns, the aforesaid monkeys, the foremost of their species who longed for a sight of Sītā, began to comb the lovely grove of Lodhra trees and the clumps of Saptaparṇa trees on that mountain. (16-17)

तस्याग्रमधिरूढास्ते श्रान्ता विपुलविक्रमाः।
न पश्यन्ति स्म वैदेहीं रामस्य महिषीं प्रियाम्॥ १८॥

Having climbed up a summit of that mountain, the monkeys, who were endowed with extraordinary prowess, felt exhausted, but they could not find Sītā (a princess of the Videha territory), the beloved consort of Śrī Rāma. (18)

ते तु दृष्टिगतं दृष्ट्वा तं शैलं बहुकन्दरम्।
अध्यारोहन्त हरयो वीक्षमाणाः समन्ततः॥ १९॥

Having explored that mountain, which had many caves, so far as it came within the range of their sight, the said monkeys for their part climbed down, casting their eyes all round even then. (19)

अवरुह्य ततो भूमिं श्रान्ता विगतचेतसः।
स्थिता मुहूर्तं तत्राथ वृक्षमूलमुपाश्रिताः॥ २०॥

Descending to the base, the monkeys, who were fatigued and perplexed, then sought the foot of a tree and halted there awhile. (20)

ते मुहूर्तं समाश्वस्ताः किंचिद्भग्नपरिश्रमाः।
पुनरेवोद्यताः कृत्स्नां मार्गितुं दक्षिणां दिशम्॥ २१॥

Having rested awhile and their fatigue relieved a bit, they got ready to explore the whole of the southern quarter over again. (21)

हनुमत्प्रमुखास्तावत् प्रस्थिताः प्लवगर्षभाः।
विन्ध्यमेवादितः कृत्वा विचेरुश्च समन्ततः॥ २२॥

Having set out at once on their expedition, the foremost of monkeys, led by Hanumān, circumambulated the Vindhyan range itself to begin with. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Thus ends Canto Forty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

The time appointed by Sugrīva for finding out the whereabouts of Sītā in the southern quarter having been exceeded in ransacking the caves of the Vindhyan range, which were hard to explore, Hanumān and others, who were tormented with hunger and thirst, catch sight of a cave known by the name of Ṛkṣabila. Concluding, from the presence of birds with wet wings at the entrance of the cave, that there must be water inside, the monkeys enter the cave, which was enveloped in thick darkness, in a line holding the hand of one another. Proceeding to a short distance, the monkeys behold an ascetic woman in a strange spot illumined by trees of gold. Greeting her, Hanumān inquires of her the name of the place

सह ताराङ्गदाभ्यां तु संगम्य हनुमान् कपिः।
विचिनोति च विन्ध्यस्य गुहाश्च गहनानि च॥ १॥
सिंहशार्दूलजुष्टाश्च गुहाश्च परितस्तदा।
विषमेषु नगेन्द्रस्य महाप्रस्त्रवणेषु च॥ २॥

Joining hands with Tāra and Aṅgada, the monkey, Hanumān for his part began to explore the caves as well as the dense forests of the Vindhyan range as also the caves inhabited by lions and tigers, round about in the corners of that lord of mountains, rugged slopes and by the side of big waterfalls. (1-2)

आसेदुस्तस्य शैलस्य कोटिं दक्षिणपश्चिमाम्।
तेषां तत्रैव वसतां स कालो व्यत्यवर्तत॥ ३॥

They now reached the south-western summit of that mountain. While they continued on that summit the time appointed by Sugrīva for the search clearly slipped away. (3)

स हि देशो दुरन्वेष्यो गुहागहनवान् महान्।
तत्र वायुसुतः सर्वं विचिनोति स्म पर्वतम्॥ ४॥

That region, vast as it was, was also difficult to explore inasmuch as it was full of caves and impenetrable forests. Yet Hanumān, son of the wind-god, scoured the whole of the mountain in that region. (4)

परस्परेण रहिता अन्योन्यस्याविदूरतः।
गजो गवाक्षो गवयः शरभो गन्धमादनः॥ ५॥
मैन्दश्च द्विविदश्चैव हनूमान् जाम्बवानपि।
अङ्गदो युवराजश्च तारश्च वनगोचरः॥ ६॥
गिरिजालावृतान् देशान् मार्गित्वा दक्षिणां दिशम्।
विचिन्वन्तस्ततस्तत्र ददृशुर्विवृतं बिलम्॥ ७॥
दुर्गमृक्षबिलं नाम दानवेनाभिरक्षितम्।
क्षुत्पिपासापरीतास्तु श्रान्तास्तु सलिलार्थिनः॥ ८॥
अवकीर्णं लतावृक्षैर्ददृशुस्ते महाबिलम्।
तत्र क्रौञ्चाश्च हंसाश्च सारसाश्चापि निष्क्रमन्॥ ९॥
जलार्द्राश्चक्रवाकाश्च रक्ताङ्गाः पद्मरेणुभिः।
ततस्तद् बिलमासाद्य सुगन्धि दुरतिक्रमम्॥ १०॥

विस्मयव्यग्रमनसो बभूवुर्वानरर्षभाः।
संजातपरिशङ्कास्ते तद् बिलं प्लवगोत्तमाः॥ ११॥
अभ्यपद्यन्त संहृष्टास्तेजोवन्तो महाबलाः।
नानासत्त्वसमाकीर्णं दैत्येन्द्रनिलयोपमम्॥ १२॥
दुर्दर्शमिव घोरं च दुर्विगाह्यं च सर्वशः।
ततः पर्वतकूटाभो हनूमान् मारुतात्मजः॥ १३॥
अब्रवीद् वानरान् घोरान् कान्तारवनकोविदः।
गिरिजालावृतान् देशान् मार्गित्वा दक्षिणां दिशम्॥ १४॥
वयं सर्वे परिश्रान्ता न च पश्याम मैथिलीम्।
अस्माच्चापि बिलाद्धंसाः क्रौञ्चाश्च सह सारसैः॥ १५॥
जलार्द्राश्चक्रवाकाश्च निष्पतन्ति स्म सर्वशः।
नूनं सलिलवानत्र कूपो वा यदि वा ह्रदः॥ १६॥

Having explored the areas covered by a network of mountains while combing the southern quarter apart from one another, yet not very far from one another, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana and Mainda, as also Dwivida, Hanumān, also Jāmbavān, Aṅgada, the Prince Regent, and the monkey Tāra presently saw there a cave, Ṛkṣabila by name, which had its mouth open, though the cave was difficult of access and was guarded by a demon (Maya by name). Overcome by hunger and thirst as they were and exhausted too, and seeking water, they for their part cast their eyes on the large cave, which was screened by climbers and trees. Herons and swans and cranes as well as Cakrawāka birds (a species of red geese) wet with water, their limbs reddened with the pollen of lotuses, emerged from the cave. Reaching that cave, which was emitting fragrance and was difficult to enter, the aforesaid jewels among the monkeys thereupon stood bewildered in mind through wonder.

Hope of getting water inside the cave having been instilled in them by the sight of birds wet with water, the said leaders of monkeys, who were full of spirit and possessed of extraordinary strength and were transported with joy at the prospect of obtaining water, approached that cave, which was crowded with every kind of creature and resembled Pātāla (the abode of the rulers of Daityas, nay, which was fearful and difficult to behold and hard to penetrate into in everyway. Thereupon Hanumān, son of the wind-god, who looked like a mountain-peak and was capable of entering forests which were difficult to penetrate into, spoke as follows to the redoubtable monkeys: "Having combed the southern quarter consisting of regions covered with a network of mountains we all feel exhausted, yet we are not finding Sītā (a princess of Mithilā). And from this cave emerge on all sides swans and herons with cranes as also Cakrawāka birds (a species of red geese) wet with water. Surely, therefore, there must be a well of fresh water or pool in the cave. (5—16)

तथा चेमे बिलद्वारे स्निग्धास्तिष्ठन्ति पादपाः।
इत्युक्तास्तद् बिलं सर्वे विविशुस्तिमिरावृतम्॥ १७॥
अचन्द्रसूर्यं हरयो ददृशू रोमहर्षणम्।
निशाम्य तस्मात् सिंहांश्च तांस्तांश्च मृगपक्षिणः॥ १८॥
प्रविष्टा हरिशार्दूला बिलं तिमिरसंवृतम्।
न तेषां सज्जते दृष्टिर्न तेजो न पराक्रमः॥ १९॥

"Moreover, these trees at the entrance of the cave are green." Spoken to, as aforesaid, by Hanumān, all the monkeys entered that cave, which was enveloped in darkness, and found it impenetrable by the rays of the sun and the moon and as such causing the hair to stand on end. Encouraged by seeing lions as well as other beasts and birds of different species emerging from the cave those tigers among monkeys penetrated deep into the cave veiled by darkness. Neither did their vision fail nor their spirit nor, again, their prowess. (17—19)

वायोरिव गतिस्तेषां दृष्टिस्तमसि वर्तते।
ते प्रविष्टास्तु वेगेन तद् बिलं कपिकुञ्जराः॥ २०॥
प्रकाशं चाभिरामं च ददृशुर्देशमुत्तमम्।
ततस्तस्मिन् बिले भीमे नानापादपसंकुले॥ २१॥

अन्योन्यं सम्परिष्वज्य जग्मुर्योजनमन्तरम्।
ते नष्टसंज्ञास्तृषिताः सम्भ्रान्ताः सलिलार्थिनः॥ २२॥
परिपेतुर्बिले तस्मिन् कंचित् कालमतन्द्रिताः।
ते कृशा दीनवदनाः परिश्रान्ताः प्लवङ्गमाः॥ २३॥
आलोकं ददृशुर्वीरा निराशा जीविते यदा।
ततस्तं देशमागम्य सौम्या वितिमिरं वनम्॥ २४॥
ददृशुः काञ्चनान् वृक्षान् दीप्तवैश्वानरप्रभान्।
सालांस्तालांस्तमालांश्च पुंनागान् वञ्जुलान् धवान्॥ २५॥
चम्पकान् नागवृक्षांश्च कर्णिकारांश्च पुष्पितान्।
स्तबकैः काञ्चनैश्चित्रै रक्तैः किसलयैस्तथा॥ २६॥
आपीडैश्च लताभिश्च हेमाभरणभूषितान्।
तरुणादित्यसंकाशान् वैदूर्यमयवेदिकान्॥ २७॥
बिभ्राजमानान् वपुषा पादपांश्च हिरण्मयान्।
नीलवैदूर्यवर्णाश्च पद्मिनीः पतगैर्वृताः॥ २८॥

Their movement was uninterrupted like that of the wind as also their vision in the darkness. Having penetrated deep into that cave with speed, the aforesaid elephants among monkeys for their part caught sight of an excellent spot which was not only clear to view but also delightful. Catching hold of one another, they then headed to a distance of a Yojana (or eight miles) in that terrible cave thick with trees of every species. Seeking water, seized as they were with thirst and, therefore, bewildered and absent-minded, they progressed through that cave for some time free from lassitude. When the said heroic monkeys—which were emaciated through hunger and thirst and exhausted and looked melancholy—grew despondent about their life, they beheld a light. Reaching the aforesaid bright region, a light grove, the gentle ones saw there trees of gold possessing the brilliance of a blazing fire—sal, palmyra and Tamāla, Punnāga, Vañjula, Dhava, Campaka and Nāga as well as Karṇikāra trees in blossom with wonderful golden clusters of flowers and tender crimson leaves for their chaplets, nay, entwined by climbers and adorned with gold ornaments (yielded by the trees themselves). They also beheld trees of gold dazzling like the rising sun and shining brightly with their own bodies and standing on bases of cat's-eye gems, as well as lotus plants possessing the hue of blue cat's-eye gems and surrounded by birds. (20—28)

महद्भिः काञ्चनैर्वृक्षैर्वृता बालार्कसंनिभैः।
जातरूपमयैर्मत्स्यैर्महद्भिश्चाथ पङ्कजैः॥ २९॥
नलिनीस्तत्र ददृशुः प्रसन्नसलिलायुताः।
काञ्चनानि विमानानि राजतानि तथैव च॥ ३०॥
तपनीयगवाक्षाणि मुक्ताजालावृतानि च।
हैमराजतभौमानि वैदूर्यमणिमन्ति च॥ ३१॥
ददृशुस्तत्र हरयो गृहमुख्यानि सर्वशः।
पुष्पितान् फलिनो वृक्षान् प्रवालमणिसंनिभान्॥ ३२॥
काञ्चनभ्रमरांश्चैव मधूनि च समन्ततः।
मणिकाञ्चनचित्राणि शयनान्यासनानि च॥ ३३॥
विविधानि विशालानि ददृशुस्ते समन्ततः।
हैमराजतकांस्यानां भाजनानां च राशयः॥ ३४॥
अगुरूणां च दिव्यानां चन्दनानां च संचयान्।
शुचीन्यभ्यवहाराणि मूलानि च फलानि च॥ ३५॥
महार्हाणि च यानानि मधूनि रसवन्ति च।
दिव्यानामम्बराणां च महार्हाणां च संचयान्॥ ३६॥
कम्बलानां च चित्राणामजिनानां च संचयान्।
तत्र तत्र च विन्यस्तान् दीप्तान् वैश्वानरप्रभान्॥ ३७॥
ददृशुर्वानराः शुभ्राञ्जातरूपस्य संचयान्।
तत्र तत्र विचिन्वन्तो बिले तत्र महाप्रभाः॥ ३८॥
ददृशुर्वानराः शूराः स्त्रियं कांचिददूरतः।
तां च ते ददृशुस्तत्र चीरकृष्णाजिनाम्बराम्॥ ३९॥
तापसीं नियताहारां ज्वलन्तीमिव तेजसा।
विस्मिता हरयस्तत्र व्यवतिष्ठन्त सर्वशः।
पप्रच्छ हनुमांस्तत्र कासि त्वं कस्य वा बिलम्॥ ४०॥

They further saw in that grove lotus-ponds full of pellucid water, nay, hemmed in with giant trees of gold shining brightly as the morning sun and adorned with golden fish and also with big lotuses. The monkeys also saw there palaces of gold as well as of silver and also on all sides mansions of gold, silver and earthly substances such as bricks, lime etc., and set with cat's-eye gems, with air-holes of gold and protected with lattices of pearls. They further beheld

on all sides trees laden with blossom and fruit and shining brightly as coral and ruby with golden bees hovering about them, as also honeys of various kinds on all sides and, even so, spacious couches and seats of various kinds set with gems and gold, again heaps of vessels of gold, silver and bell-metal and also collections of aloe-wood and sandal-wood of the Divya class, pure foods as well as roots and fruits, costly conveyances (palanquins etc.,) and delicious honeys, piles of costly ethereal textiles as also piles of excellent blankets and deerskins. The monkeys also saw dazzling and immaculate heaps of gold placed here and there and resplendent as fire. Looking about here and there in that cave, the heroic monkeys, which were possessed of extraordinary brilliance, beheld a certain woman at a short distance from them. Nay, they found her to be an ascetic woman clad in bark and black antelope skin, restrained in her diet and burning as it were with glory on that spot. Full of astonishment the monkeys halted there at some distance on all sides. Of them, Hanumān approached her with the following question: "Who are you and whose cave is this?" (29—40)

ततो हनूमान् गिरिसंनिकाशः
कृताञ्जलिस्तामभिवाद्य वृद्धाम्।
पप्रच्छ का त्वं भवनं बिलं च
रत्नानि चेमानि वदस्व कस्य॥ ४१॥

Greeting that aged woman with joined palms, Hanumān, who greatly resembled a mountain, then put the following question to her: "Who are you and to whom do this cave, building and these precious stones belong? Pray, speak out." (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Telling the monkeys how the cave was brought into existence, the ascetic woman, whose name was Swayamprabhā, feeds the newcomers, the monkeys, with fruits and roots etc., and, when they had taken rest, inquires of them what brought them to that spot

इत्युक्त्वा हनुमांस्तत्र चीरकृष्णाजिनाम्बराम्।
अब्रवीत् तां महाभागां तापसीं धर्मचारिणीम्॥ १॥

Having questioned as aforesaid the highly blessed ascetic woman, who was clad in bark and black antelope skin and was practising virtue there, Hanumān submitted to her as follows: (1)

इदं प्रविष्टाः सहसा बिलं तिमिरसंवृतम्।
क्षुत्पिपासापरिश्रान्ताः परिखिन्नाश्च सर्वशः॥ २॥

"Exhausted with hunger and thirst and fully tired in everyway, we rashly penetrated deep into this cave completely shrouded in darkness. (2)

महद् धरण्या विवरं प्रविष्टाः स्म पिपासिताः।
इमांस्त्वेवंविधान् भावान् विविधानद्भुतोपमान्॥ ३॥
दृष्ट्वा वयं प्रव्यथिताः सम्भ्रान्ता नष्टचेतसः।
कस्यैते काञ्चना वृक्षास्तरुणादित्यसंनिभाः॥ ४॥
शुचीन्यभ्यवहाराणि मूलानि च फलानि च।
काञ्चनानि विमानानि राजतानि गृहाणि च॥ ५॥
तपनीयगवाक्षाणि मणिजालावृतानि च।
पुष्पिताः फलवन्तश्च पुण्याः सुरभिगन्धयः॥ ६॥

इमे जाम्बूनदमयाः पादपाः कस्य तेजसा।
काञ्चनानि च पद्मानि जातानि विमले जले॥ ७॥

"Beholding such diverse curio-like objects on entering this large hole in the earth's surface, seized with thirst, as we were, we felt bewildered, disquieted and distracted to think that they might be products of demoniac Māyā or enchantment. Whose property are these golden trees shining brightly like the rising sun, pure foods as also roots and fruits golden palaces and mansions of silver provided with windows of gold and protected with lattices of gems? By whose spiritual power have these holy golden trees full of blossom and fruit and emitting a fragrant smell been brought into existence? And through whose might have these golden lotuses sprung up in the pellucid water? (3—7)

कथं मत्स्याश्च सौवर्णा दृश्यन्ते सह कच्छपैः।
आत्मनस्त्वनुभावाद् वा कस्य चैतत्तपोबलम्॥ ८॥

"Again, how do fishes alongwith turtles appear golden? Is this attributable to your own might or is this the spiritual power of someone else acquired through askesis? (8)

अजानतां नः सर्वेषां सर्वमाख्यातुमर्हसि।
एवमुक्ता हनुमता तापसी धर्मचारिणी॥ ९॥
प्रत्युवाच हनूमन्तं सर्वभूतहिते रता।
मयो नाम महातेजा मायावी वानरर्षभ॥ १०॥

"Be pleased to point out everything to us all, who are ignorant in this matter." Questioned thus by Hanumān, the ascetic woman, who was practising virtue and was devoted to the good of all created beings, replied to Hanumān as follows : "There is a conjurer, Maya by name, who is endowed with great energy, O jewel among the monkeys ! (9-10)

तेनेदं निर्मितं सर्वं मायया काञ्चनं वनम्।
पुरा दानवमुख्यानां विश्वकर्मा बभूव ह॥ ११॥

"By him alone was this entire golden grove brought into existence by his wonderful architectural skill. Formerly, they say, he was the architect of the demon chiefs. (11)

येनेदं काञ्चनं दिव्यं निर्मितं भवनोत्तमम्।
स तु वर्षसहस्राणि तपस्तप्त्वा महद्वने॥ १२॥
पितामहाद् वरं लेभे सर्वमौशनसं धनम्।
विधाय सर्वं बलवान् सर्वकामेश्वरस्तदा॥ १३॥
उवास सुखितः कालं कंचिदस्मिन् महावने।
तमप्सरसि हेमायां सक्तं दानवपुङ्गवम्॥ १४॥
विक्रम्यैवाशनिं गृह्य जघानेशः पुरंदरः।
इदं च ब्रह्मणा दत्तं हेमायै वनमुत्तमम्॥ १५॥
शाश्वतः कामभोगश्च गृहं चेदं हिरण्मयम्।
दुहिता मेरुसावर्णेरहं तस्याः स्वयंप्रभा॥ १६॥
इदं रक्षामि भवनं हेमाया वानरोत्तम।
मम प्रियसखी हेमा नृत्तगीतविशारदा॥ १७॥

"By him was this foremost ethereal golden palace constructed. Having practised austerities in this extensive grove for thousands of years, he for his part secured from Brahmā (the father of the progenitors of the universe) as a boon the entire wealth of Sage Śukra (in the form of his marvellous creative power as well as all the materials required for creation and the science of architecture, which is attributed to the said sage). Having accomplished everything, the mighty Maya, who had absolute control over all the objects of enjoyment evolved by him then lived happily for some time in this large grove. Seizing his thunderbolt and assailing the said demon chief, who was found attached to the celestial nymph Hemā, Indra (the destroyer of strong-holds), the ruler of gods, made short work of him. Nay, this excellent grove was bestowed on Hemā by Brahmā (the creator), as also perpetual enjoyment of luxuries and this golden mansion. I, Swayamprabhā by name, daughter of Merusāvarṇi, guard this dwelling of the said Hemā, O jewel among the monkeys! Hemā, who is my beloved friend, is an adept in the arts of dancing and singing. (12—17)

तयादत्तवरा चास्मि रक्षामि भवनं महत्।
किं कार्यं कस्य वा हेतोः कान्ताराणि प्रपद्यथ॥ १८॥

"And I, from whom a boon has been secured by her for the protection of her house, guard the huge building on her behalf. What is your purpose in coming over here and for whose sake do you tread these difficult paths? (18)

कथं चेदं वनं दुर्गं युष्माभिरुपलक्षितम्।
शुचीन्यभ्यवहाराणि मूलानि च फलानि च।
भुक्त्वा पीत्वा च पानीयं सर्वं मे वक्तुमर्हसि॥ १९॥

"Again, how has this grove, which is difficult of access, been found by you? Having partaken of these pure foods as well as of the roots and fruits and drunk the water which are being offered by me, you ought to tell me everything." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Narrating the whole story from the entry of Śrī Rāma into the forest round about the Pampā lake down to the entry of the monkeys into the cave, and complimenting Swayamprabhā on the hospitality shown by her and wishing to repay her hospitality, Hanumān inquires of her if he can be of any service to her. Swayamprabhā, however, declines his offer saying that, being engaged in the practice of virtue, she has no purpose to achieve through another

अथ तानब्रवीत् सर्वान् विश्रान्तान् हरियूथपान्।
इदं वचनमेकाग्रा तापसी धर्मचारिणी॥ १॥

To all those leaders of monkey bands, when they had rested awhile after accepting her hospitality, the ascetic woman, who was engaged in practising virtue and had focussed her attention on that one object, now spoke the following words : (1)

वानरा यदि वः खेदः प्रणष्टः फलभक्षणात्।
यदि चैतन्मया श्राव्यं श्रोतुमिच्छामि तां कथाम्॥ २॥

"If, O monkeys, your fatigue has been fully relieved by partaking of the fruits offered by me and if your story admits of being listened to by me, I long to hear that story." (2)

तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः।
आर्जवेन यथातत्त्वमाख्यातुमुपचक्रमे॥ ३॥

Hearing the aforesaid request of Swayamprabhā, Hanumān, son of the wind-god, proceeded with perfect candour to narrate his story correctly. (3)

राजा सर्वस्य लोकस्य महेन्द्रवरुणोपमः।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम्॥ ४॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या सह भार्यया।
तस्य भार्या जनस्थानाद् रावणेन हृता बलात्॥ ५॥

"The glorious son of Daśaratha, Śrī Rāma, the sovereign of the whole world and a compeer of the mighty Indra (the ruler of gods) and Varuṇa (the god of water), entered the Daṇḍaka forest alongwith his younger brother, Lakṣmaṇa, as well as with his spouse, Sītā (a princess of the Videha territory). His consort was forcibly carried away from Janasthāna by Rāvaṇa (while she was all alone in the cottage). (4-5)

वीरस्तस्य सखा राज्ञः सुग्रीवो नाम वानरः।
राजा वानरमुख्यानां येन प्रस्थापिता वयम्॥ ६॥
अगस्त्यचरितामाशां दक्षिणां यमरक्षिताम्।
सहैभिर्वानरैर्मुख्यैरङ्गदप्रमुखैर्वयम् ॥ ७॥
रावणं सहिताः सर्वे राक्षसं कामरूपिणम्।
सीतया सह वैदेह्या मार्गध्वमिति चोदिताः॥ ८॥

"A friend of the aforesaid sovereign is a valiant monkey, Sugrīva by name, the ruler of the foremost of monkeys, by whom we have been dispatched alongwith these leading monkeys, headed by Aṅgada, to the southern quarter, inhabited by Sage Agastya and protected by Yama (the god of retribution). And we have been commanded as follows : 'Look out all of you together for the ogre, Rāvaṇa who is capable of changing his form at will, alongwith Sītā a princess of the Videha territory.' (6—8)

विचित्य तु वनं सर्वं समुद्रं दक्षिणां दिशम्।
वयं बुभुक्षिताः सर्वे वृक्षमूलमुपाश्रिताः॥ ९॥

"Having scoured the entire forest in this area and eager to explore the ocean and the rest of the southern quarter we for our part all took shelter at the foot of a tree, hungry as we were. (9)

विवर्णवदनाः सर्वे सर्वे ध्यानपरायणाः।
नाधिगच्छामहे पारं मग्नाश्चिन्तामहार्णवे॥ १०॥

"All pale-faced and all absorbed in thought, we were sunk in an ocean of anxiety whose end we did not perceive, O lady ! (10)

चारयन्तस्ततश्चक्षुर्दृष्टवन्तो महद् बिलम्।
लतापादपसंछन्नं तिमिरेण समावृतम्॥ ११॥

"Casting our eyes all-round, we then beheld this extensive cave hidden by climbers and trees and totally enveloped in gloom. (11)

अस्माद्धंसा जलक्लिन्नाः पक्षैः सलिलरेणुभिः।
कुरराः सारसाश्चैव निष्पतन्ति पतत्रिणः॥ १२॥

"From this cave, however, flew out birds, viz., swans, ospreys and cranes too, wet with water, their wings dusted with the pollen of lotuses. (12)

साध्वत्र प्रविशामेति मया तूक्ताः प्लवङ्गमाः।
तेषामपि हि सर्वेषामनुमानमुपागतम्॥ १३॥

" 'We had better penetrate deep into it:' so were the monkeys told by me. The idea that water existed inside the cave equally struck all of them as well. (13)

अस्मिन् निपतिताः सर्वेऽप्यथ कार्यत्वरान्विताः।
ततो गाढं निपतिता गृह्य हस्तैः परस्परम्॥ १४॥

"Full of hurry to accomplish our purpose we forthwith ventured into this cave one and all. Catching hold of one another by the hand, we then penetrated deep into it. (14)

इदं प्रविष्टाः सहसा बिलं तिमिरसंवृतम्।
एतन्नः कार्यमेतेन कृत्येन वयमागताः॥ १५॥

"In this way we precipitately forced our way into this cave enveloped in darkness. This is our purpose and with this motive we have come to this place. (15)

त्वां चैवोपगताः सर्वे परिद्यूना बुभुक्षिताः।
आतिथ्यधर्मदत्तानि मूलानि च फलानि च॥ १६॥
अस्माभिरुपयुक्तानि बुभुक्षापरिपीडितैः।
यत् त्वया रक्षिताः सर्वे म्रियमाणा बुभुक्षया॥ १७॥
ब्रूहि प्रत्युपकारार्थं किं ते कुर्वन्तु वानराः।
एवमुक्ता तु सर्वज्ञा वानरैस्तैः स्वयंप्रभा॥ १८॥
प्रत्युवाच ततः सर्वानिदं वानरयूथपान्।
सर्वेषां परितुष्टास्मि वानराणां तरस्विनाम्॥ १९॥

"Nay, famished and wasted away we have all approached you. Sorely tried as we were by hunger, the roots and fruits too so kindly offered by you out of consideration for hospitality have been, partaken of by us. Since we have all been saved by you, dying as we were of starvation, pray, speak out what can the monkeys do to you in return for your invaluable service." Spoken to in these words by those monkeys, the all-knowing Swayamprabhā for her part thereupon replied to all the monkey-leaders as follows : "I am highly pleased with you all, the monkeys, which are all heroic. (16—19)

चरन्त्या मम धर्मेण न कार्यमिह केनचित्।
एवमुक्तः शुभं वाक्यं तापस्या धर्मसंहितम्॥ २०॥

उवाच हनुमान् वाक्यं तामनिन्दितलोचनाम्।
शरणं त्वां प्रपन्नाः स्मः सर्वे वै धर्मचारिणीम्॥ २१॥
यः कृतः समयोऽस्मासु सुग्रीवेण महात्मना।
स तु कालो व्यतिक्रान्तो बिले च परिवर्तताम्॥ २२॥

"Passing, as I am, my time with rightousness, no object of mine will be served by anyone here." Spoken to in these noble words, conformable to righteousness, by the hermitess, Hanumān replied as follows to that lady of irreproachable eyes : "We have all really come for protection to you, who are engaged in practising virtue. The time-limit which was fixed for us by the high-souled Sugrīva clearly expired even while we were actually roaming about in the cave. (20—22)

सा त्वमस्माद् बिलादस्मानुत्तारयितुमर्हसि।
तस्मात् सुग्रीववचनादतिक्रान्तान् गतायुषः॥ २३॥

"Situated as you are, you ought therefore to help out of this cave us, who have violated the command of Sugrīva and are as such doomed. (23)

त्रातुमर्हसि नः सर्वान् सुग्रीवभयशङ्कितान्।
महच्च कार्यमस्माभिः कर्तव्यं धर्मचारिणि॥ २४॥
तच्चापि न कृतं कार्यमस्माभिरिह वासिभिः।
एवमुक्ता हनुमता तापसी वाक्यमब्रवीत्॥ २५॥

"You ought to deliver us all, stricken as we are with fear of Sugrīva. Nay, a great task had to be accomplished by us, O lady engaged in practising virtue! While spending our time here even that work could not be executed by us." Requested thus by Hanumān, the ascetic woman replied as follows : (24-25)

जीवता दुष्करं मन्ये प्रविष्टेन निवर्तितुम्।
तपसः सुप्रभावेण नियमोपार्जितेन च॥ २६॥
सर्वानेव बिलादस्मात् तारयिष्यामि वानरान्।
निमीलयत चक्षूंषि सर्वे वानरपुङ्गवाः॥ २७॥
नहि निष्क्रमितुं शक्यमनिमीलितलोचनैः।
ततो निमीलिताः सर्वे सुकुमाराङ्गुलैः करैः॥ २८॥
सहसा पिदधुर्दृष्टिं हृष्टा गमनकांक्षया।
वानरास्तु महात्मानो हस्तरुद्धमुखास्तदा॥ २९॥
निमेषान्तरमात्रेण बिलादुत्तारितास्तया।
उवाच सर्वांस्तांस्तत्र तापसी धर्मचारिणी॥ ३०॥
निःसृतान् विषमात् तस्मात् समाश्वास्येदमब्रवीत्।
एष विन्ध्यो गिरिः श्रीमान् नानाद्रुमलतायुतः॥ ३१॥
एष प्रस्रवणः शैलः सागरोऽयं महोदधिः।
स्वस्ति वोऽस्तु गमिष्यामि भवनं वानरर्षभाः।
इत्युक्त्वा तद् बिलं श्रीमत् प्रविवेश स्वयंप्रभा॥ ३२॥

"I consider it difficult for anyone once entered into this cave to return alive. I shall, however, enable the monkeys one and all to emerge from this cave by the superior power of my asceticism duly acquired through restraint of the mind. Pray, all close your eyes, O bulls among the monkeys ! For it will not be possible for those whose eyes remain unclosed to get out of the cave." Having closed their eyes, all the monkeys then joyously covered them all at once with their hands, possessed of soft fingers, with the desire of going out of the cave. Their faces still remaining covered with their hands, the high souled monkeys were for their part transported by her out of the cave in the twinkling of an eye at that juncture. Asking them all to take courage when they had come out of the danger, the ascetic woman, who was engaged in practising virtue, spoke to them as follows on that occasion outside the cave : "On this side stands the glorious Vindhyan range covered with trees and climbers of every species and there rises the Prasravaṇa mountain; while in the opposite direction stretches the Indian ocean. May good fortune attend on you ! I shall now return to my abode, O jewels among the monkeys !" Saying so, Swayamprabhā penetrated deep into the aforesaid splendid cave. (26—32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

While the monkeys were feeling dejected on coming out of the cave to see the trees covered with blossom, which led them to conclude that the latter half of winter had approached, Prince Aṅgada reminds them of the fierceness of Sugrīva and says that a fasting till death on their part will be preferable to an ignominious death at the latter's cruel hands. Another monkey general, Tāra, for his part suggests that they should take shelter in Swayamprabhā's cave and thus escape the wrath of Sugrīva, who dare not enter the cave. The monkeys fall in with the latter's view and make up their mind to re-enter the cave and take up their abode in it

ततस्ते ददृशुर्घोरं सागरं वरुणालयम्।
अपारमभिगर्जन्तं घोरैरूर्मिभिराकुलम्॥ १॥

"Then the monkeys beheld the shoreless ocean, the abode of Varuṇa (the god of waters), terribly roaring and wild with angry billows. (1)

मयस्य मायाविहितं गिरिदुर्गं विचिन्वताम्।
तेषां मासो व्यतिक्रान्तो यो राज्ञा समयः कृतः॥ २॥

While they were busy ransacking the mountain fastness brought into existence by recourse to a miraculous craftsmanship by the demon, Maya, the period of one month, which had been fixed as the time-limit for the search of Sītā by Sugrīva, the king, slipped away. (2)

विन्ध्यस्य तु गिरेः पादे सम्प्रपुष्पितपादपे।
उपविश्य महात्मानश्चिन्तामापेदिरे तदा॥ ३॥

Sitting down on a hill adjacent to the Vindhyan range, seeing the trees which had fully blossomed, the high-minded monkeys for their part fell a prey to anxious thought at that juncture. (3)

ततः पुष्पातिभाराग्राँल्लताशतसमावृतान्।
द्रुमान् वासन्तिकान् दृष्ट्वा बभूवुर्भयशङ्किताः॥ ४॥

They now felt alarmed through fear of Sugrīva to perceive the mango and other vernal trees with their extremities bending under the overwhelming weight of blossom and covered with hundreds of climbers. (4)

ते वसन्तमनुप्राप्तं प्रतिवेद्य परस्परम्।
नष्टसंदेशकालार्था निपेतुर्धरणीतले॥ ५॥

Apprising one another of spring having approached, they sank to the ground, the task which had been entrusted to them for being completed within the appointed time having been utterly destroyed. (5)

ततस्तान् कपिवृद्धांश्च शिष्टांश्चैव वनौकसः।
वाचा मधुरयाऽऽभाष्य यथावदनुमान्य च॥ ६॥
स तु सिंहवृषस्कन्धः पीनायतभुजः कपिः।
युवराजो महाप्राज्ञ अङ्गदो वाक्यमब्रवीत्॥ ७॥

Addressing in a sweet tone and duly honouring the aforesaid elderly monkeys as well as the other monkeys, that highly intelligent monkey, Aṅgada, the Prince Regent of Kiṣkindhā, for his part, who had shoulders like those of a lion or a bull with stout and long arms, spoke as follows : (6-7)

शासनात् कपिराजस्य वयं सर्वे विनिर्गताः।
मासः पूर्णो बिलस्थानां हरयः किं न बुध्यत॥ ८॥

"We all set out in obedience to the command of Sugrīva (the lord of monkeys), O monkeys! Don't you know that a full month elapsed even while we were tarrying in the cave? (8)

वयमाश्वयुजे मासि कालसंख्याव्यवस्थिताः।
प्रस्थिताः सोऽपि चातीतः किमतः कार्यमुत्तरम्॥ ९ ॥

"Bound by a time-limit we sallied forth in the month of Āświna (roughly corresponding to September of the Gregorian calendar). That month too has passed. What should be done after this? (9)

भवन्तः प्रत्ययं प्राप्ता नीतिमार्गविशारदाः।
हितेष्वभिरता भर्तुर्निसृष्टाः सर्वकर्मसु॥ १० ॥

"You have earned the confidence of your master, are adept in the ways of propriety and devoted to his best interests and have been detailed by him on all sorts of errands. (10)

कर्मस्वप्रतिमाः सर्वे दिक्षु विश्रुतपौरुषाः।
मां पुरस्कृत्य निर्याताः पिङ्गाक्षप्रतिचोदिताः॥ ११ ॥

"You are incomparable in every work, your virility is well-known in every quarter. Commanded by Sugrīva (who is distinguished by his reddish brown eyes) you came away on this expedition placing me at your head. (11)

इदानीमकृतार्थानां मर्तव्यं नात्र संशयः।
हरिराजस्य संदेशमकृत्वा कः सुखी भवेत्॥ १२ ॥

"Now death is sure to befall us, who have failed to accomplish our purpose: there is no doubt about it. Having failed to execute the instructions of Sugrīva, the lord of monkeys, who can hope to be happy? (12)

अस्मिन्नतीते काले तु सुग्रीवेण कृते स्वयम्।
प्रायोपवेशनं युक्तं सर्वेषां च वनौकसाम्॥ १३ ॥

"The time-limit fixed by Sugrīva himself having expired now, it is but proper for us, all the monkeys, to sit down without food awaiting death. (13)

तीक्ष्णः प्रकृत्या सुग्रीवः स्वामिभावे व्यवस्थितः।
न क्षमिष्यति नः सर्वानपराधकृतो गतान्॥ १४ ॥

"Vehement by nature and now established in authority, Sugrīva would never forgive us all if we approach him as offenders. (14)

अप्रवृत्तौ च सीतायाः पापमेव करिष्यति।
तस्मात् क्षममिहाद्यैव गन्तुं प्रायोपवेशनम्॥ १५ ॥
त्यक्त्वा पुत्रांश्च दारांश्च धनानि च गृहाणि च।
ध्रुवं नो हिंसते राजा सर्वान् प्रतिगतानितः॥ १६ ॥

"And in default of any news about Sītā he will surely make short work of us. Therefore, it is desirable for us to have recourse to fasting for death this very day, bidding adieu to our progeny and wife and also our wealth and homes. The king will undoubtedly kill us all when returned from this place (without any news about Sītā). (15-16)

वधेनाप्रतिरूपेण श्रेयान् मृत्युरिहैव नः।
न चाहं यौवराज्येन सुग्रीवेणाभिषेचितः॥ १७ ॥

"Our death at this very place is preferable to an unbecoming death at the hands of Sugrīva. Moreover, I was not invested with the office of Prince Regent of Kiṣkindhā by Sugrīva. (17)

नरेन्द्रेणाभिषिक्तोऽस्मि रामेणाक्लिष्टकर्मणा।
स पूर्वं बद्धवैरो मां राजा दृष्ट्वा व्यतिक्रमम्॥ १८ ॥
घातयिष्यति दण्डेन तीक्ष्णेन कृतनिश्चयः।
किं मे सुहृद्भिर्व्यसनं पश्यद्भिर्जीवितान्तरे।
इहैव प्रायमासिष्ये पुण्ये सागररोधसि॥ १९ ॥

"I was so invested by Śrī Rāma, the ruler of men, of unwearied action. Perceiving my transgression, the aforesaid king Sugrīva, who nursed a grudge against me in the former days (when he was robbed of his kingdom and wife by Vālī, my father) and has, therefore, made up his mind to dispose me of, will surely cause me to be killed by recourse to a cruel punishment. What shall I do with my near and dear ones witnessing my being killed in cold blood? I shall accordingly sit down for a fast awaiting death on this holy sea shore itself." (18-19)

एतच्छ्रुत्वा कुमारेण युवराजेन भाषितम्।
सर्वे ते वानरश्रेष्ठाः करुणं वाक्यमब्रुवन्॥ २० ॥

Hearing this statement made by Aṅgada, the Prince Regent of Kiṣkindhā, all the

aforesaid monkey leaders gave the following pathetic reply : (20)

तीक्ष्णः प्रकृत्या सुग्रीवः प्रियारक्तश्च राघवः।
समीक्ष्याकृतकार्यांस्तु तस्मिंश्च समये गते॥ २१॥
अदृष्टायां च वैदेह्यां दृष्ट्वा चैव समागतान्।
राघवप्रियकामाय घातयिष्यत्यसंशयम्॥ २२॥

"Vehement by nature is Sugrīva, while Śrī Rāma (a scion of Raghu) is fond of his consort and therefore too unconcerned to interfere with the cruelty of Sugrīva). Already concluding, on the time-limit appointed for the search having expired, that we had failed to accomplish our end, and futher seeing us returned without Sītā (a princess of the Videha territory) being found out, Sugrīva will without doubt have us killed in his eagerness to do what is pleasing to Śrī Rāma (a scion of Raghu). (21-22)

न क्षमं चापराद्धानां गमनं स्वामिपार्श्वतः।
प्रधानभूताश्च वयं सुग्रीवस्य समागताः॥ २३॥

"It is not advisable for offenders to seek the presence of their master. Nay, we are the principal servants of Sugrīva arrived here at his command. (23)

इहैव सीतामन्वीक्ष्य प्रवृत्तिमुपलभ्य वा।
नो चेद् गच्छाम तं वीरं गमिष्यामो यमक्षयम्॥ २४॥

"Let us return to the said hero, Sugrīva, only after we have found out Sītā or obtained information concerning her in this very region; if not, we shall seek the abode of Yama, the god of death." (24)

प्लवङ्गमानां तु भयार्दितानां
श्रुत्वा वचस्तार इदं बभाषे।
अलं विषादेन बिलं प्रविश्य
वसाम सर्वे यदि रोचते वः॥ २५॥

Hearing the reply of the monkeys stricken with fear (of meeting their death at the hands of Sugrīva), Tāra for his part made the following submission : "Away with despondency. Re-entering the cave, let us all take up our abode there if it meets with your approval. (25)

इदं हि मायाविहितं सुदुर्गमं
प्रभूतपुष्पोदकभोज्यपेयम्।
इहास्ति नो नैव भयं पुरंदरा-
न्न राघवाद् वानरराजतोऽपि वा॥ २६॥

"Having been brought into existence by dint of a wonderful craftsmanship, this cave is indeed exceedingly difficult of access and has at the same time a rich stock of flowers, water, foods and drinks. Here there will be no cause whatsoever for fear to us from Indra (the destroyer of strongholds), much less from Śrī Rāma (a scion of Raghu) and still less from Sugrīva (the ruler of monkeys)." (26)

श्रुत्वाङ्गदस्यापि वचोऽनुकूल-
मूचुश्च सर्वे हरयः प्रतीताः।
यथा न हन्येम तथा विधान-
मसक्तमद्यैव विधीयतां नः॥ २७॥

Restored to confidence on hearing the favourable utterance of Aṅgada as also of Tāra, all the monkeys cried in one voice : "Let us without loss of time take recourse this very day to an expedient by adopting which we may not be killed by Sugrīva." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Seeking to divert the minds of the other monkeys from the rebellious note struck by Tāra, whose advice readily found favour with Aṅgada and others, Hanumān warns Aṅgada of the dire consequences which were sure to follow in case he chose to stay away from home and, assuring him of Sugrīva's amiability and disarming all his fears about him, tries to convince him that they had better return to Kiṣkindhā and report themselves to their king

तथा ब्रुवति तारे तु ताराधिपतिवर्चसि।
अथ मेने हृतं राज्यं हनूमानङ्गदेन तत्॥ १॥

While Tāra, who possessed the splendour of the moon (the lord of the stars), was speaking as above, Aṅgada not opposing it, Hanumān accounted the well-known sovereignty of Kiṣkindhā as wrested from the hands of Sugrīva in no time by Aṅgada. (1)

बुद्ध्या ह्यष्टाङ्गया युक्तं चतुर्बलसमन्वितम्।
चतुर्दशगुणं मेने हनूमान् वालिनः सुतम्॥ २॥
आपूर्यमाणं शश्वच्च तेजोबलपराक्रमैः।
शशिनं शुक्लपक्षादौ वर्धमानमिव श्रिया॥ ३॥
बृहस्पतिसमं बुद्ध्या विक्रमे सदृशं पितुः।
शुश्रूषमाणं तारस्य शुक्रस्येव पुरंदरम्॥ ४॥
भर्तुरर्थे परिश्रान्तं सर्वशास्त्रविशारदः।
अभिसंधातुमारेभे हनूमानङ्गदं ततः॥ ५॥

Hanumān looked upon Aṅgada (the son of Vālī) as actually endowed with intelligence distinguished by eight virtues[1], equipped with the fourfold strength[2] and possessed of fourteen excellences[3]. Hanumān, who was well-versed in all the branches of learning, thereupon proceeded to win over to his master's side Aṅgada, who was being constantly replenished with energy, strength and valour and was waxing in glory like the moon at the beginning of a bright fortnight, nay, who equalled Bṛhaspati (the preceptor of gods) in wisdom, vied with his father in prowess and felt inclined to listen to the advice of Tāra, as Indra (the destroyer of strongholds) would at times to Śukra, the preceptor of demons, and was feeling averse to the cause of his master, Sugrīva. (2—5)

1. The eights virtues characterizing intelligence are—(1) Inclination to hear what others say (शुश्रूषा); (2) actually hearing what others say (श्रवणम्); (3) the capacity to grasp the meaning of what others say (ग्रहणम्); (4) retentiveness (धारणम्); (5) reasoning in favour of a propositin (ऊहः); (6) reasoning against a proposition (अपोहः); (7) insight into the meaning of what others say (अर्थविज्ञानम्); and (8) true wisdom (तत्त्वज्ञानम्).

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा। ऊहापोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः॥ (Kāmandak Nītiśāstra 4)

2. The four fold strength consists in the capacity to employ four expedients viz., (1) persuasion or conciliation (साम); (2) gift or gratification (दान); (3) sowing seeds of dissension among the enemy's ranks (भेद); and (4) use of violence or force (दण्ड).

3. The fourteen excellences enumerated in our Śāstras are—(1) A sense of time and place (देशकालज्ञता); (2) firmness (दार्ढ्यम्); (3) the capacity to endure all kinds of hardships (सर्वक्लेशसहिष्णुता); (4) knowledge of all empirical subjects (सर्वविज्ञानिता); (5) adroitness (दाक्ष्यम्); (6) ardour (ऊर्जः); (7) the capacity to guard ones secrets (संवृतमन्त्रता); (8) consistency (अविसंवादिता); (9) heroism (शौर्यम्); (10) consciousness of one's own strength as well as of the enemy (शक्तिज्ञता); (11) appreciation of other's services (कृतज्ञता); (12) fondness for a fugitive (शरणागतवात्सल्यम्); (13) indignation (अमर्षत्वम्); and (14) steadiness (अचापलम्).

देशकालज्ञता दार्ढ्यं सर्वक्लेशसहिष्णुता । सर्वविज्ञानिता दाक्ष्यमूर्जः संवृतमन्त्रता॥
अविसंवादिता शौर्यं शक्तिज्ञत्वं कृतज्ञता । शरणागतवात्सल्यममर्षत्वमचापलम् ॥

स चतुर्णामुपायानां तृतीयमुपवर्णयन्।
भेदयामास तान् सर्वान् वानरान् वाक्यसम्पदा॥ ६॥

Employing the third (in order) of the four expedients (of winning over an enemy or dissenter), Hanumān set all the aforesaid monkeys at variance with one another by dint of his eloquence. (6)

तेषु सर्वेषु भिन्नेषु ततोऽभीषयदङ्गदम्।
भीषणैर्विविधैर्वाक्यैः कोपोपायसमन्वितैः॥ ७॥

All of them having been set at variance with one another, he then proceeded to intimidate Aṅgada by means of various frightening words coupled with threats : (7)

त्वं समर्थतरः पित्रा युद्धे तारेय वै ध्रुवम्।
दृढं धारयितुं शक्तः कपिराज्यं यथा पिता॥ ८॥

"You are undoubtedly more powerful in combat even than your uncle (Sugrīva) and are capable of firmly retaining the sovereignty of the monkeys as efficiently as your father, O Aṅgada ! (8)

नित्यमस्थिरचित्ता हि कपयो हरिपुंगव।
नाज्ञाप्यं विषहिष्यन्ति पुत्रदारं विना त्वया॥ ९॥

"The monkeys are indeed ever fickle-minded, O bull among the monkeys ! In the absence of their progeny and wife they would not brook your authority. (9)

त्वां नैते ह्यनुरज्ञेयुः प्रत्यक्षं प्रवदामि ते।
यथायं जाम्बवान् नीलः सुहोत्रश्च महाकपिः॥ १०॥
नह्यहं ते इमे सर्वे सामदानादिभिर्गुणैः।
दण्डेन न त्वया शक्याः सुग्रीवादपकर्षितुम्॥ ११॥

"I tell you clearly: these monkeys will certainly not get devoted to you. As is the case with this Jāmbavān (the king of bears), Nīla and the mighty monkey Suhotra, so, neither I, nor all these monkeys standing before you can be estranged by you from Sugrīva by means of persuasion, gift and other expedients, much less through violence. (10-11)

विगृह्यासनमप्याहुर्दुर्बलेन बलीयसा।
आत्मरक्षाकरस्तस्मान्न विगृह्णीत दुर्बलः॥ १२॥

"They say it is possible to remain at ease on entering into hostilities with one who is weak (and not otherwise). Hence a weakling seeking self-protection should not make enemies with a stronger person.(12)

यां चेमां मन्यसे धात्रीमेतद् बिलमिति श्रुतम्।
एतल्लक्ष्मणबाणानामीषत् कार्यं विदारणम्॥ १३॥

"To tear asunder this cave, which has been heard of by you as impregnable (from the mouth of Tāra) and which you regard as capable of affording protection to you (against the wrath of Indra and others), is easy for the arrows of Lakṣmaṇa. (13)

स्वल्पं हि कृतमिन्द्रेण क्षिपता ह्यशनिं पुरा।
लक्ष्मणो निशितैर्बाणैर्भिन्द्यात् पत्रपुटं यथा॥ १४॥

"Indeed a very small opening was made into this cave in the past by Indra (the ruler of gods) while hurling his thunderbolt (which only succeeded in getting rid of the demon Maya, who had taken shelter in it); Lakṣmaṇa, however, can really tear it asunder as a vessel of leaves by means of his sharpened arrows. (14)

लक्ष्मणस्य च नाराचा बहवः सन्ति तद्विधाः।
वज्राशनिसमस्पर्शा गिरीणामपि दारकाः॥ १५॥

"Lakṣmaṇa has in his possession many such steel arrows as have an impact similar to that of a thunderbolt (hurled by Indra) or lightning discharged by a cloud and are capable even of rending mountains. (15)

अवस्थानं यदैव त्वमासिष्यसि परंतप।
तदैव हरयः सर्वे त्यक्ष्यन्ति कृतनिश्चयाः॥ १६॥

"The moment you take up your abode in the cave, O scourge of your foes, the monkeys will all forsake you since they are already determined to do so. (16)

स्मरन्तः पुत्रदाराणां नित्योद्विग्ना बुभुक्षिताः।
खेदिता दुःखशय्याभिस्त्वां करिष्यन्ति पृष्ठतः॥ १७॥

"Thinking of their progeny and wife, ever afraid (of Śrī Rāma, Lakṣmaṇa and Sugrīva), nay, famished and weary of their

wretched plight etc., they will turn their back on you. (17)

स त्वं हीनः सुहृद्भिश्च हितकामैश्च बन्धुभिः।
तृणादपि भृशोद्विग्नः स्पन्दमानाद् भविष्यसि॥ १८॥

"Separated from your near and dear ones and friends seeking your welfare, you will be terribly afraid even of a trembling blade of grass. (18)

न च जातु न हिंस्युस्त्वां घोरा लक्ष्मणसायकाः।
अपवृत्तं जिघांसन्तो महावेगा दुरासदाः॥ १९॥

"Flying with extraordinary speed and difficult to approach, the fearful arrows of Lakṣmaṇa, which are ever disposed to kill a reactionary, will on no account spare you. (19)

अस्माभिस्तु गतं सार्धं विनीतवदुपस्थितम्।
आनुपूर्व्यात्तु सुग्रीवो राज्ये त्वां स्थापयिष्यति॥ २०॥

Sugrīva will, however, install you on the throne of Kiṣkindhā in due course if, on the other hand, you return with us and present yourself before him in a submissive demeanour. (20)

धर्मराजः पितृव्यस्ते प्रीतिकामो दृढव्रतः।
शुचिः सत्यप्रतिज्ञश्च स त्वां जातु न नाशयेत्॥ २१॥

"Your uncle, Sugrīva, is a virtuous ruler, firm of vows, good-intentioned, true to his promise and seeks your love. He would never kill you. (21)

प्रियकामश्च ते मातुस्तदर्थं चास्य जीवितम्।
तस्यापत्यं च नास्त्यन्यत् तस्मादङ्गद गम्यताम्॥ २२॥

"Again, he is keen to oblige your mother; nay, he lives for her (alone). And he has no other progeny; therefore, Aṅgada, let us return to Kiṣkindhā." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Sick of hearing the praises of Sugrīva uttered by Hanumān and pointing out the faults of Sugrīva and denouncing him, Aṅgada proclaims to the monkeys his decision to undertake a fast unto death and actually sits down to fast. Condemning Sugrīva with tears in their eyes and making the mountain caverns resound with their tale of woe commencing from the appearance of Śrī Rāma on the scene and ending with their determination to observe a fast till death, the other monkeys too follow suit

श्रुत्वा हनुमतो वाक्यं प्रश्रितं धर्मसंहितम्।
स्वामिसत्कारसंयुक्तमङ्गदो वाक्यमब्रवीत्॥ १॥

Hearing the utterance of Hanumān, which was courteous and conformable to righteousness and was full of deference to his master, Aṅgada replied as follows : (1)

स्थैर्यमात्ममनःशौचमानृशंस्यमथार्जवम्।
विक्रमश्चैव धैर्यं च सुग्रीवे नोपपद्यते॥ २॥

भ्रातुर्ज्येष्ठस्य यो भार्यां जीवतो महिषीं प्रियाम्।
धर्मेण मातरं यस्तु स्वीकरोति जुगुप्सितः॥ ३॥

"Stability, purity of body and mind, absence of cruelty and guilelessness, nay, valour and fortitude too are out of the question in Sugrīva, who for his part took to wife, detested as he is, his veritable mother from the moral point of view, the beloved

queen of his elder brother—while he was still alive. (2-3)

कथं स धर्मं जानीते येन भ्रात्रा दुरात्मना।
युद्धायाभिनियुक्तेन बिलस्य पिहितं मुखम्॥ ४॥

"How does he know what is right, by whom, evil-minded as he is, the opening of the cave was closed even though he had been enjoined by his brother—while the latter was going to meet his enemy for an encounter to guard the entrance? (4)

सत्यात् पाणिगृहीतश्च कृतकर्मा महायशाः।
विस्मृतो राघवो येन स कस्य सुकृतं स्मरेत्॥ ५॥

"Whose good offices will he remember with gratitude, by whom even the highly illustrious Śrī Rāma—(a scion of Raghu)—who had been accepted as a friend by clasping the hand in the name of truth and who had rendered good offices to him—was put out of the mind? (5)

लक्ष्मणस्य भयेनेह नाधर्मभयभीरुणा।
आदिष्टा मार्गितुं सीता धर्मस्तस्मिन् कथं भवेत्॥ ६॥

"How can piety exist in him, by whom Sītā was ordered to be searched for on this occasion from fear of Lakṣmaṇa and not because he was seized with the fear of incurring sin (accruing from infidelity to a beneficent friend)? (6)

तस्मिन् पापे कृतघ्ने तु स्मृतिभिन्ने चलात्मनि।
आर्यः को विश्वसेज्जातु तत्कुलीनो विशेषतः॥ ७॥

"What noble soul, particularly one born in his own race will ever repose trust in that sinful, ungrateful and fickle monkey, who has cast to the winds all moral codes? (7)

राज्ये पुत्रः प्रतिष्ठाप्यः सगुणो निर्गुणोऽपि वा।
कथं शत्रुकुलीनं मां सुग्रीवो जीवयिष्यति॥ ८॥

"How can Sugrīva suffer me to live after installing on the throne (as Prince Regent) me, his (adopted) son, sprung from the loins of his mortal foe, no matter whether he (Sugrīva) is full of virtues or devoid of them? (8)

भिन्नमन्त्रोऽपराद्धश्च भिन्नशक्तिः कथं ह्यहम्।
किष्किन्धां प्राप्य जीवेयमनाथ इव दुर्बलः॥ ९॥

"Reaching Kiṣkindhā back how shall I actually survive like a forlorn and weak creature, I, whose rebellious plans have leaked out, nay, who has committed an offence of treason and whose strength has been shattered by sowing dissension among my followers? (9)

उपांशुदण्डेन हि मां बन्धनेनोपपादयेत्।
शठः क्रूरो नृशंसश्च सुग्रीवो राज्यकारणात्॥ १०॥

"Sugrīva—who is wily, fierce and merciless, will surely sentence me if not to death, at least to some secret punishment, such as putting me in chains for the sake of retaining his sovereignty. (10)

बन्धनाच्चावसादान्मे श्रेयः प्रायोपवेशनम्।
अनुजानन्तु मां सर्वे गृहं गच्छन्तु वानराः॥ ११॥

"Fasting till death is preferable in my eyes to confinement and frustration caused by it. Hence let all the monkeys present here bid adieu to me and return home.(11)

अहं वः प्रतिजानामि न गमिष्याम्यहं पुरीम्।
इहैव प्रायमासिष्ये श्रेयो मरणमेव मे॥ १२॥

"I solemnly declare to you that I will not return to the capital (Kiṣkindhā) but will observe a fast till death at this very place. Death is certainly best for me. (12)

अभिवादनपूर्वं तु राजा कुशलमेव च।
अभिवादनपूर्वं तु राघवौ बलशालिनौ॥ १३॥

"After salutation, of course, the king (Sugrīva) should be apprised of my welfare only and even so the two mighty scions of Raghu too should be apprised of my welfare after salutation. (13)

वाच्यस्तातो यवीयान् मे सुग्रीवो वानरेश्वरः।
आरोग्यपूर्वं कुशलं वाच्या माता रुमा च मे॥ १४॥

"My younger father, Sugrīva, the lord of monkeys, as well as my younger mother, Rumā, should be told of my welfare after apprising them of my health. (14)

मातरं चैव मे तारामाश्वासयितुमर्हथ।
प्रकृत्या प्रियपुत्रा सा सानुक्रोशा तपस्विनी॥ १५॥

"You ought to console my real mother Tārā too. The poor lady is by her very nature fond of her son (myself) and full of compassion. (15)

विनष्टमिह मां श्रुत्वा व्यक्तं हास्यति जीवितम्।
एतावदुक्त्वा वचनं वृद्धांस्तानभिवाद्य च॥ १६॥
विवेश चाङ्गदो भूमौ रुदन् दर्भेषु दुर्मनाः।
तस्य संविशतस्तत्र रुदन्तो वानरर्षभाः॥ १७॥
नयनेभ्यः प्रमुमुचुरुष्णं वै वारि दुःखिताः।
सुग्रीवं चैव निन्दन्तः प्रशंसन्तश्च वालिनम्॥ १८॥
परिवार्याङ्गदं सर्वे व्यवसन् प्रायमासितुम्।
तद् वाक्यं वालिपुत्रस्य विज्ञाय प्लवगर्षभाः॥ १९॥
उपस्पृश्योदकं सर्वे प्राङ्मुखाः समुपाविशन्।
दक्षिणाग्रेषु दर्भेषु उदक्तीरं समाश्रिताः॥ २०॥

"She will evidently give up the ghost on hearing of my being dead." Saying this much and greeting the aforesaid elderly monkeys, Aṅgada sank down weeping on the ground on blades of the sacred Kuśa grass, his countenance woe begone. As he sat down there, the foremost of monkeys shed burning tears profusely from their eyes, sobbing at the same time in distress. Denouncing Sugrīva and also praising Vālī and surrounding Aṅgada, all resolved to starve themselves to death. Reflecting on the aforesaid utterance of Aṅgada (the son of Vālī) and sipping water in order to consecrate themselves, all the leaders of monkeys sat down comfortably, their faces turned towards the east, on blades of the sacred Kuśa grass with their ends pointing towards the south, taking up their position on the northern shore of the Indian Ocean. (16—20)

मुमूर्षवो हरिश्रेष्ठा एतत् क्षममिति स्म ह।
रामस्य वनवासं च क्षयं दशरथस्य च॥ २१॥
जनस्थानवधं चैव वधं चैव जटायुषः।
हरणं चैव वैदेह्या वालिनश्च वधं तथा।
रामकोपं च वदतां हरीणां भयमागतम्॥ २२॥

Those jewels among the monkeys, willing as they were to die, thought, they say, that the aforesaid was the course desirable for them. As the monkeys were talking of Śrī Rāma's exile and also of Daśaratha's death, nay, also of the carnage in Janasthāna as well as of the abduction of Sītā (a princess of the territory of Videha) as also of the slaying of Jaṭāyu and even so of the killing of Vālī and then of the wrath of Śrī Rāma, another danger stared them in the face. (21-22)

स संविशद्भिर्बहुभिर्महीधरो
महाद्रिकूटप्रतिमैः प्लवंगमैः।
बभूव संनादितनिर्दरान्तरो
भृशं नदद्भिर्जलदैरिवाम्बरम्॥ २३॥

With those numerous monkeys, who themselves resembled the peaks of huge mountains, sitting down and roaring in dismay, the aforesaid mountain found the interior of its caves resonant and presented the appearance of the sky resounding with the sound of thundering clouds. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Praising Providence out of joy at the prospect of deriving sustenance for a long time on seeing a band of monkeys even as it emerged from a cave of the Vindhyan range on hearing their noise, the vulture king, Sampāti (the elder brother of Jaṭāyu), expresses his determination to eat them all up one after another. Depressed to hear the vow and declaring Jaṭāyu, who had met his death at the hands of Rāvaṇa in the service of Śrī Rāma, while trying to deliver Sītā from the former's clutches, as more fortunate than any of them, who were threatened with death even before accomplishing the purpose of Śrī Rāma, Aṅgada reproaches Kaikeyī who was at the root of the whole mischief. Distressed to hear these words of Aṅgada and telling Aṅgada that he was the elder brother of Jaṭāyu, and at the same time inquiring about the death of his younger brother, Sampāti requests Aṅgada to help him slide down from his high post adding that, his wings having been burnt, he was unable to fly

उपविष्टास्तु ते सर्वे यस्मिन् प्रायं गिरिस्थले।
हरयो गृध्रराजश्च तं देशमुपचक्रमे॥ १॥

The king of vultures too approached the same plateau on which all the aforesaid monkeys for their part had sat down to starve themselves to death. (1)

सम्पातिर्नाम नाम्ना तु चिरजीवी विहंगमः।
भ्राता जटायुषः श्रीमान् विख्यातबलपौरुषः॥ २॥

He was no other than a long lived and glorious bird, the brother of Jaṭāyu, known by the name of Sampāti, whose strength and prowess were widely known. (2)

कन्दरादभिनिष्क्रम्य स विन्ध्यस्य महागिरेः।
उपविष्टान् हरीन् दृष्ट्वा हृष्टात्मा गिरमब्रवीत्॥ ३॥

Emerging all of a sudden from a cave of the great Vindhyan range and delighted in mind to observe the monkeys seated there, he spoke as follows: (3)

विधिः किल नरं लोके विधानेनानुवर्तते।
यथायं विहितो भक्ष्यश्चिरान्मह्यमुपागतः॥ ४॥

"Even as in this world the fruit of a man's past actions accrues to him according to the Law of Karma, this food in the shape of so many monkeys, which was ordained for me, has come of its own accord after a long time. (4)

परम्पराणां भक्षिष्ये वानराणां मृतं मृतम्।
उवाचैतद् वचः पक्षी तान् निरीक्ष्य प्लवंगमान्॥ ५॥

"I shall successively eat up one after the other all these monkeys seated in a line even as they fall dead successively due to starvation." The bird uttered the foregoing words on perceiving the monkeys. (5)

तस्य तद् वचनं श्रुत्वा भक्ष्यलुब्धस्य पक्षिणः।
अङ्गदः परमायस्तो हनूमन्तमथाब्रवीत्॥ ६॥

Greatly perturbed to hear the aforesaid utterance of that bird, who was covetous of

food, Aṅgada presently spoke to Hanumān as follows : (6)

पश्य सीतापदेशेन साक्षाद् वैवस्वतो यमः।
इमं देशमनुप्राप्तो वानराणां विपत्तये॥ ७॥

"For bringing destruction to the monkeys under the pretext of Sītā, Yama (the god of retribution), son of the sun-god, has bodily come to this region. (7)

रामस्य न कृतं कार्यं न कृतं राजशासनम्।
हरीणामियमज्ञाता विपत्तिः सहसाऽऽगता॥ ८॥

"The purpose of Śrī Rāma has not been accomplished nor has the king's injunction been carried out. In the meantime, this unforeseen calamity has overtaken the monkeys all of a sudden. (8)

वैदेह्याः प्रियकामेन कृतं कर्म जटायुषा।
गृध्रराजेन यत् तत्र श्रुतं वस्तदशेषतः॥ ९॥

"The service rendered at Pañcavatī by Jaṭāyu, the king of vultures, who was keen to oblige Sītā (a princess of the Videha territory) has been heard of by you in its entirety. (9)

तथा सर्वाणि भूतानि तिर्यग्योनिगतान्यपि।
प्रियं कुर्वन्ति रामस्य त्यक्त्वा प्राणान् यथा वयम्॥ १०॥

"All living beings, even those born in the sub-human species of birds and beasts do what is pleasing to Śrī Rāma, even laying down their life, if necessary, as we are doing. (10)

अन्योन्यमुपकुर्वन्ति स्नेहकारुण्ययन्त्रिताः।
ततस्तस्योपकारार्थं त्यजतात्मानमात्मना॥ ११॥
प्रियं कृतं हि रामस्य धर्मज्ञेन जटायुषा।
राघवार्थे परिश्रान्ता वयं संत्यक्तजीविताः॥ १२॥
कान्ताराणि प्रपन्नाः स्म न च पश्याम मैथिलीम्।
स सुखी गृध्रराजस्तु रावणेन हतो रणे।
मुक्तश्च सुग्रीवभयाद् गतश्च परमां गतिम्॥ १३॥

"Bound by love and compassion (for him alone as manifested in the form of all living beings) do people render good offices to one another. Therefore, lay down your life by yourselves for the sake of his service. Indeed a kindly act was done to Śrī Rāma (in the shape of laying down his life in his service) by Jaṭāyu, who knew what is right. We too have ventured on difficult roads for the sake of Śrī Rāma (a scion of Raghu) and feel thoroughly exhausted; but we have not found out Sītā, even though we have finally taken leave of our lives. Blessed is that king of vultures in that he was slain in an encounter by Rāvaṇa, nay, was rid once for all of the fear of Sugrīva, who was evidently the overlord of (the entire sub-human creation) and has attained the highest state by the grace of Śrī Rāma ! (11—13)

जटायुषो विनाशेन राज्ञो दशरथस्य च।
हरणेन च वैदेह्याः संशयं हरयो गताः॥ १४॥

"The monkeys have fallen into danger through the death of King Daśaratha, the destruction of Jaṭāyu and the abduction of Sītā (a princess of the Videha territory).(14)

रामलक्ष्मणयोर्वासमरण्ये सह सीतया।
राघवस्य च बाणेन वालिनश्च तथा वधः॥ १५॥
रामकोपादशेषाणां रक्षसां च तथा वधम्।
कैकेय्या वरदानेन इदं च विकृतं कृतम्॥ १६॥

"Know the sojourn of Śrī Rāma and Lakṣmana in the forest with Sītā, and even so the destruction of Vālī encompassed by an arrow of Śrī Rāma (a scion of Raghu), and similarly the prospective extermination of all the ogres through the wrath of Śrī Rāma—all this evil to have been brought about by the boon granted by Daśaratha in favour of Kaikeyī." (15-16)

तदसुखमनुकीर्तितं वचो
भुवि पतितांश्च निरीक्ष्य वानरान्।
भृशचकितमतिर्महामतिः
कृपणमुदाहृतवान् स गृध्रराजः॥ १७॥

Greatly bewildered in mind to hear the aforesaid doleful cries uttered by the monkeys, and to perceive them tumbled down on the ground, the highly intelligent Sampāti, the king of vultures, spoke as follows in a piteous tone. (17)

तत् तु श्रुत्वा तथा वाक्यमङ्गदस्य मुखोद्गतम्।
अब्रवीद् वचनं गृध्रस्तीक्ष्णतुण्डो महास्वनः॥ १८॥

Nay, hearing the speech that had escaped from the lips of Aṅgada as above, the sharp-beaked vulture, Sampāti, spoke as follows, making a loud noise : (18)

कोऽयं गिरा घोषयति प्राणैः प्रियतरस्य मे।
जटायुषो वधं भ्रातुः कम्पयन्निव मे मनः॥ १९॥

"Who is the being which proclaims in so many distinct words the death of my brother, Jaṭāyu, who was dearer to me than life itself, causing my heart to tremble as it were (with this heart-rending news)? (19)

कथमासीज्जनस्थाने युद्धं राक्षसगृध्रयोः।
नामधेयमिदं भ्रातुश्चिरस्याद्य मया श्रुतम्॥ २०॥

"How did an encounter take place between an ogre and the vulture in Janasthāna? This name of my younger brother has been heard of by me after a long time today. (20)

इच्छेयं गिरिदुर्गाच्च भवद्भिरवतारितुम्।
यवीयसो गुणज्ञस्य श्लाघनीयस्य विक्रमैः॥ २१॥
अतिदीर्घस्य कालस्य परितुष्टोऽस्मि कीर्तनात्।
तदिच्छेयमहं श्रोतुं विनाशं वानरर्षभाः॥ २२॥
भ्रातुर्जटायुषस्तस्य जनस्थाननिवासिनः।
तस्यैव च मम भ्रातुः सखा दशरथः कथम्॥ २३॥
यस्य रामः प्रियः पुत्रो ज्येष्ठो गुरुजनप्रियः।
सूर्यांशुदग्धपक्षत्वान्न शक्नोमि विसर्पितुम्।
इच्छेयं पर्वतादस्मादवतर्तुमरिंदमाः॥ २४॥

"Nay, with your help I wish to bring myself down from the mountain citadel on which I am perched. I am highly gratified with the praises, heard after a very long time, of my younger brother, Jaṭāyu, who appreciated the virtues of others and was deserving of praise because of his exploits. Therefore, O leaders of monkeys, I long to hear about the destruction of my younger brother, Jaṭāyu, who lived in Janasthāna. Again, how did King Daśaratha, a friend of the selfsame brother of mine—whose beloved eldest son is Śrī Rāma, the favourite of his elders—meet his end? My wings having been scorched by the rays of the sun, I cannot fly about. All the same, I wish to descend from this eminence, O tamers of your foes." (21—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Having helped Sampāti to climb down the mountain, Aṅgada narrates to him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting

शोकाद् भ्रष्टस्वरमपि श्रुत्वा वानरयूथपाः।
श्रद्दधुर्नैव तद्वाक्यं कर्मणा तस्य शङ्किताः॥ १॥

Even after hearing the words of Sampāti, whose voice had turned hoarse due to grief caused by the news of his brother's death, the monkey generals did not put faith in his words, seized as they were with suspicion caused by his contemplated action of eating up the monkeys. (1)

ते प्रायमुपविष्टास्तु दृष्ट्वा गृध्रं प्लवंगमाः।
चक्रुर्बुद्धिं तदा रौद्रां सर्वान् नो भक्षयिष्यति॥ २॥

Seeing the vulture, the said monkeys, for their part, who had sat down to starve

themselves to death, entertained the horrid idea that he would eat them all up. (2)

सर्वथा प्रायमासीनान् यदि नो भक्षयिष्यति।
कृतकृत्या भविष्यामः क्षिप्रं सिद्धिमितो गताः॥ ३॥

"If he eats up us, who have sat down to fast till death, we shall have thoroughly accomplished our purpose, having attained speedy success (in the form of death) through this act of his." (3)

एतां बुद्धिं ततश्चक्रुः सर्वे ते हरियूथपाः।
अवतार्य गिरेः शृङ्गाद् गृध्रमाहाङ्गदस्तदा॥ ४॥

All those monkey leaders subsequently arrived at this latter conclusion. Having helped the vulture to descend from the mountain-peak, Aṅgada then spoke to the vulture as follows : (4)

बभूवर्क्षरजो नाम वानरेन्द्रः प्रतापवान्।
ममार्यः पार्थिवः पक्षिन् धार्मिकौ तस्य चात्मजौ॥ ५॥
सुग्रीवश्चैव वाली च पुत्रौ घनबलावुभौ।
लोके विश्रुतकर्माभूद् राजा वाली पिता मम॥ ६॥

"There was a glorious lord of monkeys, King Ṛkṣrāja by name, my grandfather, O bird ! And he had two pious sons, Vālī and Sugrīva, sprung from his own loins, both possessed of great strength. My father, King Vālī, was well-known for his exploits in the world. (5-6)

राजा कृत्स्नस्य जगत इक्ष्वाकूणां महारथः।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम्॥ ७॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या सह भार्यया।
पितुर्निदेशनिरतो धर्मं पन्थानमाश्रितः॥ ८॥

"The sovereign of the whole earth and a great chariot warrior born in the line of the Ikṣwākus, and son of the late King Daśaratha, the glorious Rāma, who was wholly intent upon carrying out the command of his father and had taken to the path of virtue, entered the forest of Daṇḍaka with his younger brother, Lakṣmaṇa, and consort, Sītā (a princess of the Videha territory). (7-8)

तस्य भार्या जनस्थानाद् रावणेन हृता बलात्।
रामस्य तु पितुर्मित्रं जटायुर्नाम गृध्रराट्॥ ९॥
ददर्श सीतां वैदेहीं ह्रियमाणां विहायसा।
रावणं विरथं कृत्वा स्थापयित्वा च मैथिलीम्।
परिश्रान्तश्च वृद्धश्च रावणेन हतो रणे॥ १०॥

"His consort, Sītā, was forcibly borne away from Janasthāna by Rāvaṇa. The king of vultures, Jaṭāyu by name, for his part, who was a friend of Śrī Rāmā's father (Emperor Daśaratha), observed Sītā, a princess of the Videha territory, being borne away in an aerial car through the airspace. Having deprived Rāvaṇa of his aerial car by shattering it and placed Sītā (a princess of Mithilā) on the ground, Jaṭāyu, who had been completely exhausted and was aged too, was slain by Rāvaṇa in combat.(9-10)

एवं गृध्रो हतस्तेन रावणेन बलीयसा।
संस्कृतश्चापि रामेण जगाम गतिमुत्तमाम्॥ ११॥

"In this way the vulture, Jaṭāyu, was killed by the said Rāvaṇa, who was superior in might, and, having been cremated by Śrī Rāma, attained the highest destiny. (11)

ततो मम पितृव्येण सुग्रीवेण महात्मना।
चकार राघवः सख्यं सोऽवधीत् पितरं मम॥ १२॥

"Then the celebrated Śrī Rāma contracted an alliance with my uncle, the high-souled Sugrīva, and killed my father (as a token of his friendship). (12)

मम पित्रा निरुद्धो हि सुग्रीवः सचिवैः सह।
निहत्य वालिनं रामस्ततस्तमभिषेचयत्॥ १३॥

"Since Sugrīva had been banished with his ministers by my father, Śrī Rāma forthwith installed him on the throne after killing Vālī. (13)

स राज्ये स्थापितस्तेन सुग्रीवो वानरेश्वरः।
राजा वानरमुख्यानां तेन प्रस्थापिता वयम्॥ १४॥
एवं रामप्रयुक्तास्तु मार्गमाणास्ततस्ततः।
वैदेहीं नाधिगच्छामो रात्रौ सूर्यप्रभामिव॥ १५॥

"Installed on the throne as the lord of monkeys by Śrī Rāma, the aforesaid Sugrīva

is now the ruler of all the monkey chiefs. Dispatched by him and directed by Śrī Rāma, and looking about here and there in this way, we could not find Sītā (a princess of the Videha territory) any more than one would perceive the splendour of the sun at night. (14-15)

ते वयं दण्डकारण्यं विचिंत्य सुसमाहिताः।
अज्ञानात् तु प्रविष्टाः स्म धरण्या विवृतं बिलम्॥ १६॥

"Having explored the Daṇḍaka forest most carefully, we, however, penetrated deeply through ignorance into a gaping hole in the ground. (16)

मयस्य मायाविहितं तद् बिलं च विचिन्वताम्।
व्यतीतस्तत्र नो मासो यो राज्ञा समयः कृतः॥ १७॥

"Nay, even as we were scouring that cavern constructed by the demon Maya by dint of his wonderful architectural skill, the period of one month appointed by the king, Sugrīva, as the time-limit for the search, slipped past us. (17)

ते वयं कपिराजस्य सर्वे वचनकारिणः।
कृतां संस्थामतिक्रान्ता भयात् प्रायमुपासिताः॥ १८॥

"Having exceeded the time-limit fixed by the king, we all, who were engaged in carrying out the command of Sugrīva (the ruler of monkeys), have sat down through fear to starve ourselves to death. (18)

क्रुद्धे तस्मिंस्तु काकुत्स्थे सुग्रीवे च सलक्ष्मणे।
गतानामपि सर्वेषां तत्र नो नास्ति जीवितम्॥ १९॥

"In the event of Śrī Rāma, a scion of Kākutstha, as well as Sugrīva with Lakṣmaṇa being angry, there is no hope of survival for us all even if we return to Kiṣkindhā." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Sampāti tells Aṅgada how having once soared with his younger brother to the neighbourhood of the solar orb in his eagerness to test their relative strength and flying power, he had his own wings burnt in trying to save the wings of Jaṭāyu by spreading his own wings over them as a canopy, and dropped on a peak of the Vindhyan range. Inquired by Aṅgada if he knew anything about the abduction of Sītā, he acknowledged his having seen a youthful lady being borne away by Rāvaṇa and crying out 'Rāma, which now leads him to think that she was no other than Śrī Rāma's beloved spouse. Sampāti further tells Aṅgada how, gifted as he was with an inordinately long vision, he could see Laṅkā, the capital of Rāvaṇa, at a distance of one hundred Yojanas, as well as the place where Sītā has been lodged. On his expressing a desire to offer water to the spirit of his deceased brother, the monkeys take him to the seashore and bring him back on his having concluded the rite

इत्युक्तः करुणं वाक्यं वानरैस्त्यक्तजीवितैः।
सबाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः॥ १॥

Spoken to in these pitiful words by the monkeys, who had given up all hope of their life, the vulture, full of tears, replied as follows to the monkeys in a loud voice : (1)

यवीयान् स मम भ्राता जटायुर्नाम वानराः।
यमाख्यात हतं युद्धे रावणेन बलीयसा॥ २॥

"He was my younger brother, Jaṭāyu by name, O monkeys, whom you have spoken of as killed in an encounter by Rāvaṇa, who was superior in strength to him. (2)

वृद्धभावादपक्षत्वाच्छृण्वंस्तदपि मर्षये।
नहि मे शक्तिरस्त्यद्य भ्रातुर्वैरविमोक्षणे॥ ३॥

"Due to old age and loss of my wings, I forbear even on hearing of it; for I have no more strength left in me to requite his mortal enmity towards my brother. (3)

पुरा वृत्रवधे वृत्ते स चाहं च जयैषिणौ।
आदित्यमुपयातौ स्वो ज्वलन्तं रश्मिमालिनम्॥ ४॥
आवृत्याकाशमार्गेण जवेन स्वर्गतौ भृशम्।
मध्यं प्राप्ते तु सूर्ये तु जटायुरवसीदति॥ ५॥

"Seeking to conquer Indra in the olden days, when the death of the demon Vṛtra had taken place at the hands of Indra, Jaṭāyu and myself too soared with inordinate speed through the airspace to heaven. Turning back from heaven after conquering him, we flew up still higher and drew near the sun encircled by its aureole of rays and illumining heaven. When, however, the sun reached the meridian, Jaṭāyu for his part began to grow faint. (4-5)

तमहं भ्रातरं दृष्ट्वा सूर्यरश्मिभिरर्दितम्।
पक्षाभ्यां छादयामास स्नेहात् परमविह्वलम्॥ ६॥

"Seeing my aforesaid brother tormented by the sun's rays and greatly unnerved, I covered him with my wings out of affection. (6)

निर्दग्धपत्रः पतितो विन्ध्येऽहं वानरर्षभाः।
अहमस्मिन् वसन् भ्रातुः प्रवृत्तिं नोपलक्षये॥ ७॥

"My wings having been fully burnt, I dropped down on the Vindhyan range, O leaders of monkeys! Living on this mountain, as I did, I got no news of my brother," (7)

जटायुषस्त्वेवमुक्तो भ्रात्रा सम्पातिना तदा।
युवराजो महाप्रज्ञः प्रत्युवाचाङ्गदस्तदा॥ ८॥

Told thus by Sampāti, the brother of Jaṭāyu on that occassion, the highly intelligent Aṅgada, the Prince Regent of Kiṣkindhā, for his part, then replied as follows : (8)

जटायुषो यदि भ्राता श्रुतं ते गदितं मया।
आख्याहि यदि जानासि निलयं तस्य रक्षसः॥ ९॥

"If you are the brother of Jaṭāyu and if you have listened to what has been narrated by me, please say if you know the abode of that ogre. (9)

अदीर्घदर्शिनं तं वै रावणं राक्षसाधमम्।
अन्तिके यदि वा दूरे यदि जानासि शंस नः॥ १०॥

"If you actually know that short-sighted Rāvaṇa, the vilest of ogres, to be living near or far, please tell us." (10)

ततोऽब्रवीन्महातेजा भ्राता ज्येष्ठो जटायुषः।
आत्मानुरूपं वचनं वानरान् सम्प्रहर्षयन्॥ ११॥

Sampāti, the elder brother of Jaṭāyu, who was endowed with extraordinary energy, thereupon spoke the following words becoming of himself, bringing supreme delight to the monkeys thereby : (11)

निर्दग्धपक्षो गृध्रोऽहं गतवीर्यः प्लवङ्गमाः।
वाङ्मात्रेण तु रामस्य करिष्ये साह्यमुत्तमम्॥ १२॥

"A vulture whose wings have been entirely burnt and whose virility has departed for good, O monkeys, I would render foremost service to Śrī Rāma through you, who are engaged in his service, at least through my speech only. (12)

जानामि वारुणाँल्लोकान् विष्णोस्त्रैविक्रमानपि।
देवासुरविमर्दांश्च ह्यमृतस्य विमन्थनम्॥ १३॥

"I have knowledge of the worlds presided over by Varuṇa (the god of water) as also those measured in three strides by Lord Viṣṇu (descended in the form of the Divine Dwarf and then assuming inordinate proportions). I am equally aware of the conflicts that took place between the gods and the demons and also how nectar was churned out of the ocean of milk. (13)

रामस्य यदिदं कार्यं कर्तव्यं प्रथमं मया।
जरया च हृतं तेजः प्राणाश्च शिथिला मम॥ १४॥

"Even though my energy has been snatched away by old age and my vitality is ebbing, this errand of Śrī Rāma, which you have mentioned, must be accomplished by me first. (14)

तरुणी रूपसम्पन्ना सर्वाभरणभूषिता।
ह्रियमाणा मया दृष्टा रावणेन दुरात्मना॥ १५॥
क्रोशन्ती रामरामेति लक्ष्मणेति च भामिनी।
भूषणान्यपविध्यन्ती गात्राणि च विधुन्वती॥ १६॥

"A Lovely young lady richly endowed with comeliness and adorned with all kinds of jewels was seen by me the other day crying out 'Rāma !', 'O Rāma !' 'O Lakṣmaṇa, nay, dropping down her ornaments and tossing her limbs in her attempt to extricate herself while being borne away by the evil-minded Rāvaṇa. (15-16)

सूर्यप्रभेव शैलाग्रे तस्याः कौशेयमुत्तमम्।
असिते राक्षसे भाति यथा वा तडिदम्बुदे॥ १७॥

"Her exquisite silken robe shone against the dark-complexioned ogre as the splendour of the sun against a mountain-peak or as a flash of lightning in the sky. (17)

तां तु सीतामहं मन्ये रामस्य परिकीर्तनात्।
श्रूयतां मे कथयतो निलयं तस्य रक्षसः॥ १८॥

"From the fact that she was uttering the name of Rāma again and again, I believe her to have been Sītā without doubt. Now hear from me, as I speak, about the abode of that ogre. (18)

पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च।
अध्यास्ते नगरीं लङ्कां रावणो नाम राक्षसः॥ १९॥

"The son of Sage Viśravā himself and a (half-) brother of Kubera (son of Viśravā), the ogre, Rāvaṇa by name, lives in the city of Laṅkā. (19)

इतो द्वीपे समुद्रस्य सम्पूर्णे शतयोजने।
तस्मिँल्लङ्का पुरी रम्या निर्मिता विश्वकर्मणा॥ २०॥
जाम्बूनदमयैर्द्वारैश्चित्रैः काञ्चनवेदिकैः।
प्रासादैर्हेमवर्णैश्च महद्भिः सुसमाकृता॥ २१॥
प्राकारेणार्कवर्णेन महता च समन्विता।
तस्यां वसति वैदेही दीना कौशेयवासिनी॥ २२॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता।
जनकस्यात्मजां राज्ञस्तस्यां द्रक्ष्यथ मैथिलीम्॥ २३॥

"On a well-known island in the sea, situated at a distance of full one hundred Yojanas (or eight hundred miles) from this shore, lies the lovely city of Laṅkā, constructed by Viśwakarmā (the architect of gods), abounding in wonderful gates of Jāmbūnada (gold found on the banks of the Jammu river) and stately mansions of golden hue with terraces of gold and enclosed by a massive fortification wall bright as the sun. "In that city lives the agonized Sītā (a princess of the Videha territory), clad in silk, confined in the gynaeceum of Rāvaṇa and strongly guarded by ogresses. There you will be able to see Sītā (a princess of Mithilā), daughter of King Janaka. (20—23)

लङ्कायामथ गुप्तायां सागरेण समन्ततः।
सम्प्राप्य सागरस्यान्तं सम्पूर्णं शतयोजनम्॥ २४॥
आसाद्य दक्षिणं तीरं ततो द्रक्ष्यथ रावणम्।
तत्रैव त्वरिताः क्षिप्रं विक्रमध्वं प्लवङ्गमाः॥ २५॥

"Duly reaching the end of the sea, which lies at a distance of a full hundred Yojanas (or eight hundred miles), and arriving at its southern coast you will be able to see after that Rāvaṇa in Laṅkā, protected by the sea on all sides. Reaching there expeditiously show your valour soon, O monkeys ! (24-25)

ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ।
आद्यः पन्थाः कुलिङ्गानां ये चान्ये धान्यजीविनः॥ २६॥

"I perceive through intuition that you will indeed be able to return after seeing Sītā. The first shortest flight in point of height is that of sparrows and other birds who live on grain. (26)

द्वितीयो बलिभोजानां ये च वृक्षफलाशनाः।
भासास्तृतीयं गच्छन्ति क्रौञ्चाश्च कुररैः सह॥ २७॥

"The second, in order of height, is that of birds such as crows living on fragments of food left at a meal and those such as parrots that subsist on the fruits of trees. Bhāsas and herons as well as ospreys take a flight which is third in order of height. (27)

श्येनाश्चतुर्थं गच्छन्ति गृध्रा गच्छन्ति पञ्चमम्।
बलवीर्योपपन्नानां रूपयौवनशालिनाम्॥ २८॥
षष्ठस्तु पन्था हंसानां वैनतेयगतिः परा।
वैनतेयाच्च नो जन्म सर्वेषां वानरर्षभाः॥ २९॥

"Hawks take a flight which is fourth in order of height; while vultures take a flight which is fifth in order of height. The sixth in order of height is the flight of swans endowed with strength and virility and graced with comeliness and youth; while the flight of Garuḍa (son of Vinatā) is the highest. We all vultures claim our descent from Aruṇa, the younger son of Vinatā, O leaders of monkeys! (28-29)

गर्हितं तु कृतं कर्म येन स्म पिशिताशिनः।
प्रतिकार्यं च मे तस्य वैरं भ्रातृकृतं भवेत्॥ ३०॥

"The enmity shown towards my brother, Jaṭāyu, by that ogre (lit., one who feeds on raw flesh), by whom the execrable act in the shape of Sītā's abduction was actually perpetrated, remains to be repaid by me, which will be automatically done through your agency. (30)

इहस्थोऽहं प्रपश्यामि रावणं जानकीं तथा।
अस्माकमपि सौपर्णं दिव्यं चक्षुर्बलं तथा॥ ३१॥

"Standing here I vividly perceive Rāvaṇa and Sītā (daughter of Janaka). We also possess the supersensuous vision of Garuḍa of charming wings. (31)

तस्मादाहारवीर्येण निसर्गेण च वानराः।
आयोजनशतात् साग्राद् वयं पश्याम नित्यशः॥ ३२॥

"Therefore, through the potency of our food and by virtue of our nature (as descendants of Vinatā) we can always see to a distance of more than one hundred Yojanas (or eight hundred miles), O monkeys! (32)

अस्माकं विहिता वृत्तिर्निसर्गेण च दूरतः।
विहिता वृक्षमूले तु वृत्तिश्चरणयोधिनाम्॥ ३३॥

"Moreover, our sustenance has been ordained by Nature with food seen at a distance, while that of cocks (lit., birds contending with their claws) has been ordained with food obtained at the foot of a tree. (33)

उपायो दृश्यतां कश्चिल्लङ्घने लवणाम्भसः।
अभिगम्य तु वैदेहीं समृद्धार्था गमिष्यथ॥ ३४॥

"Some means may be found out to cross the sea (of brackish waters). Having met Sītā (a princess of the Videha territory) you will surely return to Kiṣkindhā, fully accomplished of purpose. (34)

समुद्रं नेतुमिच्छामि भवद्भिर्वरुणालयम्।
प्रदास्याम्युदकं भ्रातुः स्वर्गतस्य महात्मनः॥ ३५॥

"I wish myself to be taken by you to the sea, the abode of Varuṇa (the god of water). I will duly offer water to the spirit of my high-souled younger brother, Jaṭāyu, who has ascended to heaven." (35)

ततो नीत्वा तु तं देशं तीरे नदनदीपतेः।
निर्दग्धपक्षं सम्पातिं वानराः सुमहौजसः॥ ३६॥
तं पुनः प्रापयित्वा च तं देशं पतगेश्वरम्।
बभूवुर्वानरा हृष्टाः प्रवृत्तिमुपलभ्य ते॥ ३७॥

Actually taking Sampāti, whose wings had been completely burnt, to the aforesaid region lying on the shore of the ocean (the

lord of rivers and streams), and then, after he had offered water to the spirit of his younger brother, taking the said king of birds back to the same place where he lived, the aforesaid monkeys, who were endowed with extraordinary energy, felt rejoiced to receive the information regarding Rāvaṇa and Sītā. (36-37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
अष्टपञ्चाशः सर्गः ॥ ५८ ॥

Thus ends Canto Fifty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Interrogated by Jāmbavān as to how Sampāti came to know about Sītā's, abduction by Rāvaṇa, the vulture tells him that it was his son, Supārśwa, who related to him how, one day, while he was ranging along the seashore in search of food, he had seen a young lady, shining brightly as gold, being borne away by an ogre, of whom he had come to know later on from the words of an eminent sage that they were no other than Sītā and Rāvaṇa, respectively

ततस्तदमृतास्वादं गृध्रराजेन भाषितम्।
निशम्य वदता हृष्टास्ते वचः प्लवगर्षभाः॥ १॥

The aforesaid leaders of monkeys were delighted to hear the words, sweet as nectar, uttered by the king of vultures, even as he spoke to them. (1)

जाम्बवान् वानरश्रेष्ठः सह सर्वैः प्लवङ्गमैः।
भूतलात् सहसोत्थाय गृध्रराजानमब्रवीत्॥ २॥

Rising from the ground all at once alongwith all the monkeys, Jāmbavān, the foremost of all monkeys and bears, spoke as follows to Sampāti, the king of vultures : (2)

क्व सीता केन वा दृष्टा को वा हरति मैथिलीम्।
तदाख्यातु भवान् सर्वं गतिर्भव वनौकसाम्॥ ३॥

"Where is Sītā and by whom was she seen? And who abducted the princess of Mithilā? Pray, relate all that and prove to be an asylum for the monkeys and bears (lit., dwellers in the woods). (3)

को दाशरथिबाणानां वज्रवेगनिपातिनाम्।
स्वयं लक्ष्मणमुक्तानां न चिन्तयति विक्रमम्॥ ४॥

"Who is it that does not mind the might of the arrows of Śrī Rāma (son of Daśaratha), which rush with the speed of lightning, as well as of those discharged by Lakṣmaṇa himself?" (4)

स हरीन् प्रतिसम्मुक्तान् सीताश्रुतिसमाहितान्।
पुनराश्वासयन् प्रीत इदं वचनमब्रवीत्॥ ५॥

Consoling once more the monkeys, who had now totally given up the vow of starving themselves to death and were all attention to hear more about Sītā, Sampāti joyously made the following reply : (5)

श्रूयतामिह वैदेह्या यथा मे हरणं श्रुतम्।
येन चापि ममाख्यातं यत्र चायतलोचना॥ ६॥

"Hear how the abduction of Sītā (a princess of the Videha territory) was heard

of by me here and also by whom the story was related to me, and where the large-eyed lady is. (6)

अहमस्मिन् गिरौ दुर्गे बहुयोजनमायते।
चिरान्निपतितो वृद्धः क्षीणप्राणपराक्रमः॥ ७॥

"Long ago I fell on this mountain, which is difficult of access and is many Yojanas in extent. I am now old and find my vitality and prowess, too, depleted. (7)

तं मामेवंगतं पुत्रः सुपार्श्वो नाम नामतः।
आहारेण यथाकालं बिभर्ति पततां वरः॥ ८॥

"My own son, well-known by the name of Supārśwa, the foremost of birds, nourished me with food at regular hours when I was reduced to this plight. (8)

तीक्ष्णकामास्तु गन्धर्वास्तीक्ष्णकोपा भुजङ्गमाः।
मृगाणां तु भयं तीक्ष्णं ततस्तीक्ष्णक्षुधा वयम्॥ ९॥

"Ardent is the longing of Gandharvas (celestial musicians) for women and violent is the anger of serpents. Intense is the fear of antelopes, while we, birds, are noted more than the latter for our keen appetite. (9)

स कदाचित् क्षुधार्तस्य ममाहाराभिकांक्षिणः।
गतसूर्येऽहनि प्राप्तो मम पुत्रो ह्यनामिषः॥ १०॥

"One day, my aforesaid son came to me actually without any flesh at an hour of the day when the sun had actually set; while I was tormented with hunger and was ardently longing for food. (10)

स मयाऽऽहारसंरोधात् पीडितः प्रीतिवर्धनः।
अनुमान्य यथातत्त्वमिदं वचनमब्रवीत्॥ ११॥

"Honouring me when stung by me with harsh words for withholding food from me, Supārśwa, who heightened my joy on meeting me, made the following reply, which was in consonance with facts : (11)

अहं तात यथाकालमामिषार्थी खमाप्लुतः।
महेन्द्रस्य गिरेर्द्वारमावृत्य सुसमाश्रितः॥ १२॥

" 'Having flown into the air in quest of flesh in time I stationed myself blocking the approach to the Mahendra mountain, O dear father ! (12)

तत्र सत्त्वसहस्राणां सागरान्तरचारिणाम्।
पन्थानमेकोऽध्यवसं संनिरोद्धुमवाङ्मुखः॥ १३॥

" 'I stayed there alone, head downwards, with a view to obstructing completely the passage of thousands of creatures living in the sea. (13)

तत्र कश्चिन्मया दृष्टः सूर्योदयसमप्रभाम्।
स्त्रियमादाय गच्छन् वै भिन्नाञ्जनचयोपमः॥ १४॥

" 'On that occasion was seen by me someone looking like a mass of collyrium, actually carrying a lady bright as the dawn. (14)

सोऽहमभ्यवहारार्थं तौ दृष्ट्वा कृतनिश्चयः।
तेन साम्ना विनीतेन पन्थानमनुयाचितः॥ १५॥

" 'Seeing them, I resolved to seize them for your food. By him, however, I was asked for a passage in gentle words and in a submissive demeanour. (15)

नहि सामोपपन्नानां प्रहर्ता विद्यते भुवि।
नीचेष्वपि जनः कश्चित् किमङ्ग बत मद्विधः॥ १६॥

" 'Indeed there is no creature on earth, even among the vile, who would strike those armed with conciliatory words; how, then, can a creature like myself do so, O dear father? (16)

स यातस्तेजसा व्योम संक्षिपन्निव वेगितः।
अथाहं खेचरैर्भूतैरभिगम्य सभाजितः॥ १७॥

" 'He hurriedly passed on enveloping the sky as it were with splendour. Thereupon I was met and felicitated by living beings coursing in the air. (17)

दिष्ट्या जीवति सीतेति ह्यब्रुवन् मां महर्षयः।
कथंचित् सकलत्रोऽसौ गतस्ते स्वस्त्यसंशयम्॥ १८॥

" 'Eminent sages actually said to me : By good luck Sītā is still alive; again it is

undoubtedly well for you that the fellow somehow left with that lady without doing any harm to you. (18)

एवमुक्तस्ततोऽहं तैः सिद्धैः परमशोभनैः।
स च मे रावणो राजा रक्षसां प्रतिवेदितः॥ १९॥

" 'After he had left I was spoken to as aforesaid by those highly glorious Siddhas. Nay, the fellow was further pointed out to have been no other than Rāvaṇa, the king of ogres. (19)

पश्यन् दाशरथेर्भार्यां रामस्य जनकात्मजाम्।
भ्रष्टाभरणकौशेयां शोकवेगपराजिताम्॥ २०॥
रामलक्ष्मणयोर्नाम क्रोशन्तीं मुक्तमूर्धजाम्।
एष कालात्ययस्तात इति वाक्यविदां वरः॥ २१॥
एतदर्थं समग्रं मे सुपार्श्वः प्रत्यवेदयत्।
तच्छ्रुत्वापि हि मे बुद्धिर्नासीत् काचित् पराक्रमे॥ २२॥
अपक्षो हि कथं पक्षी कर्म किंचित् समारभेत्।
यत् तु शक्यं मया कर्तुं वाग्बुद्धिगुणवर्तिना॥ २३॥
श्रूयतां तत्र वक्ष्यामि भवतां पौरुषाश्रयम्।
वाङ्मतिभ्यां हि सर्वेषां करिष्यामि प्रियं हि वः॥ २४॥

" 'I remained looking on the consort of Śrī Rāma, son of Daśaratha, and daughter of Janaka, whose jewels had dropped from her person and whose silk covering had slipped from over her head, nay, who had been overcome with vehemence of grief and who was calling loudly the names of Rāma and Lakṣmaṇa, her hair dishevelled. This is how the time passed, O dear father !' So did Supārśwa, the foremost of masters of expression, convey all this information to me. Even after actually hearing it the idea of showing valour did not occur to me at all. Indeed how can a bird shorn of its wings undertake to do anything? I, however, shall tell you something which can be done in that behalf by me, used as I am to helping others with my speech and understanding, but the execution of which depends entirely on your prowess. Surely, I will do with my word and intellect that which is really agreeable to you. (20—24)

यद्धि दाशरथेः कार्यं मम तन्नात्र संशयः।
तद् भवन्तो मतिश्रेष्ठा बलवन्तो मनस्विनः॥ २५॥
प्रहिताः कपिराजेन देवैरपि दुरासदाः।
रामलक्ष्मणबाणाश्च विहिताः कङ्कपत्रिणः॥ २६॥
त्रयाणामपि लोकानां पर्याप्तास्त्राणनिग्रहे।
कामं खलु दशग्रीवस्तेजोबलसमन्वितः।
भवतां तु समर्थानां न किंचिदपि दुष्करम्॥ २७॥

"For that which is the concern of Śrī Rāma (a son of Daśaratha) is equally my concern: there is no doubt about it. You are pre-eminent in point of intelligence, mighty, high-minded and difficult to assail even for gods. Hence you have been dispatched here by Sugrīva (the ruler of monkeys). The shafts of Śrī Rāma and Lakṣmaṇa, which have been evolved by the creator himself and are furnished with the plumes of a buzzard, are adequate to protect or subdue all the three worlds. Granted that Rāvaṇa (the ten-headed monster) is, truly speaking, fully endowed with energy and bodily strength; nothing whatsoever is, however, difficult to accomplish for you, powerful as you are. (25—27)

तदलं कालसङ्गेन क्रियतां बुद्धिनिश्चयः।
नहि कर्मसु सज्जन्ते बुद्धिमन्तो भवद्विधाः॥ २८॥

"Therefore, there should be no more loss of time; let your mind be made up soon to do your best to find out Sītā. For, intelligent people like you do not lag behind in their undertakings." (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Having inspired confidence in the monkeys, Sampāti proceeds to relate to Aṅgada and others, who longed to hear more about Sītā, the story of Sītā's abduction in greater detail. He tells them how, having fallen on the Vindhyan range with his wings completely burnt by the scorching sun, he swooned and regained consciousness only on the seventh day, when he came to know that it was the Vindhyan range on which he had fallen. Descending with difficulty from the eminence, he made his way into the hermitage of a sage named Niśākara, and bowed down to him. Recognizing him to be Sampāti, the sage inquired as to how his wings had come to be burnt

ततः कृतोदकं स्नातं तं गृध्रं हरियूथपाः।
उपविष्टा गिरौ रम्ये परिवार्य समन्ततः॥ १॥

The monkey chiefs now sat on the lovely mountain encompassing on all sides the vulture, Sampāti, who had offered water to the spirit of his deceased brother and taken his bath. (1)

तमङ्गदमुपासीनं तैः सर्वैर्हरिभिर्वृतम्।
जनितप्रत्ययो हर्षात् सम्पातिः पुनरब्रवीत्॥ २॥

Having inspired confidence in the monkeys, Sampāti joyously spoke once more to the celebrated Aṅgada, who was sitting close by, surrounded by all those monkeys : (2)

कृत्वा निःशब्दमेकाग्राः शृण्वन्तु हरयो मम।
तथ्यं संकीर्तयिष्यामि यथा जानामि मैथिलीम्॥ ३॥

"Let all the monkeys listen to me attentively, observing complete silence. I will narrate in detail the truth as to how I came to know of Sītā, the princess of Mithilā. (3)

अस्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरानघ।
सूर्यतापपरीताङ्गो निर्दग्धः सूर्यरश्मिभिः॥ ४॥

"Scorched by the rays of the sun, all my limbs overpowered by the sun's heat, I fell in the former days on a summit of this Vindhyan range, O sinless ones! (4)

लब्धसंज्ञस्तु षड्रात्राद् विवशो विह्वलन्निव।
वीक्षमाणो दिशः सर्वा नाभिजानामि किंचन॥ ५॥

"Having regained consciousness after six nights, I for my part stood looking all-round, powerless and fainting as it were, but could not distinguish anything. (5)

ततस्तु सागराञ्शैलान् नदीः सर्वाः सरांसि च।
वनानि च प्रदेशांश्च निरीक्ष्य मतिरागता॥ ६॥

"Then on scanning the seas and rocks, all the rivers and lakes, woods and the parts of the country, however, memory returned to me. (6)

हृष्टपक्षिगणाकीर्णः कन्दरोदरकूटवान्।
दक्षिणस्योदधेस्तीरे विन्ध्योऽयमिति निश्चितः॥ ७॥

"It was eventually concluded to be no other than the Vindhya mountain on the shore of the southern sea—a mountain which is crowded with flocks of joyous birds and contains caves in its flanks and a number of peaks. (7)

आसीच्चात्राश्रमं पुण्यं सुरैरपि सुपूजितम्।
ऋषिर्निशाकरो नाम यस्मिन्नुग्रतपाऽभवत्॥ ८॥

"Again, here there was a holy hermitage,

highly adored even by gods, in which dwelt a Ṛṣi (a seer of Vedic Mantras) named Niśākara, noted for his rigorous austerities. (8)

अष्टौ वर्षसहस्राणि तेनास्मिन्नृषिणा गिरौ।
वसतो मम धर्मज्ञे स्वर्गते तु निशाकरे॥ ९॥

"Even after Sage Niśākara, who knew what is right, had ascended to heaven, eight thousand years slipped past me as I lived on this mountain without this Ṛṣi. (9)

अवतीर्य च विन्ध्याग्रात् कृच्छ्रेण विषमाच्छनैः।
तीक्ष्णदर्भां वसुमतीं दुःखेन पुनरागतः॥ १०॥

"Descending slowly and painfully from the rugged peak of the Vindhya mountain (on regaining consciousness after my fall from the sky) I then reached with difficulty a plain bristling with sharp-pointed blades of the sacred Kuśa grass. (10)

तमृषिं द्रष्टुकामोऽस्मि दुःखेनाभ्यागतो भृशम्।
जटायुषा मया चैव बहुशोऽधिगतो हि सः॥ ११॥

"Eager to see the aforesaid Ṛṣi I arrived there with great hardship; for he had been visited by Jaṭāyu and myself on many an occasion in the past. (11)

तस्याश्रमपदाभ्याशे ववुर्वाताः सुगन्धिनः।
वृक्षो नापुष्पितः कश्चिदफलो वा न दृश्यते॥ १२॥

"In the neighbourhood of the site of that hermitage fragrant breezes blew. No tree without blossom or fruit could be seen there. (12)

उपेत्य चाश्रमं पुण्यं वृक्षमूलमुपाश्रितः।
द्रष्टुकामः प्रतीक्षे च भगवन्तं निशाकरम्॥ १३॥

"Nay, approaching the holy hermitage I took shelter at the foot of a tree and waited there, keen as I was to see the venerable Sage, Niśākara. (13)

अथ पश्यामि दूरस्थमृषिं ज्वलिततेजसम्।
कृताभिषेकं दुर्धर्षमुपावृत्तमुदङ्मुखम्॥ १४॥

"Presently I beheld at a distance the sage of dazzling brilliance, who could not easily be disregarded, returning with his face turned towards the north having taken his bath in the sea. (14)

तमृक्षाः सृमरा व्याघ्राः सिंहा नानासरीसृपाः।
परिवार्योपगच्छन्ति दातारं प्राणिनो यथा॥ १५॥

"Bears, Sṛmaras (a species of deer), tigers, lions and serpents of various kinds followed, surrounding him on all sides as supplicants would follow a donor. (15)

ततः प्राप्तमृषिं ज्ञात्वा तानि सत्त्वानि वै ययुः।
प्रविष्टे राजनि यथा सर्वं सामात्यकं बलम्॥ १६॥

"Then finding the sage having reached the hermitage, the aforesaid animals left immediately for their dens, even as on a king retiring into his palace the whole army escorting him, alongwith the ministers, disperses. (16)

ऋषिस्तु दृष्ट्वा मां तुष्टः प्रविष्टश्चाश्रमं पुनः।
मुहूर्तमात्रान्निर्गम्य ततः कार्यमपृच्छत॥ १७॥

"The Ṛṣi was pleased to behold me and retired into his hermitage. Coming out, however, once more after an hour or so, he then inquired of me the purpose of my visit. (17)

सौम्य वैकल्यतां दृष्ट्वा रोम्णां ते नावगम्यते।
अग्निदग्धाविमौ पक्षौ प्राणाश्चापि शरीरके॥ १८॥

"He said: 'Seeing the disappearance of your feathers I could not recognize you, O gentle one! These wings of yours have also been burnt with fire and even so the vitality as well as the strength and prowess too in your frail frame stand well-nigh consumed. (18)

गृध्रौ द्वौ दृष्टपूर्वौ मे मातरिश्वसमौ जवे।
गृध्राणां चैव राजानौ भ्रातरौ कामरूपिणौ॥ १९॥

"Two vultures, related as brothers to each other, the rulers of vultures, who vied

with the wind in speed and were capable of changing form at will, were seen by me before. (19)

ज्येष्ठोऽवितस्त्वं सम्पाते जटायुरनुजस्तव।
मानुषं रूपमास्थाय गृह्णीतां चरणौ मम॥ २०॥

"Assuming human forms, you, who stand recognized by me as the elder of the two, O Sampāti, and Jaṭāyu, your younger brother, used to clasp my feet as a token of respect. (20)

किं ते व्याधिसमुत्थानं पक्षयोः पतनं कथम्।
दण्डो वायं धृतः केन सर्वमाख्याहि पृच्छतः॥ २१॥

"Is this a symptom of some disease appearing in your body? How is the falling off of your wings to be accounted for? Or by whom has this punishment been inflicted on you? Relate everything to me, who makes this inquiry of you." (21)

इत्यार्षे श्रीमद्राणायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Relating to Sage Niśākara the circumstances which led to his being burnt, Sampāti takes before the sage a vow to give up the ghost by leaping from a mountain-peak

ततस्तद् दारुणं कर्म दुष्करं सहसा कृतम्।
आचचक्षे मुनेः सर्वं सूर्यानुगमनं तथा॥ १॥

Thereupon Sampāti related in the following words to the sage Niśākara all about that impetuous act (in the form of discomfiting Indra), which was so hard to accomplish and had been rashly undertaken, as also about their wild goose chase after the sun : (1)

भगवन् व्रणयुक्तत्वाल्लज्जया चाकुलेन्द्रियः।
परिश्रान्तो न शक्नोमि वचनं परिभाषितुम्॥ २॥

"Due to my being afflicted with wounds inflicted by the thunderbolt of Indra and my mind being confused through shame (at my humiliation and frustration that followed in the wake of my chasing the sun) and exhausted by my arduous journey to your hermitage, I cannot narrate my story at length. O venerable sage ! (2)

अहं चैव जटायुश्च संघर्षाद् गर्वमोहितौ।
आकाशं पतितौ दूराज्जिज्ञासन्तौ पराक्रमम्॥ ३॥
कैलासशिखरे बद्ध्वा मुनीनामग्रतः पणम्।
रविः स्यादनुयातव्यो यावदस्तं महागिरिम्॥ ४॥

"Having taken a vow on a peak of Mount Kailāsa in the presence of hermits that the sun must be followed till it reached the huge Western Mountain (where the sun is supposed to set), Jaṭāyu, my younger brother, and myself too, who were anxious to test our relative strength, infatuated as we were with pride (occasioned by our having worsted Indra in an encounter), flew far into the sky in a spirit of emulation. (3-4)

अप्यावां युगपत् प्राप्तावपश्याव महीतले।
रथचक्रप्रमाणानि नगराणि पृथक् पृथक्॥ ५॥

"Nay, having reached the sky together, we distinctly perceived cities on the earth's

surface, equal in size to the wheel of a chariot. (5)

क्वचिद् वादित्रघोषश्च क्वचिद् भूषणनिःस्वनः।
गायन्तीः स्माङ्गना बह्वीः पश्यावो रक्तवाससः॥ ६॥

"In one region of the sky was heard the sound of musical instruments, while in another could be heard the jingling of ornaments. In a third region we found singing numerous young ladies clad in red. (6)

तूर्णमुत्पत्य चाकाशमादित्यपदमास्थितौ।
आवामालोकयावस्तद् वनं शाद्वलसंस्थितम्॥ ७॥

"Nay, speedily rising above the region immediately below the path of the sun and having reached the path of the sun, we found the forest below looking like a grassy plot. (7)

उपलैरिव संछन्ना दृश्यते भूः शिलोच्चयैः।
आपगाभिश्च संवीता सूत्रैरिव वसुंधरा॥ ८॥

"Thickly covered with mountains, the earth looked as though strewn with pebbles; nay, surrounded by rivers, the terrestrial globe appeared entwined with threads. (8)

हिमवांश्चैव विन्ध्यश्च मेरुश्च सुमहागिरिः।
भूतले सम्प्रकाशन्ते नागा इव जलाशये॥ ९॥

"The Himalayan range as well as the Vindhyan range and the huge mountain Meru too vividly appeared on the earth's surface as so many elephants in a pond. (9)

तीव्रः स्वेदश्च खेदश्च भयं चासीत् तदावयोः।
समाविशत मोहश्च ततो मूर्च्छा च दारुणा॥ १०॥

"Intense perspiration and fatigue as well as fear presently came upon us. Nay, confusion and then violent unconsciousness too overcame us. (10)

न च दिग् ज्ञायते याम्या न चाग्नेयी न वारुणी।
युगान्ते नियतो लोको हतो दग्ध इवाग्निना॥ ११॥

"Neither the southern quarter presided over by Yama, the god of retribution, nor the south-eastern corner presided over by the god of fire nor again the western quarter presided over by Varuṇa (the god of water) could be distinguished between. The world, which is governed by laws of nature and could not perish before the appointed time, seemed to have been consumed by fire as at the time of universal destruction (lit., the end of a Kalpa or cycle). (11)

मनश्च मे हतं भूयश्चक्षुः प्राप्य तु संश्रयम्।
यत्नेन महता ह्यस्मिन् मनः संधाय चक्षुषी॥ १२॥
यत्नेन महता भूयो भास्करः प्रतिलोकितः।
तुल्य पृथ्वीप्रमाणेन भास्करः प्रतिभाति नौ॥ १३॥

"Nay, falling back upon the sense of vision as its medium, my mind for its part got lost (due to the failure of my vision). Fixing once more my mind and eyes on the sun with great effort, of course, the sun could at least be seen with great effort. The sun appeared to us to be equal in size to the earth. (12-13)

जटायुर्मामनापृच्छ्य निपपात महीं ततः।
तं दृष्ट्वा तूर्णमाकाशादात्मानं मुक्तवानहम्॥ १४॥

"Without taking leave of me, Jaṭāyu then descended to the earth. Seeing him descend, I too speedily let myself fall from the sky. (14)

पक्षाभ्यां च मया गुप्तो जटायुर्न प्रदह्यत।
प्रमादात् तत्र निर्दग्धः पतन् वायुपथादहम्॥ १५॥
आशङ्के तं निपतितं जनस्थाने जटायुषम्।
अहं तु पतितो विन्ध्ये दग्धपक्षो जडीकृतः॥ १६॥

"Having been protected by me with my wings, Jaṭāyu was not burnt; I, however; got my wings badly burnt at that time due to my recklessness. While falling down from the sky I suspected Jaṭāyu to have dropped somewhere in Janasthāna; while I fell down unconscious on the Vindhyan range, my wings having been burnt. (15-16)

राज्याच्च हीनो भ्रात्रा च पक्षाभ्यां विक्रमेण च।
सर्वथा मर्तुमेवेच्छन् पतिष्ये शिखराद् गिरेः॥ १७॥

"Deprived of my rulership of the feathered kingdom and my brother, and shorn of my wings and prowess, and, therefore, seeking death alone under all circumstances, I will fall down from a mountain-peak." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
एकषष्टितमः सर्गः ॥ ६१ ॥

Thus ends Canto Sixty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Sampāti communicates to the monkeys the prediction made by Sage Niśākara, who could foresee future events by dint of his intuitive perception, that descending as Śrī Rāma elsewhere the Lord will dispatch monkeys in quest of Sītā to the Vindhyan range and that Sampāti will get back his wings as soon as he tells the monkeys the whereabouts of Sītā

एवमुक्त्वा मुनिश्रेष्ठमरुदं भृशदुःखितः।
अथ ध्यात्वा मुहूर्तं च भगवानिदमब्रवीत्॥ १॥

"Having submitted to Niśākara, the foremost of sages, as above, I fell asobbing, sore distressed as I was. Reflecting a while, the venerable sage, however, spoke as follows : (1)

पक्षौ च ते प्रपक्षौ च पुनरन्यौ भविष्यतः।
चक्षुषी चैव प्राणाश्च विक्रमश्च बलं च ते॥ २॥

" 'You will get back other pair of wings as well as vision and renewed vitality as also valour and strength too. (2)

पुराणे सुमहत्कार्यं भविष्यं हि मया श्रुतम्।
दृष्टं मे तपसा चैव श्रुत्वा च विदितं मम॥ ३॥

" 'It has actually been heard by me (predicted) in the old traditional history that a very remarkable event is going to take place in future. It has not only been learnt by me through hearsay but also foreseen by me by virtue of my asceticism. (3)

राजा दशरथो नाम कश्चिदिक्ष्वाकुवर्धनः।
तस्य पुत्रो महातेजा रामो नाम भविष्यति॥ ४॥

"There will be a certain king, Daśaratha by name, the promoter of Ikṣwāku's race. A son, Rāma by name, endowed with extraordinary energy, will be born to him. (4)

अरण्यं च सह भ्रात्रा लक्ष्मणेन गमिष्यति।
तस्मिन्नर्थे नियुक्तः सन् पित्रा सत्यपराक्रमः॥ ५॥

"Called upon by his father to do so, Śrī Rāma of unfailing prowess will proceed to the forest with his younger brother, Lakṣmaṇa, and his consort, Sītā. (5)

नैर्ऋतो रावणो नाम तस्य भार्यां हरिष्यति।
राक्षसेन्द्रो जनस्थाने अवध्यः सुरदानवैः॥ ६॥

" 'An ogre (lit., One born in the line of Nirṛti, the deity presiding over the south-east), Rāvaṇa by name, the ruler of ogres, incapable of being slain by gods and demons alike, will carry off his consort, Sītā, in Janasthāna. (6)

सा च कामैः प्रलोभ्यन्ती भक्ष्यैर्भोज्यैश्च मैथिली।
न भोक्ष्यति महाभागा दुःखमग्रा यशस्विनी॥ ७॥

"Plunged in sorrow, the illustrious and highly blessed Sītā, a princess of Mithilā, however, will not partake of anything, even though tempted with offers of dishes—worth coveting—requiring mastication and those which can be easily gulped. (7)

परमान्नं च वैदेह्या ज्ञात्वा दास्यति वासवः।
यदन्नममृतप्रख्यं सुराणामपि दुर्लभम्॥ ८॥

"Learning of this, Indra (the ruler of gods) will offer (through his messenger Mātali, a dish of) milk boiled with rice and sugar, a dish which will be like ambrosia and difficult to get even for gods. (8)

तदन्नं मैथिली प्राप्य विज्ञायेन्द्रादिदं त्विति।
अग्रमुद्धृत्य रामाय भूतले निर्वपिष्यति॥ ९॥
यदि जीवति मे भर्ता लक्ष्मणो वापि देवरः।
देवत्वं गच्छतोर्वापि तयोरन्नमिदं त्विति॥ १०॥

"Receiving that dish and taking out the foremost part of it on coming to know for certain that it has come from Indra, Sītā (a princess of Mithilā) for her part will pour it on the ground as an offering to Śrī Rāma, saying: 'If my husband or even Lakṣmaṇa, my brother-in-law, is alive, or even if they have attained the celestial state, let this food actually reach them.' (9-10)

एष्यन्ति प्रेषितास्तत्र रामदूताः प्लवङ्गमाः।
आख्येया राममहिषी त्वया तेभ्यो विहङ्गम॥ ११॥

"Dispatched as messengers of Śrī Rāma, monkeys will arrive on that spot. To them, O bird, the information about Sītā (the consort of Śrī Rāma) should be communicated by you. (11)

सर्वथा तु न गन्तव्यमीदृशः क्व गमिष्यसि।
देशकालौ प्रतीक्षस्व पक्षौ त्वं प्रतिपत्स्यसे॥ १२॥

"On no account, however, should you venture out. Where can you go in this state? Wait for a suitable place and time, you will recover your wings. (12)

उत्सहेयमहं कर्तुमद्यैव त्वां सपक्षकम्।
इहस्थस्त्वं हि लोकानां हितं कार्यं करिष्यसि॥ १३॥

"I can furnish you with wings this very day. (But in that case you will fly away to some other place). Continuing here, however, you will do a friendly act of service to mankind by enabling Śrī Rāma to trace out Sītā and kill Rāvaṇa, a sworn enemy of mankind. (13)

त्वयापि खलु तत् कार्यं तयोश्च नृपपुत्रयोः।
ब्राह्मणानां गुरूणां च मुनीनां वासवस्य च॥ १४॥

"Indeed it is your duty too to render the aforesaid service to those two princes (Śrī Rāma and Lakṣmaṇa), to the Brāhmaṇas as well as to your teachers (viz., ourselves) and other hermits as also to Indra, inasmuch as the interests of all these, including yourself, will be served by it. (14)

इच्छाम्यहमपि द्रष्टुं भ्रातरौ रामलक्ष्मणौ।
नेच्छे चिरं धारयितुं प्राणांस्त्यक्ष्ये कलेवरम्।
महर्षिस्त्वब्रवीदेवं दृष्टतत्त्वार्थदर्शनः॥ १५॥

"I too long to see the two brothers, Śrī Rāma and Lakṣmaṇa; yet I do not wish to preserve my life for a long time and will cast off my body." Thus spoke the great Ṛṣi Niśākara, who had for his part realized the substance forming the Reality (viz., Brahma) and mastered the Veda (which enables one to realize It). (15)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto XLIII

Even while Sampāti was thus talking with the monkeys, a pair of beautiful wings shoot forth on his sides. Feeling transported with joy at their sight and showing them to the monkeys, nay, assuring them that their purpose too will likewise be achieved, Sampāti soars to the sky in order to test the power of his wings. Feeling encouraged by this, the monkeys too resume their journey further south

एतैरन्यैश्च बहुभिर्वाक्यैर्वाक्यविशारदः।
मां प्रशस्याभ्यनुज्ञाप्य प्रविष्टः स स्वमालयम्॥ १॥

"Having extolled me in the forgoing and many other such words and taking leave of me, the sage, who was a master of expression, retired into his abode. (1)

कन्दरात् तु विसर्पित्वा पर्वतस्य शनैः शनैः।
अहं विन्ध्यं समारुह्य भवतः प्रतिपालये॥ २॥

"Crawling from the mountain-cave and climbing up the Vindhyan range, I have been waiting for you all. (2)

अद्य त्वेतस्य कालस्य वर्षं साग्रशतं गतम्।
देशकालप्रतीक्षोऽस्मि हृदि कृत्वा मुनेर्वचः॥ ३॥

"Since then more than eight thousand* years have elapsed till this day. Bearing in mind the sage's words I have been waiting for the predicted place and time. (3)

महाप्रस्थानमासाद्य स्वर्गते तु निशाकरे।
मां निर्दहति संतापो वितर्कैर्बहुभिर्वृतम्॥ ४॥

"Sage Niśākara for his part having ascended to heaven on reaching the end of his life, agony has been consuming me, beset as I am with numerous doubts. (4)

उदितां मरणे बुद्धिं मुनिवाक्यैर्निवर्तये।
बुद्धिर्या तेन मे दत्ता प्राणानां रक्षणे मम॥ ५॥
सा मेऽपनयते दुःखं दीप्तेवाग्निशिखा तमः।
बुध्यता च मया वीर्यं रावणस्य दुरात्मनः॥ ६॥
पुत्रः संतर्जितो वाग्भिर्न त्राता मैथिली कथम्।
तस्या विलपितं श्रुत्वा तौ च सीतावियोजितौ॥ ७॥
न मे दशरथस्नेहात् पुत्रेणोत्पादितं प्रियम्।
तस्य त्वेवं ब्रुवाणस्य संहतैर्वानरैः सह॥ ८॥
उत्पेततुस्तदा पक्षौ समक्षं वनचारिणाम्।
स दृष्ट्वा स्वां तनुं पक्षैरुद्गतैररुणच्छदैः॥ ९॥
प्रहर्षमतुलं लेभे वानरांश्चेदमब्रवीत्।
निशाकरस्य राजर्षेः प्रसादादमितौजसः॥ १०॥
आदित्यरश्मिनिर्दग्धौ पक्षौ पुनरुपस्थितौ।
यौवने वर्तमानस्य ममासीद् यः पराक्रमः॥ ११॥
तमेवाद्यावगच्छामि बलं पौरुषमेव च।
सर्वथा क्रियतां यत्नः सीतामधिगमिष्यथ॥ १२॥

"I have been setting aside the thought of suicide, which now and then appeared in me, by recalling the words of the sage. The determination he inspired in me to preserve my life takes away my agony even as a blazing flame of fire would dispel darkness. Nay, knowing as I did the virility of the evil-minded Rāvaṇa, my son was twitted by me in the following words: 'Wherefore did you not rescue Sītā (the princess of Mithilā)?' (I feel distressed to note that even) on hearing the wails of Sītā and on coming to know of the two princes (Śrī Rāma and Lakṣmaṇa) having been deprived of Sītā, that which would have conduced to my pleasure viz., an all out attempt to rescue her, was not done by my

* Interpreting 'शतम्' forming part of the compound word 'वर्षशतम्' in the text, as bearing the sense of innumerable the commentators have computed the number to be eight thousand in order to bring it into line with the previous statement of Samāpti contained in verse 9 of Canto LX above.

son, even though he was capable of doing it, which he ought to have done looking to my love for the late Emperor Daśaratha."

Even while Sampāti was speaking as aforesaid with the monkeys collected together, a pair of wings presently appeared on his sides in the presence of those dwellers of the forest. He experienced an ecstasy of delight, which was unequalled, on seeing his body covered by two newly grown wings with ruddy feathers, and spoke to the monkeys as follows : "By the grace of the royal sage Niśākara, who was possessed of immense spiritual power, my pair of wings, which had been completely burnt by the rays of the sun, have newly appeared. I find in me today the same prowess, strength and virility which existed in me when I was passing through my youth. Let an all out effort be made to trace out Sītā; you will surely be able to discover Sītā. (5—12)

पक्षलाभो ममायं वः सिद्धिप्रत्ययकारकः।
इत्युक्त्वा तान् हरीन् सर्वान् सम्पातिः पतगोत्तमः॥ १३॥
उत्पपात गिरेः शृङ्गाज्जिज्ञासुः खगमो गतिम्।
तस्य तद् वचनं श्रुत्वा प्रतिसंहृष्टमानसाः।
बभूवुर्हरिशार्दूला विक्रमाभ्युदयोन्मुखाः॥ १४॥

"This recovery of wings on my part is a pledge of your success." Having spoken as aforesaid to all those monkeys, Sampāti, the foremost of birds, flew from the mountain-peak, keen as he was to see for himself once again how a bird flew. Highly pleased in mind in their turn to hear the foregoing words of Sampāti, those tigers among the monkeys became hopeful of their success, which depended on their valour. (13-14)

अथ पवनसमानविक्रमाः
प्लवगवराः प्रतिलब्धपौरुषाः।
अभिजिदभिमुखां दिशं ययु-
र्जनकसुतापरिमार्गणोन्मुखाः॥ १५॥

Having regained their virility, which had been lost as a result of their frustration, the aforesaid leaders of monkeys, who were endowed with a speed equal to that of the wind, headed towards the southern quarter in which the constellation known by the name of Abhijit (a name associated by astrologers with triumph) appears foremost, keen as they were to trace out Sītā (daughter of King Janaka). (15)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

On the monkey heroes getting despondent at the sight of the (Indian) ocean, which they found difficult to cross, Aṅgada inquires of them if anyone of them was capable of leaping across the sea dividing India from Laṅkā. When all keep mum, he encourages all to proclaim each his own leaping capacity and prowess

आख्याता गृध्रराजेन समुत्प्लुत्य प्लवङ्गमाः।
संगताः प्रीतिसंयुक्ता विनेदुः सिंहविक्रमाः॥ १॥

Leaping at full height in a body when enlightened by the king of vultures on the

whereabouts of Sītā, the monkeys, who were all endowed with the prowess of a lion, thundered with joy. (1)

सम्पातेर्वचनं श्रुत्वा हरयो रावणक्षयम्।
हृष्टाः सागरमाजग्मुः सीतादर्शनकांक्षिणः॥ २॥

Rejoiced to hear the words of Sampāti, the monkeys sought the ocean, constituting a passage to the abode of Rāvaṇa, keen as they were to discover Sītā. (2)

अभिगम्य तु तं देशं ददृशुर्भीमविक्रमाः।
कृत्स्नं लोकस्य महतः प्रतिबिम्बमवस्थितम्॥ ३॥

Approaching the aforesaid region (viz., the seashore), the monkeys, who were possessed of terrific prowess, beheld the ocean, in which there stood a full image of the vast steller region. (3)

दक्षिणस्य समुद्रस्य समासाद्योत्तरां दिशम्।
संनिवेशं ततश्चक्रुर्हरिवीरा महाबलाः॥ ४॥

Duly reaching the northern end of the South Sea (the Indian Ocean), the monkey heroes, who were possessed of extraordinary might, halted there. (4)

प्रसुप्तमिव चान्यत्र क्रीडन्तमिव चान्यतः।
क्वचित् पर्वतमात्रैश्च जलराशिभिरावृतम्॥ ५॥
संकुलं दानवेन्द्रैश्च पातालतलवासिभिः।
रोमहर्षकरं दृष्ट्वा विषेदुः कपिकुञ्जराः॥ ६॥

Those elephants among the monkeys felt despondent on seeing the ocean, which lay fast asleep as it were at one place, was sporting as it were at another and was covered at a third place with volumes of water as high as mountains, nay, which was thickly inhabited by the rulers of demons living in the depths of Pātāla (the seventh or nethermost subterranean region) and made one's hair stand on end. (5-6)

आकाशमिव दुष्पारं सागरं प्रेक्ष्य वानराः।
विषेदुः सहिताः सर्वे कथं कार्यमिति ब्रुवन्॥ ७॥

The monkeys felt dejected on perceiving the ocean, which was difficult to cross like the sky, and all exclaimed with one voice : "How will our purpose be achieved?" (7)

विषण्णां वाहिनीं दृष्ट्वा सागरस्य निरीक्षणात्।
आश्वासयामास हरीन् भयार्तान् हरिसत्तमः॥ ८॥

Seeing the whole band of his followers despondent at the sight of the ocean, Aṅgada, the foremost of the monkeys, consoled as follows the monkeys, stricken as they were with fear : (8)

न विषादे मनः कार्यं विषादो दोषवत्तरः।
विषादो हन्ति पुरुषं बालं क्रुद्ध इवोरगः॥ ९॥

"Your mind should not be allowed to be swayed by despondency; for despondency is very harmful. The latter destroys a man as an angry serpent would kill an infant. (9)

यो विषादं प्रसहते विक्रमे समुपस्थिते।
तेजसा तस्य हीनस्य पुरुषार्थो न सिद्ध्यति॥ १०॥

"The endeavour of a man, lacking in spirit, who falls a prey to despondency when an occasion for valour duly presents itself, does not bear fruit." (10)

तस्यां रात्र्यां व्यतीतायामङ्गदो वानरैः सह।
हरिवृद्धैः समागम्य पुनर्मन्त्रममन्त्रयत्॥ ११॥

Meeting the older among the monkeys when that night had passed, Aṅgada took counsel with them once more. (11)

सा वानराणां ध्वजिनी परिवार्याङ्गदं बभौ।
वासवं परिवार्येव मरुतां वाहिनी स्थिता॥ १२॥

Surrounding Aṅgada on all sides, that monkey force shone like an army of gods standing round Indra. (12)

कोऽन्यस्तां वानरीं सेनां शक्तः स्तम्भयितुं भवेत्।
अन्यत्र वालितनयादन्यत्र च हनूमतः॥ १३॥

Barring Aṅgada (the son of Vālī) and barring Hanūmān, who else would be able to hold that army of monkeys in check? (13)

ततस्तान् हरिवृद्धांश्च तच्च सैन्यमरिंदमः।
अनुमान्याङ्गदः श्रीमान् वाक्यमर्थवदब्रवीत्॥ १४॥

Showing respect to those elderly

monkeys as also to that army of monkeys, the glorious Aṅgada, the tamer of his foes, presently addressed to them the following significant words : (14)

क इदानीं महातेजा लङ्घयिष्यति सागरम्।
कः करिष्यति सुग्रीवं सत्यसंधमरिंदमम्॥ १५॥

"What monkey of extraordinary energy will take a leap across the sea at this juncture? Who will enable Sugrīva, the subduer of his foes, to prove himself to be true to his promise of wresting Sītā from the clutches of Rāvaṇa? (15)

को वीरो योजनशतं लङ्घयेत प्लवङ्गमः।
इमांश्च यूथपान् सर्वान् मोचयेत् को महाभयात्॥ १६॥

"What heroic monkey can leap to a distance of a hundred Yojanas (or eight hundred miles)? Again, who will deliver all these leaders of monkey hordes from the great fear viz., that of incurring the wrath of Sugrīva? (16)

कस्य प्रसादाद् दारांश्च पुत्रांश्चैव गृहाणि च।
इतो निवृत्ताः पश्येम सिद्धार्थाः सुखिनो वयम्॥ १७॥

"By whose good-will shall we be able to see, when returned accomplished of purpose and happy from this place, our wife as well as our sons and home? (17)

कस्य प्रसादाद् रामं च लक्ष्मणं च महाबलम्।
अभिगच्छेम संहृष्टाः सुग्रीवं च वनौकसम्॥ १८॥

"By whose grace shall we be able to meet Śrī Rāma and Lakṣmaṇa, who are possessed of extraordinary might, and the monkey Sugrīva, and feel transported with joy? (18)

यदि कश्चित् समर्थो वः सागरप्लवने हरिः।
स ददात्विह नः शीघ्रं पुण्यामभयदक्षिणाम्॥ १९॥

"If any monkey among you is capable of leaping across the sea, let him quickly vouchsafe to us on this spot a holy boon in the shape of a vow to that effect, thereby ridding us of fear." (19)

अङ्गदस्य वचः श्रुत्वा न कश्चित् किंचिदब्रवीत्।
स्तिमितेवाभवत् सर्वा सा तत्र हरिवाहिनी॥ २०॥

Hearing the question of Aṅgada nobody said anything. The entire Vānara force stood motionless, as it were. (20)

पुनरेवाङ्गदः प्राह तान् हरीन् हरिसत्तमः।
सर्वे बलवतां श्रेष्ठा भवन्तो दृढविक्रमाः।
व्यपदेशकुले जाताः पूजिताश्चाप्यभीक्ष्णशः॥ २१॥

Once more did Aṅgada, the foremost of monkeys speak as follows to the aforesaid monkeys : "You are all pre-eminent among the mighty and endowed with unbending prowess. Born in a family free from all stigma, you have also been honoured time and again for your valour by the royal court. (21)

नहि वो गमने सङ्गः कदाचित् कस्यचिद् भवेत्।
ब्रुवध्वं यस्य या शक्तिः प्लवने प्लवगर्षभाः॥ २२॥

"No obstruction is ever possible in the movement of any of you. Therefore, speak out, O leaders of monkeys, who can leap how far?" (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Questioned by Aṅgada, Gaja and other leaders of monkey hordes proclaim each his own leaping capacity ranging in an increasing degree from ten Yojanas or eighty miles to ninety Yojanas or seven hundred and twenty miles. Jāmbavān in his turn submits that he can leap full one hundred Yojanas or eight hundred miles but is doubtful about his capacity to return. On Aṅgada declaring the same thing, Jāmbavān submits that for a work, which can be entrusted to a servant alone, the services of a ruler would be out of place, and encourages Hanumān to take up the gauntlet

अथाङ्गदवचः श्रुत्वा ते सर्वे वानरर्षभाः।
स्वं स्वं गतौ समुत्साहमूचुस्तत्र यथाक्रमम्॥ १॥
गजो गवाक्षो गवयः शरभो गन्धमादनः।
मैन्दश्च द्विविदश्चैव सुषेणो जाम्बवांस्तथा॥ २॥

Hearing the speech of Aṅgada all the aforesaid leaders of monkeys—Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda and even so Dwivida, Suṣeṇa and Jāmbavān proclaimed in due succession each his own leaping capacity on that spot. (1-2)

आबभाषे गजस्तत्र प्लवेयं दशयोजनम्।
गवाक्षो योजनान्याह गमिष्यामीति विंशतिम्॥ ३॥

Of them, Gaja said, "I can leap as far as ten Yojanas (or eighty miles);" while Gavākṣa said, "I shall be able to leap to a distance of twenty Yojanas (or one hundred and sixty miles)." (3)

शरभो वानरस्तत्र वानरांस्तानुवाच ह।
त्रिंशतं तु गमिष्यामि योजनानां प्लवङ्गमाः॥ ४॥

The monkey Śarabha, they say, said to those monkeys on that occassion, "I shall cover in one leap thirty Yojanas (or two hundred and forty miles), O monkeys !" (4)

ऋषभो वानरस्तत्र वानरांस्तानुवाच ह।
चत्वारिंशद् गमिष्यामि योजनानां न संशयः॥ ५॥

The monkey Ṛṣabha, it is said, spoke to the monkeys on that spot as follows : "I shall cover in one leap forty Yojanas (or three hundred and twenty miles); there is no doubt about it." (5)

वानरांस्तु महातेजा अब्रवीद् गन्धमादनः।
योजनानां गमिष्यामि पञ्चाशत्तु न संशयः॥ ६॥

Gandhamādana for his part, who was endowed with extraordinary energy, spoke, they say, to the monkeys as follows : "I for my part shall cover in a leap fifty Yojanas (or four hundred miles): there is no doubt about it." (6)

मैन्दस्तु वानरस्तत्र वानरांस्तानुवाच ह।
योजनानां परं षष्टिमहं प्लवितुमुत्सहे॥ ७॥

The monkey Mainda for his part, they say, said to the monkeys on that spot, "I can leap at the utmost sixty Yojanas (or four hundred and eighty miles)." (7)

ततस्तत्र महातेजा द्विविदः प्रत्यभाषत।
गमिष्यामि न संदेहः सप्ततिं योजनान्यहम्॥ ८॥

Dwivida, who was endowed with extraordinary energy, then said on that occassion, "I shall cover seventy Yojanas (or five hundred and sixty miles): there is no doubt about it." (8)

सुषेणस्तु महातेजाः सत्त्ववान् कपिसत्तमः।
अशीतिं प्रतिजानेऽहं योजनानां पराक्रमे॥ ९॥

The foremost of monkeys, Suṣeṇa, for his part, who was endowed with extraordinary energy and full of courage, said, "I solemnly

declare that I can leap eighty Yojanas (or six hundred and forty miles)." (9)

तेषां कथयतां तत्र सर्वांस्ताननुमान्य च।
ततो वृद्धतमस्तेषां जाम्बवान् प्रत्यभाषत॥ १०॥

Showing respect to them all, while they were speaking on that spot, Jāmbavān, the oldest of them all, then submitted as follows : (10)

पूर्वमस्माकमप्यासीत् कश्चिद् गतिपराक्रमः।
ते वयं वयसः पारमनुप्राप्ताः स्म साम्प्रतम्॥ ११॥

"Formerly we too had some leaping capacity. Now, of course, we have reached the fag-end of our life. (11)

किं तु नैवं गते शक्यमिदं कार्यमुपेक्षितुम्।
यदर्थं कपिराजश्च रामश्च कृतनिश्चयौ॥ १२॥
साम्प्रतं कालमस्माकं या गतिस्तां निबोधत।
नवतिं योजनानां तु गमिष्यामि न संशयः॥ १३॥

"Even in such circumstances, however, the work in hand, which Sugrīva (the king of monkeys) and Śrī Rāma too are determined to carry through, can on no account be neglected. Please hear of the leaping capacity which now exists in me: I shall certainly cover in one leap ninety Yojanas (or seven hundred and twenty miles): there is no doubt about it." (12-13)

तांश्च सर्वान् हरिश्रेष्ठाञ्जाम्बवानिदमब्रवीत्।
न खल्वेतावदेवासीद् गमने मे पराक्रमः॥ १४॥

Nay, Jāmbavān spoke as follows to all those jewels among the monkeys : "Surely, I did not have only this much leaping capacity in the past. (14)

मया वैरोचने यज्ञे प्रभविष्णुः सनातनः।
प्रदक्षिणीकृतः पूर्वं क्रममाणस्त्रिविक्रमम्॥ १५॥

"At the well-known sacrifice performed by King Bali (the son of Virocana) in the former days, the all-pervading and immortal Lord Trivikrama (who measured the whole universe in three strides) was gone round clockwise by me while taking His strides over the universe. (15)

स इदानीमहं वृद्धः प्लवने मन्दविक्रमः।
यौवने च तदासीन्मे बलमप्रतिमं परम्॥ १६॥

"Having grown old I, whose surpassing strength in youth was unequalled, have now become tardy of movement in leaping. (16)

सम्प्रत्येतावदेवाद्य शक्यं मे गमने स्वतः।
नैतावता च संसिद्धिः कार्यस्यास्य भविष्यति॥ १७॥

"This much only is my capacity in leaping unaided today and at this moment. The success of this undertaking of ours is, however, out of the question with this much capacity." (17)

अथोत्तरमुदारार्थमब्रवीदङ्गदस्तदा।
अनुमान्य तदा प्राज्ञो जाम्बवन्तं महाकपिः॥ १८॥

Showing respect to Jāmbavān at that moment, the wise Aṅgada, the mighty monkey, forthwith made on that occasion the following reply, which bore a noble import : (18)

अहमेतद् गमिष्यामि योजनानां शतं महत्।
निवर्तने तु मे शक्तिः स्यान्न वेति न निश्चितम्॥ १९॥

"I shall surely cover these hundred long Yojanas (or eight hundred miles), but it is not certain whether I shall be able to return or not." (19)

तमुवाच हरिश्रेष्ठं जाम्बवान् वाक्यकोविदः।
ज्ञायते गमने शक्तिस्तव हर्यृक्षसत्तम॥ २०॥

To Aṅgada, the foremost of monkeys, Jāmbavān, who was a master of expression, submitted as follows : "Your power of movement is known to us, O jewel among the monkeys and bears ! (20)

कामं शतसहस्रं वा नह्येष विधिरुच्यते।
योजनानां भवाञ्शक्तो गन्तुं प्रतिनिवर्तितुम्॥ २१॥

"Nay, you may easily be able to leap a hundred or (even) a thousand Yojanas and come back. Surely, however, this is not said to be the rule. (21)

नहि प्रेषयिता तात स्वामी प्रेष्यः कथंचन।
भवतायं जनः सर्वः प्रेष्यः प्लवगसत्तम॥ २२॥

"A master, O dear Aṅgada, who sends or directs an expedition, can under no

circumstance be worthy of being directed or sent on an expedition. On the other hand, we all deserve to be directed or sent on an errand by you, O jewel among the monkeys ! (22)

भवान् कलत्रमस्माकं स्वामिभावे व्यवस्थितः।
स्वामी कलत्रं सैन्यस्य गतिरेषा परंतप॥ २३॥

"You deserve to be protected by us even like the mistress of a household, installed as you are in the position of our master. The ruler of an army deserves to be protected (like the mistress of a household): such is the rule, O scourge of your foes ! (23)

अपि वै तस्य कार्यस्य भवान् मूलमरिंदम।
तस्मात् कलत्रवत् तात प्रतिपाल्यः सदा भवान्॥ २४॥

"Moreover you are the very basis of the work in hand to us viz., the discovery of Sītā, O tamer of your foes ! Hence, O dear child, you deserve to be protected by us like a housewife at all times. (24)

मूलमर्थस्य संरक्ष्यमेष कार्यविदां नयः।
मूले हि सति सिध्यन्ति गुणाः सर्वे फलोदयाः॥ २५॥

"The root of a thing must be carefully preserved: this is the maxim of those knowing their business. Only so long as the root is there all excellences (which are only of secondary importance) bear fruit. (25)

तद् भवानस्य कार्यस्य साधनं सत्यविक्रम।
बुद्धिविक्रमसम्पन्नो हेतुरत्र परंतप॥ २६॥

"Therefore you are the means of accomplishing this work, O prince of unfailing prowess, and a key to it, richly endowed as you are with wisdom and valour, O scourge of your foes ! (26)

गुरुश्च गुरुपुत्रश्च त्वं हि नः कपिसत्तम।
भवन्तमाश्रित्य वयं समर्था ह्यर्थसाधने॥ २७॥

"You are our superior and the son of our superior. Banking on you we shall really be able to accomplish our end, O jewel among the monkeys !" (27)

उक्तवाक्यं महाप्राज्ञं जाम्बवन्तं महाकपिः।
प्रत्युवाचोत्तरं वाक्यं वालिसूनुरथाङ्गदः॥ २८॥

To the highly intelligent Jāmbavān, who had spoken as above, the great monkey, Aṅgada, the son of Vālī, now addressed the following reply : (28)

यदि नाहं गमिष्यामि नान्यो वानरपुङ्गवः।
पुनः खल्विदमस्माभिः कार्यं प्रायोपवेशनम्॥ २९॥

"If I do not stir nor does any other leader of the monkeys, fasting till death must surely be undertaken by us again. (29)

नह्यकृत्वा हरिपतेः संदेशं तस्य धीमतः।
तत्रापि गत्वा प्राणानां न पश्ये परिरक्षणम्॥ ३०॥

"Having failed to carry out the instructions of that wise ruler of monkeys, I do not see any hope of preserving our life even after going there. (30)

स हि प्रसादे चात्यर्थकोपे च हरिरीश्वरः।
अतीत्य तस्य संदेशं विनाशो गमने भवेत्॥ ३१॥

"That monkey, Sugrīva, has certainly the absolute power to show clemency or give vent to his extreme anger towards us. Death is bound to follow if we depart for Kiṣkindhā without carrying out his instructions. (31)

तत्तथा ह्यस्य कार्यस्य न भवत्यन्यथा गतिः।
तद् भवानेव दृष्टार्थः संचिन्तयितुमर्हति॥ ३२॥

"Therefore, you alone, who have perceived the truth of everything, should devise some means to see that this purpose of ours in the shape of discovery of Sītā does not actually get frustrated." (32)

सोऽङ्गदेन तदा वीरः प्रत्युक्तः प्लवगर्षभः।
जाम्बवानुत्तमं वाक्यं प्रोवाचेदं ततोऽङ्गदम्॥ ३३॥

In response to these words of Aṅgada at that juncture, the celebrated and heroic Jāmbavān, a jewel among the monkeys and bears, now addressed the following excellent rejoinder to Aṅgada : (33)

तस्य ते वीर कार्यस्य न किंचित् परिहास्यते।
एष संचोदयाम्येनं यः कार्यं साधयिष्यति॥ ३४॥

"Not an iota of your aforementioned purpose will be balked, O gallant prince ! I

now make an appeal to one who will surely accomplish our purpose." (34)

ततः प्रतीतं प्लवतां वरिष्ठ-
मेकान्तमाश्रित्य सुखोपविष्टम्।
संचोदयामास हरिप्रवीरो
हरिप्रवीरं हनुमन्तमेव॥ ३५॥

Thereupon Jāmbavān, a prominent hero among the monkeys and bears, made an appeal to none else than the celebrated Hanumān, another prominent hero of the monkey race, the foremost of monkeys, who was sitting at ease apart. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Reminding Hanumān of his descent from the loins of the wind-god through Añjanā and of the circumstances which led to his getting the name of Hanumān and also how he received boons from Brahmā (the creator) and others, and glorifying him, Jāmbavān encourages Hanumān to leap across the sea and thereby deliver the monkeys from their wretched plight

अनेकशतसाहस्त्रीं विषण्णां हरिवाहिनीम्।
जाम्बवान् समुदीक्ष्यैवं हनूमन्तमथाब्रवीत्॥ १॥

Perceiving the monkey force, which was many lakhs strong, despondent, Jāmbavān presently spoke to Hanumān as follows :(1)

वीर वानरलोकस्य सर्वशास्त्रविदां वर।
तूष्णीमेकान्तमाश्रित्य हनूमन् किं न जल्पसि॥ २॥

"Sitting quietly apart, O hero of the Vānara kingdom, O jewel among those well-versed in all the scriptures, why don't you speak, O Hanumān ! (2)

हनूमन्हरिराजस्य सुग्रीवस्य समो ह्यसि।
रामलक्ष्मणयोश्चापि तेजसा च बलेन च॥ ३॥

"Indeed you are a compeer, O Hanumān, of Sugrīva, the ruler of all monkeys, nay, even of Śrī Rāma and Lakṣmaṇa in point of valour and might. (3)

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः।
गरुत्मानिव विख्यात उत्तमः सर्वपक्षिणाम्॥ ४॥

"You are as widely known as Garuḍa, son of Ariṣṭanemi (Sage Kaśyapa) through Vinatā, and the foremost of all winged creatures, who is possessed of extraordinary strength. (4)

बहुशो हि मया दृष्टः सागरे स महाबलः।
भुजङ्गानुद्धरन् पक्षी महाबाहुर्महाबलः॥ ५॥

"That bird, Garuḍa, of mighty arms and possessed of extraordinary strength and courage has actually been seen by me on many an occasion picking up huge serpents at sea. (5)

पक्षयोर्यद् बलं तस्य भुजवीर्यबलं तव।
विक्रमश्चापि वेगश्च न ते तेनापहीयते॥ ६॥

"The strength which inheres in his wings and the power and strength of your arms are equal. Your prowess and energy too are in no way inferior to his (Garuḍa's). (6)

बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव।
विशिष्टं सर्वभूतेषु किमात्मानं न सज्जसे॥ ७॥

"Your strength and wisdom, energy and courage too, O bull among the monkeys, distinguish you from all other created beings. Why then do you not make yourself ready for the adventure? (7)

अप्सराऽप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला।
अञ्जनेति परिख्याता पत्नी केसरिणो हरेः॥ ८॥
विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि।
अभिशापादभूत् तात कपित्वे कामरूपिणी॥ ९॥
दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः।
मानुषं विग्रहं कृत्वा रूपयौवनशालिनी॥ १०॥
विचित्रमाल्याभरणा कदाचित् क्षौमधारिणी।
अचरत् पर्वतस्याग्रे प्रावृडम्बुदसंनिभे॥ ११॥

"There was a celestial nymph, the foremost of all celestial nymphs and widely known by the name of Puñjikasthalā. Due to a curse pronounced by a Ṛṣi, she was reborn as a daughter of the high-souled Kuñjara, a monkey chief, and became widely known as Añjanā. She came to be the wife of a monkey, Kesarī by name. She was celebrated in all the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey she could change her form at will. Having assumed a human form, Añjanā, who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud. (8—11)

तस्या वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम्।
स्थितायाः पर्वतस्याग्रे मारुतोऽपाहरच्छनैः॥ १२॥

"The wind-god gently removed the charming red-bordered yellow covering of that large-eyed belle standing on the mountain-top. (12)

स ददर्श ततस्तस्या वृत्तावूरू सुसंहतौ।
स्तनौ च पीनौ सहितौ सुजातं चारु चाननम्॥ १३॥

"He thereupon perceived her rounded and closely united thighs and well-knit swelling breasts as well as her shapely and lovely countenance. (13)

तां बलादायतश्रोणीं तनुमध्यां यशस्विनीम्।
दृष्ट्वैव शुभसर्वाङ्गीं पवनः काममोहितः॥ १४॥

"The wind-god got infatuated through love in spite of himself the moment he saw that glorious woman with broad hips, slender of waist and charming of every limb. (14)

स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः।
मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम्॥ १५॥

"The wind-god, whose mind was set on her and all whose limbs were possessed by love, pressed to his bosom that irreproachable girl with his long arms. (15)

सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत्।
एकपत्नीव्रतमिदं को नाशयितुमिच्छति॥ १६॥

"Utterly confused, that lady of noble vows, for her part, spoke that very moment as follows : 'Who seeks to violate this vow of mine of fidelity to a single husband?' (16)

अञ्जनाया वचः श्रुत्वा मारुतः प्रत्यभाषत।
न त्वां हिंसामि सुश्रोणि मा भूत् ते मनसो भयम्॥ १७॥

"Hearing the question of Añjanā, the wind-god replied, 'I am not going to violate you, O lady of charming limbs ! Let there be no fear in your mind. (17)

मनसास्मि गतो यत् त्वां परिष्वज्य यशस्विनि।
वीर्यवान् बुद्धिसम्पन्नस्तव पुत्रो भविष्यति॥ १८॥

" 'Since after embracing you I have entered your being with my mind, O illustrious lady, a son who is powerful and richly endowed with intelligence will be born to you. (18)

महासत्त्वो महातेजा महाबलपराक्रमः।
लङ्घने प्लवने चैव भविष्यति मया समः॥ १९॥

" 'Full of extraordinary courage, extraordinary energy and extraordinary strength and prowess, he will prove to be my equal in jumping and leaping.' (19)

एवमुक्ता ततस्तुष्टा जननी ते महाकपे।
गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभ॥ २०॥

"Satisfied when spoken to in these words, your mother, O great and mighty-

armed monkey, gave birth to you in a cave, O jewel among the monkeys! (20)

अभ्युत्थितं ततः सूर्यं बालो दृष्ट्वा महावने।
फलं चेति जिघृक्षुस्त्वमुत्प्लुत्याभ्युत्पतो दिवम्॥ २१॥

Seeing the sun just risen in an extensive forest while you were still a child, and bounding with intent to have it, taking it to be a fruit, you rose to the sky. (21)

शतानि त्रीणि गत्वाथ योजनानां महाकपे।
तेजसा तस्य निर्धूतो न विषादं गतस्ततः॥ २२॥

Having sprung to an altitude of over three thousand Yojanas* (or twenty-four thousand miles), O great monkey, you were repulsed by the brilliance of the sun but did not meet with despondency on that account. (22)

त्वामप्युपगतं तूर्णमन्तरिक्षं महाकपे।
क्षिप्तमिन्द्रेण ते वज्रं कोपाविष्टेन तेजसा॥ २३॥
तदा शैलाग्रशिखरे वामो हनुरभज्यत।
ततो हि नामधेयं ते हनुमानिति कीर्तितम्॥ २४॥

Seeing you risen to the sky in no time even on being repulsed, O great monkey, Indra hurled his thunderbolt with violence at you, possessed as he was with anger, dashing you against the foremost summit of a mountain, with the result that the left side of your chin got immediately fractured. From that time onward your name became current as Hanumān (one with a broken or defective chin). (23-24)

ततस्त्वां निहतं दृष्ट्वा वायुर्गन्धवहः स्वयम्।
त्रैलोक्यं भृशसंक्रुद्धो न ववौ वै प्रभञ्जनः॥ २५॥

“Seeing you badly hurt, the wind-god, the wafer of odour, himself felt extremely enraged and the wind now ceased to visit the three worlds. (25)

सम्भ्रान्ताश्च सुराः सर्वे त्रैलोक्ये क्षुभिते सति।
प्रसादयन्ति संक्रुद्धं मारुतं भुवनेश्वराः॥ २६॥

“All the three worlds being agitated for want of air, all the gods felt perplexed. The rulers of the worlds, Brahmā and others, proceeded to pacify the infuriated wind-god. (26)

प्रसादिते च पवने ब्रह्मा तुभ्यं वरं ददौ।
अशस्त्रवध्यतां तात समरे सत्यविक्रम॥ २७॥

“The wind-god being placated, Brahmā granted in your favour a boon in the form of invulnerability in combat, O dear child of unfailing prowess! (27)

वज्रस्य च निपातेन विरुजं त्वां समीक्ष्य च।
सहस्रनेत्रः प्रीतात्मा ददौ ते वरमुत्तमम्॥ २८॥
स्वच्छन्दतश्च मरणं तव स्यादिति वै प्रभो।
स त्वं केसरिणः पुत्रः क्षेत्रजो भीमविक्रमः॥ २९॥
मारुतस्यौरसः पुत्रस्तेजसा चापि तत्समः।
त्वं हि वायुसुतो वत्स प्लवने चापि तत्समः॥ ३०॥

“Pleased at heart to observe you free from anguish despite the impact of the thunderbolt and notwithstanding your being dashed against a mountain-peak, Indra (the thousand-eyed god) too conferred another excellent boon on you to the effect that death will come to you only when you wish to die, O powerful monkey! In this way you are, on the one hand, the son of Kesarī, begotten through his wife, and by another, are endowed with terrible prowess. Again, sprung as you are from the loins of the wind-god, you are his equal in energy. Indeed, being a son of the wind-god, you are his equal even in leaping. (28—30)

वयमद्य गतप्राणा भवानस्मासु साम्प्रतम्।
दाक्ष्यविक्रमसम्पन्नः कपिराज इवापरः॥ ३१॥

“Our vitality has now all but gone. You

* Counting the figures in the reverse order according to the rule ‘अङ्कानां वामतो गतिः’ and placing the figure 3 (त्रीणि) at the beginning and 100 ‘शतानि’ afterwards, the number will come to 3100, and since ‘शतानि’ is in the plural, the figure will work up to three thousand and a few hundred. Hence ‘शतानि त्रीणि’ has been construed by one of the commentators to mean over three thousand so as to bring the figure into line with a statement made in Uttarakāṇḍa that Hanumān sprang to a height of many thousand Yojanas (बहुयोजनसाहस्रम्).

alone amongst us are endowed with skill and prowess and are another Sugrīva, the ruler of monkeys, as it were. (31)

त्रिविक्रमे मया तात सशैलवनकानना।
त्रिःसप्तकृत्वः पृथिवी परिक्रान्ता प्रदक्षिणम्॥ ३२॥

"During the descent of the Lord as Trivikrama (who measured the entire universe in three strides), O dear child, the entire globe with its mountains, forests and woodlands was gone round clockwise by me as many as one and twenty times. (32)

तथा चौषधयोऽस्माभिः संचिता देवशासनात्।
निर्मथ्यममृतं याभिस्तदानीं नो महद्बलम्॥ ३३॥

"Nay, that time, in obedience to the command of the gods, the herbs with the help of which nectar was to be churned out of the ocean of milk were gathered by me single-handed, since at that time extraordinary strength existed in me. (33)

स इदानीमहं वृद्धः परिहीनपराक्रमः।
साम्प्रतं कालमस्माकं भवान् सर्वगुणान्वितः॥ ३४॥

"I am now old and destitute of prowess. You alone amongst us are endowed with all virtues at the present moment. (34)

तद् विजृम्भस्व विक्रान्त प्लवतामुत्तमो ह्यसि।
त्वद्वीर्यं द्रष्टुकामा हि सर्वा वानरवाहिनी॥ ३५॥

Therefore exhibit your immense strength, O hero, since you are the foremost of monkeys. Indeed the entire Vānara force is keen to witness your virility. (35)

उत्तिष्ठ हरिशार्दूल लङ्घयस्व महार्णवम्।
परा हि सर्वभूतानां हनुमन् या गतिस्तव॥ ३६॥

"Get up, O tiger among the monkeys, and leap over the vast sea; for the leaping capacity that exists in you, O Hanumān, is greater than that of all other created beings. (36)

विषण्णा हरयः सर्वे हनुमन् किमुपेक्षसे।
विक्रमस्व महावेग विष्णुस्त्रीन् विक्रमानिव॥ ३७॥

"All the monkeys have grown despondent, O Hanumān ! How do you ignore them? Show your courage, O monkey of extraordinary speed, as did Lord Viṣṇu in His descent as Trivikrama take three strides in order to measure the universe." (37)

ततः कपीनामृषभेण चोदितः
प्रतीतवेगः पवनात्मजः कपिः।
प्रहर्षयंस्तां हरिवीरवाहिनीं
चकार रूपं महदात्मनस्तदा॥ ३८॥

Encouraged by Jāmbavān, the foremost of monkeys and bears, and convinced of his capacity for vigorous action, the monkey chief, Hanumān, son of the wind-god, now expanded his form that very moment, thereby bringing excessive joy to that army of monkey heroes. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Proclaiming his own glory in order to dispel the fears of the monkeys after assuming enormous proportions with a view to leaping across the sea, and climbing up Mount Mahendra, Hanumān prepares to take a leap across the sea

तं दृष्ट्वा जृम्भमाणं ते क्रमितुं शतयोजनम्।
वेगेनापूर्यमाणं च सहसा वानरोत्तमम्॥ १॥

सहसा शोकमुत्सृज्य प्रहर्षेण समन्विताः।
विनेदुस्तुष्टुवुश्चापि हनूमन्तं महाबलम्॥ २॥

Shaking off grief all at once on seeing Hanumān, the foremost of monkeys, expanding his form with a view to leaping over a hundred Yojanas, and being filled with dash, the monkeys full of excessive joy, thundered and also glorified Hanumān, who was endowed with extraordinary might. (1-2)

प्रहृष्टा विस्मिताश्चापि ते वीक्षन्ते समन्ततः।
त्रिविक्रमं कृतोत्साहं नारायणमिव प्रजाः॥ ३॥

Standing around him highly rejoiced and amazed too, they gazed on him even as all created beings looked on Lord Nārāyaṇa (Viṣṇu) when he had made a resolve to measure the entire cosmos in His descent as Trivikrama. (3)

संस्तूयमानो हनुमान् व्यवर्धत महाबलः।
समाविद्ध्य च लाङ्गूलं हर्षाद् बलमुपेयिवान्॥ ४॥

Hanumān, who was endowed with extraordinary strength, grew considerably in size even while he was being acclaimed and, whirling his tail with delight, recollected his native strength. (4)

तस्य संस्तूयमानस्य वृद्धैर्वानरपुङ्गवैः।
तेजसाऽऽपूर्यमाणस्य रूपमासीदनुत्तमम्॥ ५॥

While he was being duly acclaimed by the foremost of monkeys, who were all senior in age, and while he was getting recharged with energy, his form looked surpassingly excellent. (5)

यथा विजृम्भते सिंहो विवृते गिरिगह्वरे।
मारुतस्यौरसः पुत्रस्तथा सम्प्रति जृम्भते॥ ६॥

Even as a lion stretches his limbs in a commodious mountain-cave, Hanumān (sprung from the loins of the wind-god) now yawned and expanded his form likewise. (6)

अशोभत मुखं तस्य जृम्भमाणस्य धीमतः।
अम्बरीषोपमं दीप्तं विधूम इव पावकः॥ ७॥

While Hanumān, the wise one, was yawning, his mouth looked bright like a lighted oven or a smokeless fire. (7)

हरीणामुत्थितो मध्यात् सम्प्रहृष्टतनूरुहः।
अभिवाद्य हरीन् वृद्धान् हनूमानिदमब्रवीत्॥ ८॥

Risen from the midst of monkeys, his hair standing on end through excessive joy, and greeting the older monkeys, Hanumān spoke as follows : (8)

आरुजन् पर्वताग्राणि हुताशनसखोऽनिलः।
बलवानप्रमेयश्च वायुराकाशगोचरः॥ ९॥

"Circulating in space in the form of the wind and shattering mountain-peaks, the wind-god, a friend of fire, is mighty and beyond measure. (9)

तस्याहं शीघ्रवेगस्य शीघ्रगस्य महात्मनः।
मारुतस्यौरसः पुत्रः प्लवनेनास्मि तत्समः॥ १०॥

"I claim my descent from the loins of that high-souled wind-god of rapid speed and swift movement, and am his equal in leaping. (10)

उत्सहेयं हि विस्तीर्णमालिखन्तमिवाम्बरम्।
मेरुं गिरिमसङ्गेन परिगन्तुं सहस्रशः॥ ११॥

"I can actually circumambulate a thousand times without pause the extensive Mount Meru, which stands scratching the firmament, as it were. (11)

बाहुवेगप्रणुन्नेन सागरेणाहमुत्सहे।
समाप्लावयितुं लोकं सपर्वतनदीह्रदम्॥ १२॥

"With the ocean pushed away by the might of my arms, I can fully deluge the world including its mountains, rivers and lakes. (12)

ममोरुजङ्घावेगेन भविष्यति समुत्थितः।
समुत्थितमहाग्राहः समुद्रो वरुणालयः॥ १३॥

"Stirred by the force of my thighs and shanks, the ocean, which is the abode of Varuṇa, will begin to overflow, bringing its huge alligators to the surface. (13)

पन्नगाशनमाकाशे पतन्तं पक्षिसेवितम्।
वैनतेयमहं शक्तः परिगन्तुं सहस्रशः॥ १४॥

"I am capable of going clockwise a thousand times round Garuḍa (son of Vinatā),

who feeds on serpents and is waited upon by birds (whose ruler he is), while he is coursing through the sky. (14)

उदयात् प्रस्थितं वापि ज्वलन्तं रश्मिमालिनम्।
अनस्तमितमादित्यमहं गन्तुं समुत्सहे॥ १५॥

"I am fully capable of overtaking the blazing sun with its aureole of rays set out from the eastern mountain before it disappears behind the western mountain. (15)

ततो भूमिमसंस्पृष्ट्वा पुनरागन्तुमुत्सहे।
प्रवेगेनैव महता भीमेन प्लवगर्षभाः॥ १६॥

"Then I can even come back to the earth and return to the sun before it sets with the same high and terrific rapid speed without standing on the earth for respite, O jewels among the monkeys! (16)

उत्सहेयमतिक्रान्तुं सर्वानाकाशगोचरान्।
सागरान् शोषयिष्यामि दारयिष्यामि मेदिनीम्॥ १७॥

"I can leave behind in a race all the luminaries coursing in the heavens and can dry up the oceans and rend the earth. (17)

पर्वतांश्चूर्णयिष्यामि प्लवमानः प्लवङ्गमः।
हरिष्याम्युरुवेगेन प्लवमानो महार्णवम्॥ १८॥

"I can crush mountains while jumping on them, a monkey (lit., one who goes leaping) as I am. Nay, leaping with great speed I can reach the end of an ocean to say nothing of the sea dividing the Indian shore from Laṅkā. (18)

लतानां विविधं पुष्पं पादपानां च सर्वशः।
अनुयास्यति मामद्य प्लवमानं विहायसा॥ १९॥

"All kinds of flowers from the climbers and trees (growing on Mount Mahendra) on all sides will follow me (with the wind set into motion by me) as I take a leap across the heavens today. (19)

भविष्यति हि मे पन्थाः स्वातेः पन्था इवाम्बरे।
चरन्तं घोरमाकाशमुत्पतिष्यन्तमेव च॥ २०॥
द्रक्ष्यन्ति निपतन्तं च सर्वभूतानि वानराः।
महामेरुप्रतीकाशं मां द्रक्ष्यध्वं प्लवङ्गमाः॥ २१॥
दिवमावृत्य गच्छन्तं ग्रसमानमिवाम्बरम्।
विधमिष्यामि जीमूतान् कम्पयिष्यामि पर्वतान्।
सागरं शोषयिष्यामि प्लवमानः समाहितः॥ २२॥

"My passage through the heavens will thus resemble the Milky Way. All created beings, O monkeys, will perceive me springing up into the fearful sky and also sailing (through the air) and then descending to the opposite shore, all at a time, as it were. You will behold me, who look like the great Mount Meru,—O monkeys, enveloping heaven and engulfing the sky as it were, while coursing through the sky. Leaping with a concentrated mind I shall scatter the clouds, shake the mountains and dry up the sea. (20—22)

वैनतेयस्य वा शक्तिर्मम वा मारुतस्य वा।
ऋते सुपर्णराजानं मारुतं वा महाबलम्।
न तद् भूतं प्रपश्यामि यन्मां प्लुतमनुव्रजेत्॥ २३॥

"Such extraordinary capacity inheres either in Garuḍa (son of Vinatā) or in the wind-god (my procreant) or in myself. Barring King Garuḍa and the wind-god of extraordinary might, I do not perceive that created being who can follow me even as I leap. (23)

निमेषान्तरमात्रेण निरालम्बनमम्बरम्।
सहसा निपतिष्यामि घनाद् विद्युदिवोत्थिता॥ २४॥

"In the space to the mere twinkling of an eye I shall all of a sudden envelop the supportless vault of heaven as a flash of lightning shot from a cloud. (24)

भविष्यति हि मे रूपं प्लवमानस्य सागरम्।
विष्णोः प्रक्रममाणस्य तदा त्रीन् विक्रमानिव॥ २५॥

"My form even as I take a leap across the sea will actually resemble that of Lord Viṣṇu taking His well-known three strides to measure the universe during His descent as Trivikrama. (25)

बुद्ध्या चाहं प्रपश्यामि मनश्चेष्टा च मे तथा।
अहं द्रक्ष्यामि वैदेहीं प्रमोदध्वं प्लवङ्गमाः॥ २६॥

"I conclude with my reason that I shall

be able to see Sītā (a princess of the Videha territory), and my inference too points in the same direction. Therefore, exult, O monkeys ! (26)

मारुतस्य समो वेगे गरुडस्य समो जवे।
अयुतं योजनानां तु गमिष्यामीति मे मतिः॥ २७॥

"A compeer of the wind-god in speed and the equal of Garuḍa (the king of birds) in rapidity of motion, I can cover in one leap ten thousand Yojanas (or eighty thousand miles): such is my conviction. (27)

वासवस्य सवज्रस्य ब्रह्मणो वा स्वयम्भुवः।
विक्रम्य सहसा हस्तादमृतं तदिहानये॥ २८॥

"Showing my valour, I can forcibly bring here the well-known nectar from the hands of Indra, armed with his thunderbolt, or even of the self-born Brahmā (the creator). (28)

लङ्कां वापि समुत्क्षिप्य गच्छेयमिति मे मतिः।
तमेवं वानरश्रेष्ठं गर्जन्तममितप्रभम्॥ २९॥
प्रहृष्टा हरयस्तत्र समुदैक्षन्त विस्मिताः।
तच्चास्य वचनं श्रुत्वा ज्ञातीनां शोकनाशनम्॥ ३०॥
उवाच परिसंहृष्टो जाम्बवान् प्लवगेश्वरः।
वीर केसरिणः पुत्र वेगवन् मारुतात्मज॥ ३१॥
ज्ञातीनां विपुलः शोकस्त्वया तात प्रणाशितः।
तव कल्याणरुचयः कपिमुख्याः समागताः॥ ३२॥
मङ्गलान्यर्थसिद्ध्यर्थं करिष्यन्ति समाहिताः।
ऋषीणां च प्रसादेन कपिवृद्धमतेन च॥ ३३॥
गुरूणां च प्रसादेन सम्प्लव त्वं महार्णवम्।
स्थास्यामश्चैकपादेन यावदागमनं तव॥ ३४॥
त्वद्गतानि च सर्वेषां जीवनानि वनौकसाम्।
ततश्च हरिशार्दूलस्तानुवाच वनौकसः॥ ३५॥
कोऽपि लोके न मे वेगं प्लवने धारयिष्यति।
एतानीह नगस्यास्य शिलासंकटशालिनः॥ ३६॥
शिखराणि महेन्द्रस्य स्थिराणि च महान्ति च।
येषु वेगं गमिष्यामि महेन्द्रशिखरेष्वहम्॥ ३७॥
नानाद्रुमविकीर्णेषु धातुनिष्पन्दशोभिषु।
एतानि मम वेगं हि शिखराणि महान्ति च॥ ३८॥
प्लवतो धारयिष्यन्ति योजनानामितः शतम्।
ततस्तु मारुतप्रख्यः स हरिर्मारुतात्मजः।
आरुरोह नगश्रेष्ठं महेन्द्रमरिमर्दनः॥ ३९॥
वृतं नानाविधैः पुष्पैर्मृगसेवितशाद्वलम्।
लताकुसुमसम्बाधं नित्यपुष्पफलद्रुमम्॥ ४०॥
सिंहशार्दूलसहितं मत्तमातङ्गसेवितम्।
मत्तद्विजगणोद्घुष्टं सलिलोत्पीडसंकुलम्॥ ४१॥

"Further, my conviction is that, uprooting Laṅkā, I can even carry it to some distance." Highly rejoiced and amazed too, the monkeys gathered together on that spot looked intently on the aforesaid jewel among the monkeys, who was possessed of immeasurable radiance and was thus proclaiming his strength in a thundering voice. Extremely rejoiced to hear the foregoing utterance of Hanumān, which drove away the grief of his near and dear ones, Jāmbavān, a chief of monkeys and bears, spoke as follows : "O gallant Hanumān (sprung from the loins of the wind-god), son of Kesarī, O dear child of commendable speed, the enormous grief of your near and dear ones has been completely driven away by you. Interested in your welfare, the assembled leaders of monkeys will with a concentrated mind recite prayers for the accomplishment of your purpose. By the grace of Ṛṣis (the seers of Vedic Mantras), nay, with the approval of the older monkeys and through the goodwill of your superiors as well, leap you across the vast sea with ease. We shall stand on one foot till your return; for the lives of all the monkeys hang on you."

Thereupon Hanumān (a tiger among the monkeys) for his part spoke to those monkeys as follows : "None in the world will be able to sustain the pressure that will be exerted by me just before leaping. These peaks of the yonder mountain named Mahendra, which looks so charming with its compact mass of rocks, are solid and large too. These huge peaks of Mount Mahendra, on which I shall exert my force and which are covered here and there with trees of every kind and are adorned with heaps of minerals, will undoubtedly sustain my force even as I take a leap over a distance of a

hundred Yojanas (or eight hundred miles) from this place." Then the celebrated monkey chief, Hanumān (son of the wind-god), the destroyer of his foes, for his part, who was a compeer of the wind-god, climbed up Mount Mahendra, the foremost of mountains, which was carpeted with flowers (shed by the trees standing on it), was thick with creepers and flowers growing on them, was covered with trees ever laden with flowers and fruit and infested with lions and tigers, nay, which was frequented by elephants in rut, and rendered noisy by flocks of birds in heat and again which abounded in cascades and whose swards were ranged by deer. (29—41)

महद्भिरुच्छ्रितं शृङ्गैर्महेन्द्रं स महाबलः।
विचचार हरिश्रेष्ठो महेन्द्रसमविक्रमः॥ ४२॥

Hanumān (the foremost of monkeys), who was endowed with extraordinary might and equalled the mighty Indra (the ruler of the three worlds) in prowess, ranged Mount Mahendra, which rose high with its huge peaks. (42)

पादाभ्यां पीडितस्तेन महाशैलो महात्मना।
ररास सिंहाभिहतो महान् मत्त इव द्विपः॥ ४३॥

Pressed under the feet by that exalted soul, the huge mountain screamed (in the shape of the animals inhabiting it) like a mighty elephant in rut and attacked by a lion. (43)

मुमोच सलिलोत्पीडान् विप्रकीर्णशिलोच्चयः।
वित्रस्तमृगमातङ्गः प्रकम्पितमहाद्रुमः॥ ४४॥

That huge mountain released new springs of water, its masses of rocks getting disintegrated. The deer and elephants inhabiting it got alarmed and the giant trees standing on it violently shook. (44)

नानागन्धर्वमिथुनैः पानसंसर्गकर्कशैः।
उत्पतद्भिर्विहंगैश्च विद्याधरगणैरपि॥ ४५॥
त्यज्यमानमहासानुः संनिलीनमहोरगः।
शैलशृङ्गशिलोत्पातस्तदाभूत् स महागिरिः॥ ४६॥

Its gigantic peaks began to be deserted by many Gandharva couples, who were excessively addicted to drink and copulation, as well as by flying birds and even by bands of Vidyādharas (heavenly artists). Huge serpents living there hid themselves in holes, while rocks fell from the summits of the mountain. (45-46)

निःश्वसद्भिस्तदा तैस्तु भुजगैरर्धनिःसृतैः।
सपताक इवाभाति स तदा धरणीधरः॥ ४७॥

With the aforesaid serpents, half-emerged from their holes and hissing, the said mountain for its part looked at that time as though adorned with flags. (47)

ऋषिभिस्त्राससम्भ्रान्तैस्त्यज्यमानः शिलोच्चयः।
सीदन् महति कान्तारे सार्थहीन इवाध्वगः॥ ४८॥

Being deserted by Ṛṣis, who got agitated through fear, the mountain looked at that time forlorn like a wayfarer forsaken by his companions in a large wilderness. (48)

स वेगवान् वेगसमाहितात्मा
हरिप्रवीरः परवीरहन्ता।
मनः समाधाय महानुभावो
जगाम लङ्कां मनसा मनस्वी॥ ४९॥

Having composed his mind, the high-spirited Hanumān, a distinguished hero among the monkeys, the slayer of hostile warriors, who was endowed with extraordinary speed and had focussed his mind on speed alone, and who was possessed of great might, betook himself to Laṅkā in thought. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ किष्किन्धाकाण्डं सम्पूर्णम्॥

END OF KIṢKINDHĀKĀṆḌA